

MAHĀBHĀRATA

English Translation From Original Sanskrit Text

M.N. DUTT



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MAHĀBHĀRATA

TRANSLATED INTO ENGLISH FROM ORIGINAL SANSKRIT TEXT

VOL. V

KARNA PARVA
SHALYA PARVA
SAUPTIKA PARVA
STREE PARVA

Translated By

M. N. DUTT

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END OF STREE PARVA

THE MAHĀBHĀRATA

KARNA PARVA

CHAPTER 1

(KARNA PARVA)

The speech of Janamejaya

Having saluted the Supreme Deity (Narayana) and the highest of all the male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry success!

Vaishampayana said

1. O king, after Drona had been killed, the monarchs headed by Duryodhana, with greatly anxious hearts, all went to the son of Drona.

2. Thereupon mourning for the death of Drona, they (the kings) being highly oppressed with grief and deprived of energy on account of their gloominess of mind sat around the son of Sharadvata.

3. Then having comforted him for a short while by citing reasons arrived at in the Shastras, the rulers of the earth departed to their respective abodes on the advent of the night.

4. O descendant of the Kuru race, the lords of the earth could not enjoy pleasure while resting in their own abodes; and they could not obtain sleep, thinking of that immense massacre.

5. Especially the son of Suta, king Suyodhana, Dushasana and Shakuni could not at all sleep.

6. And they passed together that night in the abode of Duryodhana, whilst they were seriously thinking of the grief's with which the lofty-minded Pandavas were afflicted.

7. Recollecting these, viz. that they (the Pandavas) were greatly oppressed during the game at dice and also that Krishna (Draupadi) was (forcibly) brought to the assembly (of kings), they greatly regretted, with hearts filled with anxiety.

8. Thus reflecting upon those miseries resulting from the gambling match, (which the Pandavas had become subject to), their night had

passed away with great uneasiness, which (night), O king, seemed to be (so long as) a hundred years.

9. Thereupon at the break of day they, being obedient to the injunctions of ordinance, all performed the necessary ceremonies, prescribed by the established usage.

10. Having finished all the necessary ceremonies and consoled themselves, they, O Bharata, ordered for the array of soldiers and then started for battle.

11-12. After having made Karna their generalissimo with the due performance of the most auspicious rites (by tying a thread round his wrist) and having adored the foremost of the regenerate persons by offerings of vessels of curds, clarified butter and vessels, filled with corn and other auspicious articles, as well as by presents of gold-coins, kine and gems, valuable cloths and immense wealth and also having been praised by the chariooteers and panegyrists, born in the country of Magadha, (the Magadha-panegyrists are the mixed tribes born of a Kshatriya mother and a Brahmana father), with hymns about victory.

13. O monarch, the Pandavas on the other hand, having similarly performed the morning ceremonies, came out of their tents; and O king, they were resolved upon the battle.

14. Thereupon the formidable battle began, which caused the hair of the body stand erect, between the Kurus and the Pandavas, each party being desirous of vanquishing the other.

15. O monarch, the most formidable battle, between the troops of the Kurus and those of the Pandavas, lasted only for two days during the leadership of Karna.

16. Thereupon Vrisha (Karna), having brought about an immense slaughter of the opponents in battle, was himself slain by Falguna (Arjuna), whilst the sons of Dhartarashtra were observing it.

17. Thereafter Sanjaya departed towards the city of Hastinapur and told all to Dhritarashtra, that had taken place at Kurujangala.

Janamejaya said

18. Having heard that both Bhishma and the car-warrior Drona of indomitable courage were slain (in the battle), the old king (Dhritarashtra) the son of Ambika, was highly oppressed with sorrow.

19. Having heard of the death of Karna the benefactor of Duryodhana, how could he, O best of the regenerate persons, hold his life, much aggrieved as he was?

20. How could that royal descendant of Kuru hold his life, after having heard of the fall of that hero, on whom he supposed the hope of his sons' victory to rest?

21. I suppose that men, falling in the most distressful circumstances, find greatest difficulty in yielding up their lives; for, the king, even after hearing of the death of Karna, could not (possibly) forsake his life.

22-23. As, O twice-born one, having heard of the fall of the old son of Shantanu, of Balhika, of Drona, of Somadatta, of Bhurisravas, as well as of other friends, of his sons and grandsons, the king did not give up his life; so, I suppose, that to yield up one's life is, O regenerate person, highly difficult.

24. Relate to me all these in their entirety, as they had really taken place. I am not (at all) satisfied with (simply) hearing the mighty achievements of my forefathers.

CHAPTER 2

(KARNA PARVA)-Continued

The parley between Sanjaya and Dhritarashtra

Vaishampayana said

1. O great king, when Karna was slain, the son of Gavalgana, greatly mortified in heart, repaired that very night to the city of Nagpur, in the back of horses resembling the wind in swiftness.

2. He then arrived at the city of Hastinapur; and with a greatly anxious heart, repaired to the house of Dhritarashtra which had now been vacated by all its friends.

3. He then beholding the king deprived of energy in consequence of his gloominess of mind, folded his hands; and indeed, worshipped the monarch's feet by bowing down his head.

4. Having worshipped the ruler of the earth, Dhritarashtra, according to the just rites and having uttered— Alas! and woe! — he then addressed him saying—

5. O ruler of earth, I am Sanjaya! Are you not at ease? After having obtained distress by your own faults, are you not now deprived of all your senses?

6. The good advises, uttered (given) by Vidura, Drona, son of Ganga and Keshava, were not received by you. Do you not feel pain to remember them now?

7. Also do you not feel pain to remember the rejection of the good advises given to you by Rama, Narada, Kanva and others in the assembly (of kings)?

8. Remembering that your friends, Bhishma, Drona and others, who were ever occupied in contributing to your welfare, were slain by the enemies in battle, do you not feel pain?

9. Sighing heavy and hot, the king, oppressed with grief, addressed in these words the son of Suta, who with folded hands, was telling him the above.

Dhritarashtra said

10. O Sanjaya, owing to the deaths of that heroic wielder of celestial weapons, the son of Ganga and the mighty Bowman, Drona, my heart greatly aches.

11. That the mighty hero, who was the incarnation of the (eighth) Vasu, killed every day ten thousand car-warriors protected by armour.

12. He (that mighty hero) was killed in the battle by the son of Yajnasena (namely) Shikhandin, who was protected by the Pandavas. At this (occurrence) my heart greatly aches.

13. The son of Bhrigu gave to that lofty-minded one (that hero, Bhishma) the knowledge of the best weapons. To him also, during the childhood, the science of the bow was taught by Rama himself.

14. Through whose (Drona's) kindness, the sons of Kunti—the royal sons—the mighty car-warriors—as well as several other rulers of earth,

attained the abilities of a Maharathi (one simultaneously fighting with ten thousand bowmen)–

15. Hearing of that mighty Bowman, Drona, who was true to his aim, slain by Dhrishtadyumna in battle, my heart greatly aches.

16. Those two had not a peer in this world in the wielding of the four-fold weapons. Hearing that both Drona and Bhishma were slain in the battle, my mind is greatly pained.

17. In the three worlds there is no person, who is equal to him in the use of weapons. Hearing the death of this hero, Drona, what did my followers do?

18. 18. The army of the Samsaptakas was sent away to the region of Yama by Dhananjaya, the lofty-minded son of Pandu, through the exertion of his terrible prowess.

19. (After the above occurrence and also) after, the Narayana weapon of the most intelligent son of Drona had been destroyed, as also after the divisions of my army had fled away (from the battle-field), what did the troops of my side do?

20. I think that, on the death of Drona, my troops, plunged deep into the ocean of grief, ran away (from the field of battle), even as the shipwrecked mariners float on the ocean.

22. O Sanjaya, when my troops had run away (from the battle field), what had become the colour of the faces of Duryodhana, Karna, Kritavarman the ruler of the Bhojas, Shalya the king of the Madras, Ashvathaman the son of Drona and Kripacharya, as well as of the remaining sons of mine and several other monarchs.

23. O son of Gavalgana, relate to me all those in detail that had actually happened in battle as to the prowess shown by Pandavas as well as by the troops of my own side.

Sanjaya said

24. O Lord of kings, you should not be pained to hear of what had taken place in respect to the Kauravas through your misconduct. For, the learned sage never feels any anguish at what is brought about by Fate.

25. What is not likely to happen to man (being subject to Fate) may happen to him; or what is likely to take place may, again, happen to a person. Hence at the acquisition or non-acquisition of the purposes the learned sage should not at all grieve.

Dhritarashtra said

26. O Sanjaya, no great anguish does find place in me. For, I think that all this is (the unavoidable consequence of) superior destiny. So, do you describe according as you desire.

CHAPTER 3 (KARNA PARVA)–Continued

The speech of Sanjaya

Sanjaya said

1. When that mighty Bowman Drona, was slain, your sons, the great car-warriors, became pale-faced, gloomy and senseless.

2. And O king, all those who were armed with the weapons, stood speechless; and highly oppressed with grief, they neither beheld nor spoke any words to one another.

3. O descendant of the Bharata race, seeing them changed in countenance, on account of their being oppressed with sorrow, your troops, themselves being highly afflicted with grief and anxiety, looked upwards.

4. Beholding the death of Drona in battle, O foremost of kings, the weapons of many of them, indeed besmeared with blood, dropped down from their hands.

5. O great monarch, O descendant of the Bharata race, several of those (weapons), still retained by the troops in the various parts of their bodies, were seen hanging, like the meteors of heaven (pending from above).

6. O great monarch, seeing your force (his own troops) thus eclipsed (by that of the Pandavas) and standing as if lifeless, king Duryodhana addressed them, saying—

7. Depending upon the strength of your arms this war had been entered into and the descendants of Pandu had also been summoned to the battle by me.

8. But you, however, look very cheerless (dispirited) now in the death of Drona. All the warriors engaged in battle are slain in battle.

9. Victory or death falls to the lot of one who is engaged in battle. What wonder then there is in this (the fall of Drona)? So do you fight with your faces in all directions.

10. Do you behold that lofty-minded Karna, the son of Vikartana, that highly powerful and mighty bowman—that wielder of celestial weapons, who is roving about in the (field of) battle.

11. Through fear, indeed, Dhananjaya—that coward son of Kunti, always flies away from him in battle, even as the small deer (does) from a lion.

12. It is by him that Bhimasena of mighty strength, endowed with the force of ten thousand elephants, was brought, through the tactics of warfare that are peculiar to man, into the same circumstance.

13. It is by him that Ghatotkacha, that wielder of celestial weapon, that god, that enchanter, that one who made a tremendous roar, was slain in battle through the most indomitable power.

14. Do you behold today in battle the inexhaustible strength of arms of that intellectual one, who is of unsubdued energy and of fixed purpose.

15. Do you behold today the prowess of both the son of Drona and the son of Radha who are high-souled, among the troops of the Pandus and the Panchalas.

16. All of you are, however, capable of slaying in battle the sons of Pandu with their troops even fighting singly. What then, when fighting together? Endowed with immense strength and acquainted with the use of weapons, do you behold today one another (engaged in battle).

Sanjaya said

17. O faultless one, having thus addressed, you son (Duryodhana) of mighty prowess, (after having consulted) with his brothers, afterwards made Karna the generallissimo (of the Kuru troops).

18. O king, after having obtained the generalship (of the Kuru army) the mighty car-warrior Karna, invincible in battle, engaged himself in battle, making a tremendous roar like a lion.

19. He caused a great slaughter among the Srinjayas, all the Panchalas, the Kekayas and the Videhas, in the sight of all.

20. Hundreds of arrows most fearfully issued from his bow, one closely following the wings of another like the lines of bees (flying away from the hive).

21. Having oppressed the Pandavas and the Panchalas, of immense activity and killed thousands of heroes, he, at last, was slain by Arjuna.

CHAPTER 4

(KARNA PARVA)—Continued

The bewailing of Dhritarashtra

Vaishampayana said

1. Having heard this (the above intelligence), the great king Dhritarashtra, the son of Ambika, experienced, indeed, the farthest limit of grief and considered Suyodhana slain (in the battle); and highly perturbed, he fell down upon the ground, like an elephant, that had lost all his senses.

2. O the most excellent of the Bharata race, on the fall of the highly agitated and foremost of monarchs upon the ground, there was a tremendous wailing of women.

3-4. Which (the noise) filled the entire earth to all its points. The ladies of the house hold of Bharata, greatly burnt in grief and with hearts filled with great anxiety, bewailed most bitterly, plunged as they were in the very deep ocean of sorrow.

5. O best of the Bharata race advancing towards the king, Gandhari, as well as all other ladies of the royal household, fell down upon the ground, all having lost their senses.

6. Thereupon, O monarch, Sanjaya consoled those ladies, who were highly oppressed with sorrow and deprived of their senses and who, again, were copiously shedding tears from their eyes.

7. In spite of their being comforted (by Sanjaya), those ladies shivered every moment like the plantain tree constantly shaken by the wind.

8. Thereupon Vidura, too, began to sprinkle water over the face of that descendant of Kuru and consoled that powerful monarch, who had eyes of wisdom.

9. O Lord of earth, having gradually attained to consciousness and understanding the miserable plight of those ladies, the monarch, like at senseless being, remained silent for sometime.

10. Thereupon he, reflecting (upon the matter) for a pretty long time and sighing heavily and incessantly, condemned his own sons but spoke highly of the Pandavas.

11. Then having condemned his own reason as well as that of Shakuni the son of Subala and meditated (upon the matter) for a long while, the king trembled at every moment.

12. The king had, again, restrained his mind and collected enough of patience. Then he asked his charioteer Sanjaya, the son of Gavalgana, these words—

13-14. O Sanjaya, whatever words were uttered by you were all heard by me. O charioteer, has not my son Duryodhana gone to the region of Yama? Has my son, who is ever desirous of victory, grown desperate of success? O Sanjaya, do you repeat to me in detail truly what you have said already.

15. O Janamejaya, having been thus asked, the Suta addressed the king, saying—"O king, the son of Vikartana, that mighty car-warrior, was killed in battle along with his sons and brothers, as well as the other warrior sons of Suta, who were all great bowmen and who also were ready to give up their lives in battle.

16. Dusshasana, too, was slain in an encounter by Bhimasena, that famous son of Pandu, who had drunk his (Dusshasana's) blood out of anger.

CHAPTER 5

(KARNA PARVA)—Continued

The speech of Sanjaya

Vaishampayana said

1. O great king, hearing this intelligence, Dhritarashtra, the son of Ambika, with a heart filled with great anxiety on account of sorrow, addressed his charioteer Sanjaya thus—

2. "O son, on account of the dishonest policy of my son, who has no foresight of the distant future, the son of Vikartana was slain in battle. Hearing this, I find my vital parts all cut as under.

3. Do you now remove all by doubts, who are most willing to bridge over this ocean of sorrow, by relating to me, who amongst the Kurus and the Pandavas are yet alive and who are already dead.

Sanjaya said

4. O monarch, after having killed an innumerable number of the Sanjas and the Panchalas, Bhishma, the son of Shantanu, of mighty strength and of indomitable courage, was slain after ten days (of the battle).

5. Again, after having killed the whole force of the Panchalas in battle, the mighty Bowman Drona of indomitable courage, riding upon a car of gold, was slain afterwards.

6. Having slain the half of the troops, that had survived the slaughter by the high-souled Bhishma and Drona, Karna, the son of Vikartana, was at last killed.

7. O great king, having killed hundreds of Anarta warriors, the royal son Vivinshati of mighty strength was himself slain in battle.

8. Thereupon your heroic son Vikarna, having remembered the duties of a Kshatriya, stood in front of the enemies, without his weapons on and also without a conveyance.

9. He was slain by Bhimasena, who had (at the time) recollected the most severe and innumerable wrongs inflicted upon him by Duryodhana and also the most solemn promise of his own.

10. Having performed the most striking exploits in battle, the two royal sons, Vindu and

Anuvindu, of the country of Avanti, of mighty prowess, departed to the region of Death.

11-12. That heroic leader, under whose control ten kingdom remained, the foremost of which was the kingdom of Sindhu; and who, again, was under your subjection—that one Jayadratha, O monarch, of mighty prowess, was slain by Arjuna, after he had subdued eleven Akshauhinis by his sharp arrows.

13. So also the son of Duryodhana, of immense activity and incapable of being vanquished in battle and resting over obedient under the command of his father, was killed by the son of Subhadra.

14. So again the heroic son of Dusshasana looking most terrible in battle and endowed with the mighty strength of arms, was sent away to the region of Yama by the son of Draupadi, who careered in battle showing forth his prowess.

15-16. The most virtuous king Bhagadatta, ever obedient to the duties of a Kshatriya, who was the paramount lord of the Kiratas—dwelling in the low-land countries on the sea-cost and who, again, was the most esteemed and intimate friend of the king of the celestials, was sent away to the region of Yama by Dhananjaya showing forth his prowess (in battle).

17. O monarch, similarly Bhurisravas, the heroic son of Somadatta, of great renown, the kinsman of the Kauravas, was slain in battle by Satyaki.

18. Fearlessly roving about in the field of battle, the Ambastha chief Shrutayus, the most exalted of the Kshatriyas, was slain by Savyasachin.

19. O great king, your ever wrathful son Dushasana, who is well acquainted with the science of weapons and who is incapable of being vanquished in battle, was slain by Bhimasena.

20. O monarch, that Sudakshina, who had under him several thousands of extra-ordinary warriors fighting on elephants, was slain in battle by Savyasachin.

21. Having slain several hundreds of the enemies, the lord of the Kosalas was himself sent to the abode of Yama by the son of Subhadra showing forth his prowess in battle.

22. Having fought several times with that great car-warrior Bhimasena. The heroic younger brother of the king of Madras, inspiring greater terror in the enemies—that handsome wielder of sword and shield—was slain by the son of Subhadra.

23-24. The highly energetic Vrisasena of steady prowess and ready in managing the weapon—that peer of Karna in battle, was sent to the abode of Yama by Dhananjaya, who, remembering the death of his son and also his own solemn vow, showed forth his prowess in battle.

25. That Srutayus, O king of the earth, who always entertained animosity against the Pāndavas, was reminded of that animosity, before he was slain by the son of Pritha.

26. O sire, O monarch, Rukmaratha the son of Shalya, of mighty prowess—that brother (of Shahadeva), being son of the latter's maternal uncle, was slain by Shahadeva in battle.

27. Both the old king Bhagiratha and Brihatkshatra, the chief of the Kekayas, highly powerful, possessed of prowess and greater energy as they were, also killed in battle.

28. O monarch, the highly powerful and wise son of Bhagadatta was slain by Nakula, who moved about in (the field of) battle like a hawk.

29. So also your grand father Balhika, endued with great strength and prowess, was slain by Bhimasena with all the Balhikas.

30. Then again, O monarch, the Magadha prince Jayatsena, the most powerful son of Jarasandha, was slain in battle by the lofty-minded son of Subhadra.

31. Your son Durmukha and the other son the great car-warrior Dussaha, both of them are considered to be the most heroic, were slain in battle by Bhimasena by means of his mace.

32. Having achieved the extraordinary exploits in battle. Durmarsana, Durvisaha and the great car-warrior Durjaya departed to the region of Death.

33. Having achieved the extraordinary exploits in battle, both the brothers, Kalinga and Vrishabha, who are incapable of being vanquished in battle, departed to the abode of Death.

34. Your highly energetic minister, the Suta Vrisavarman, was sent to the abode of Death by Bhimasena, who displayed his superior prowess in battle.

35. In the same way, the great king Paurava, possessing the power of the thousand elephants, was slain with all his attendants by Savyasachin, the son of Pandu.

36. O great monarch, the great smiters of foes, the two thousand Vashati troops, as well as all the Surashenas possessed of great prowess, were slain in battle.

37. The Abhishaha troops, the mighty smiters of foes, who are all clad in armour and most fierce in battle, as also the powerful car-warriors, the Shivi soldiers, all were slain with the Kalingas.

38. So also those other heroes, gradually grown up in Gokula, who were most of furious in battle and had never turned their backs in the field, were slain by Savyasachin.

39. Having approached Partha, many thousands of the Sreni warriors, as well as the army of the Samsaptakas, all these departed to the abode of Death.

40. O powerful monarch, your brothers-in-law, the prince Vrishaka and Achala, displaying their mighty prowess in battle for your sake, were slain by Savyasachin.

41. The Shalya king of mighty strength and active habits, who was a great Bowman both in name and deeds, was slain in battle by Bhimasena.

42. O powerful monarch, Aghovat and Vrihantha, both exerting themselves in battle and displaying their prowess for the sake of their friends, departed to the region of Death.

43. So also, O ruler of earth, Kshemadhurti, that best of the car-warriors, was slain by Bhimasena in battle by means of his mace.

44. Having wrought an immense slaughter, then the great Bowman king Jalasandha of mighty strength was slain in battle by Satyaki.

45. Alambusha the lord of the Rakshasas who had a chariot drawn by arms, was sent to the abode of Yama by Ghatotkacha displaying his prowess in battle.

46-49. The sons of Radha, the descendants of Suta, the mighty car-warriors, who are brother to one another, the Kalikeyas, the Malavas, the Madrakas, the Dravidas who are most terrible in prowess, the Yodheyas, the Lalityas, the Kshudrikas, even the Usinaras, the Mavelyakas, the Tundikeras, the Sabitriputrakas, the men of the eastern, the northern, the western and the southern countries, all these, O sire, were slain by Savyasachin. A large body of foot-soldiers were slain, so also many millions of horses. And a large number of car-warriors were killed. Many elephants of large shape and superior kind fell in the battle.

50-51. Furnished with standards and weapons, several heroes decked in ornaments, garments and armour, who were of superior conduct and parentage and possessed of perseverance, as well as other warriors, who, again, were of immeasurable strength and desirous of each other's fall, had, in course of great time, all been slain in battle by Partha, who is indefatigable in achievements.

52. These and several other kings were slain with their followers by thousands. O monarch, thus I have answered now what you asked me.

53-58. Thus this destruction was brought about, while Karna and Arjuna fought against each other; even as Vritra was slain by Mahendra or as Ravana by Rama or as Naraka and Mura were slain by Krishna in battle, or as Kartavirya of mighty strength by Rama of the Bhrigu race. That hero (Kartavirya), who is incapable of being vanquished, had fallen with all his friends and relatives, after having fought a great and terrible battle, renowned in the three worlds. Mahisha was slain by Skanda, as Andhaka by Rudra; even as that hero invincible in battle, was slain by Arjuna in a single engagement of 'two cars.' O, king that great smiter of enemies Karna, who was the hope of victory of all the Dhartarashtras and the cause of that hostilities, (was slain) with all his counselors and friends.

59. The awful ocean has now been crossed over by the sons of Pandu. O great king, although you were told by all your well-wishing friends all this, yet you could not realise before the nature of this calamity, which has not

befallen you, bringing about a great slaughter (of your troops).

60. O monarch, it is by you, who are desirous of doing good to your sons, that mischief's have been wrought upon them, most covetous of kingdom as they are. The consequence of those mischief have now come.

CHAPTER 6

(KARNA PARVA)—Continued

The speech of Sanjaya

Dhritarashtra said

1. O son; you have related which of my followers were slain in battle by the Pandavas. But now do you tell me, O Sanjaya, which of the Pandavas were slain by the warriors of my side.

Sanjaya said

2. All the descendants of Kunti, exerting themselves with prowess in battle and possessed of great spirit and strength, was slain by Bhishma in battle with all their kinsmen and counselors.

3. The Narayanas, the Vallavas, the Ramas and hundreds of others warriors, attached to the Pandavas in the field, were all slain by Bhishma in battle.

4. Satyajit, who was like Kiritin (Arjuna, decked in diadem) fighting in the field, both in prowess and strength, was slain in battle by Drona, who was of sure aim.

5. All the mighty bowmen among the Pandavas, who were expert in battle, departed to the region of Death, after having fought with Drona.

6. So also, the old king Virata and Drupada, displaying their prowess in battle, were slain by Drona for sake of their ally, with all their sons.

7-8. O Lord that invincible hero, Abhimanyu, who, as a boy, was like Savyasachin, Keshava and Baladeva and who also was greatly skilled in battle, was surrounded by six of the most exalted of the car-warriors and slain by them, after having made an utter extermination of the enemies, when they (warriors) became incapable of withstanding Arjuna.

9. O powerful monarch, the son of Dushasana, after having dispossessed the son of Subhadra of his car, who was still observing the duties of a Kshatriya slew him in battle.

10-11. The handsome slayer of Patachcharas, having been encompassed by a large force, exerted himself with great prowess for the sake of his ally; and along with Ambashtha, approached heroic Lakshmana the son of Duryodhana, in battle; and also having made an immense slaughter of the enemies, repaired to the abode of Death.

12. Brihanta, that great Bowman, who was well acquainted with the use of weapons and most invincible in battle, was sent to the region of Yama by Dushasana showing forth his prowess in the field.

13. The two princes, Manimat and Dandadhar, who were incapable of being vanquished in battle and also who exerted themselves with prowess, were, for the sake of their friends, slain by Drona.

14. So also, the mighty car-warrior Ansuman, the king of the Bhojas, was dispatched to the abode of Death with his soldiers by the son of Bharadvaja, displaying his prowess in battle.

15. O descendant of the Bharata race, Chirasena, dwelling in the sea-coast, was forcibly sent with his son, to the region of Yama by Samudrasena.

16. O powerful monarch, Neela, the dweller of Anupa and Vyaghtradatta, endued with great prowess, both these were sent to the abode of Yama by Ashvatthaman.

17. After having wrought an immense carnage, the two heroes, Chitravudha and Chitrayodhi, were slain in battle by Vikarna, who was well acquainted with the diverse means of stratagems and displayed immense prowess (in the field).

18. Having been encompassed by the Kaikeya warriors, the king of the Kaikeyas, who was the peer of Vrikodara in battle, was slain by (his brother) Kaikeya showing forth his prowess in this encounter of brother against brother.

19. O great monarch, that great wielder of mace, Janamejaya, the dweller of the hilly country, who was possessed of great energy, was slain by your son Durmukha.

20. O monarch, the two most exalted of persons, the two brothers known by the name of Rochamana (the bright), like two bright planets, were caused by Drona with his shafts, to repair at the same time to heaven.

21. O ruler of earth, several other monarchs, possessed of immense prowess, who were engaged in battle (on the side of the Pandavas), all repaired to the abode of Death, after having achieved the most terrible and difficult deeds.

22. Purujit and Kuntibhoja, the two maternal uncles of Savyasachin, were sent by the shafts of Drona to those regions that are attainable in battle.

23. Having been encompassed by a large number of the Kashis, Abhivus, the king of the Kashis, was caused to lay down his body (i.e. life) in battle by the son of Vasudana.

24. Having slaughtered hundreds of heroes, Amitaujah, Yudhamanyu and Uttamanjah endued with prowess, were all slain by our followers.

25. O descendant of the Bharata race, the Panchala prince, Mitravarman and Kshatradharman, those mightiest bowmen, were sent to the abode of Yama by Drona.

26. O King! In that battle, O Bharata! the foremost of warriors, son of Shikhandi Khatradeva was slain by your grandson Lakshmana.

27. The two heroes, possessed of mighty strength, Suchitra and Chitravarman, who are related to each others as father and son, roving about in the field of battle, were slain by Drona.

28. O great king, when all his weapons were exhausted, Vardhakshemi obtained in the end the superior kind of peace, even as the ocean at full tide becomes peaceful after its (superfluous) water has been drained up.

29. O monarch, having destroyed innumerable enemies in battle, Senavindu, that foremost of the Kurus, was himself slain by Balhika the great Kaurava prince.

30. O powerful king, having achieved the most difficult feats, Dhristaketu that greatest car-warrior among the Chedis, departed to the abode of Death.

31. So also, having wrought a carnage of the foes in battle for the sake of his ally, the Pandava army, heroic Satyadhriti, who was possessed of great energy, was sent to the region of Yama.

32-33. Having slaughtered the enemies in battle, the lord of the earth Suketu, the son of Sishupala, was slain by Drona in the field.

34. So also, Satyadhriti the chief of the Matshyas and powerful Madirashva and Suryadatta of mighty prowess, were slaughtered by the shafts of Drona.

35. O great king, having achieved the most terrible tasks Srenimat, who was engaged in battle and possessed of mighty prowess, had gone to the abode of Death.

36. So also, O king, having been slain by Bhishma, the Magadha prince, that slayer of heroes on the side of the foes, who displayed his prowess in battle and was highly acquainted with the use of weapons, is now lying (in the field).

37. Having achieved the tasks most difficult to perform, the sons of Virata, Sankha and Uttara of mighty strengths departed to the abode of Death.

38. Having made a great slaughter in battle, Vasudana was sent to the abode of Yama, by the son of Bharadvaja careering in battle with great prowess.

39. These and several other mighty car-warriors among the Pandavas were slain by Drona displaying their prowess in battle. These are all that you had asked me.

CHAPTER 7

(KARNA PARVA)-Continued

The speech of Sanjaya

Dhritarashtra said

1. O Sanjaya, when the most exalted of my heroes were slain, I do not see the survival of the rest of warriors on my side that had escaped the destruction.

2. Having heard that those two, mighty bowmen, the foremost of the Kurus, the heroic Bhishma and Drona, were slain for my sake, what necessity can I have for my life?

3. Also I cannot bear the fall of the son of Radha, who adorned the field of battle (by his

presence) and whose strength of arms was equal to the power of ten thousand elephants.

4. After the most heroic warriors on my side were slain in battle, O Suta, the best of speakers, do you relate to me which of my army are still alive unhurt.

5. The names of those, who are slain today, had been described by you. But my opinion is that those who are still alive are now perhaps dead.

Sanjaya said

6. O monarch, the hero-to whom were given the four kinds of brilliant and mighty weapons of innumerable shapes, as well as various other celestial weapons by Drona the best of the regenerate persons.

7. That great car-warrior, the high-souled son of Drona's—who is most expert in military performances, light-handed, having steng weapons and the strongest fist among the boxers and capable of shooting surely from a distance, is still staying in the field most desirous of fighting for your sake.

8. That mighty car-warrior Kritavarman, that son of Hridika, the dweller of the country of Anarta, the most exalted of the Satavatas, that chief of the Bhojas himself is still staying in the field of battle, desirous of fighting for your sake, as he is well acquainted with the use of weapons.

9-10. Having forsaken the sons of his own sister, the Pandavas, with the desire of making good his words, that son of Artayana, who never trembles in battle, who is the head of all the warriors and the first of those on your side, who is possessed of immense activity and who has promised before Ajatasatru that he would destroy the energy of the son of Suta in battle, who is Shakra's peer in prowess, that hero Shalya is still staying in the field desirous of fighting for your sake.

11. Attended by an excellent force consisting of the Ajaneyas, the Saindhavas, the Highlanders, the dwellers of the river-basins, the Kambojas, the Vanayus and the Balhikas, the king of the Gandharas, is still staying in the field desirous of fighting for your sake.

12. O monarch, Gautama, the son of Sharadvata, of great strength and variously

skilled in the use of innumerable weapons, is staying in the field desirous of fighting, upholding an extraordinary bow capable of bearing a pretty great strain.

13. Riding in the front part of his car, yoked to beautiful horses and furnished with standards, the son of the king of Kekayas, that mighty bowman, that foremost of men, is standing on the field with the desire of fighting for your sake.

14. O lord of men, riding on a car resembling the Sun or the fire in splendour, similarly your son, Purumitra, that best hero amongst the Kurus, is careering on the field, even as the Sun, shining brightly wanders on the cloudless firmament.

15. Riding on a car adorned with gold, Duryodhana of mighty prowess, in the midst of a force consisting on the elephants, is staying on the field with all his heroic soldiers, ready for battling.

16. Putting on an armour decked in gold, that foremost of persons, possessing the splendour of a lotus, shone in the midst of kings, like the fire sending out little smoke, or like the Sun rising after he has emerged from the clouds.

17. Similarly, your sons, Sushena furnished with the sword and shield and the war-like Satyasena are still waiting on the field of battle with joy and desirous of battling for your sake.

18. The modest princes of the Bharata race, namely Chitrayudha, Shrutarvarman, Jaya, Shala, Satyavrata and Dusshala, who are all endued with mighty strength, are still staying in the field with the desire of battling.

19. The lord of the Kitavyas, that prince, that smiter of foes, who considers himself most heroic and who is careering in the field accompanied by both infantry and cavalry, as well as by the elephant force and cars, is still in the field with the desire of fighting for your sake.

20. Those foremost of persons, those mighty smiters of enemies, considering themselves highly proud, the heroic Shrutayus, Shrutiayudha, Chitrangada and Chitravarman, all of whom are of sure aim, are similarly staying in the field with the desire of battling.

21-22. Satyasandha, the lofty-minded son of Karna, is still on the field, desirous of battling.

So also, O lord of men, two other sons of Karna, who are acquainted with the use of excellent weapons and are light-handed, are both staying on the field with the desire of battling for your sake, being accompanied by a large army incapable of being vanquished by a force of little prowess.

23. O monarch, being surrounded by these and several other chiefs, who are all best of warriors and are endued with immeasurable prowess, the Kuru king is staying in the field, in the midst of an elephant force, with the object of winning victory; even as Indra (stands in the midst of the celestials).

Dhritarashtra said

24. All have been related to me in detail viz. who having escaped from the enemies are alive. From this I clearly understand which side will win the victory; this may really be arrived at from facts.

Vaishampayana said

25. While Dhritarashtra, the son of Ambika, was thus addressing and also having heard that the most exalted of the heroic warriors on his side were slain and only a small portion of the whole army was alive, he was plunged deep in sorrow and his heart, too, was greatly agitated by grief.

Dhritarashtra said

26-27. Thereafter, he (the king) became almost senseless and addressed (after having recovered his senses a little) Sanjaya, saying—‘Do you stop for a moment.’ O son, having heard of this exceedingly evil intelligence, my mind becomes greatly perplexed. My mind (brain) as well as the different limbs are growing paralyzed, which I am not able to uphold.

28. Having uttered these words, Dhritarashtra, the son of Ambika, that lord of down (upon the ground).

CHAPTER 8

(KARNA PARVA)—Continued

The speech of Dhritarashtra

Janamejaya said

1. O foremost of regenerate persons, being consoled a little, what did the lord of kings say, when he heard of the death of Karna, as well as the fall of his sons?

2. He (the monarch) attained exceedingly great uneasiness (in the mind) arising from the fault of his sons. Relate to me, as I ask you, what did he say at that time.

Vaishampayana said

3. Having heard of the death of Karna, which, being extraordinary, was incredible, which stupefied the senses of all creatures, which was most dreadful and which was like the downfall of the mountain of Meru.

4. And which (the fall of Karna), was as impossible as the dullness of the intellect of highly energetic Bhargava and which, again, was like the defeat of Indra of formidable deeds at the hands of the enemies.

5. And which (the fall of Karna), also, was like the falling of the highly blazing Sun upon the earth from the heaven and which was as incomprehensible as the drying up of the ocean, whose waters are never exhausted.

6. And which (the fall of Karna), again, was as extraordinary as the total destruction of the earth, the firmament, the different points of the horizon and the waters and also as the fruitlessness of both virtuous and vicious acts.

7. And then having meditated most skillfully in the mind upon the slaying of Karna in battle in the similar manner and also having deeply thought upon this viz. that his army was no more.

8. And also having argued that the other creatures would be of the similar fate, Dhritarashtra, the lord of men, was burnt by the fire of grief and looked like a burning serpent.

9. With paralysed limbs, sighing long, looking helpless, uttering woe and alas and highly oppressed with sorrow, the great king

Dhritarashtra, the son of Ambika, became to weep most bitterly.

Dhritarashtra said

10. O Sanjaya, the war-like son of Adhiratha was possessed of the strength of a lion or an elephant; and his neck was like that of a bull; and his eyes, speed and voice were also like those of a bull.

11. That young man of limbs as strong as the thunderbolt never desisted from battle even with so great an enemy as Indra himself, even as a bull never desists from battle with another bull.

12. At the sound of whose bowstring and at the roaring of whose arrowy showers, the men and horses (the infantry and the cavalry), the cars and elephants could not stand in the field of battle.

13. Having taken refuge under the mighty arms of that imperishable slayer of innumerable foes, Duryodhana made enemies of the sons of Pandu, those great car-warriors.

14. How could Karna, that foremost of car-warriors, that powerful hero, that one of mighty prowess, was slain in battle by force by the son of Pritha?

15. Placing confidence upon the strength of his own arms, he (Karna) always indeed did care neither for Achyuta, nor for Dhananjaya, nor for the whole of the Vrishni race nor for the other enemies.

16. 'In the field of battle, alone I shall hurl down at once both the wielder of Gandiva bow, who are unconquerable and are united together, from their celestial cars.'

17. This (the above saying) he always uttered to Duryodhana, who was bad, darkened by avarice, foolish and desirous of kingdom and also who was highly afflicted.

18. That hero (Karna) had subdued the unusually powerful and invincible enemies namely the Gandharvas, the Madrakas, the Matsyas, the Trigartas, the Tanganas the Shashas.

19. And the Panchalas, the Videhas, the Kulindas, the Kashi-Kosalas, the Suhmas, the Angas, the Bangas, the Nishadhas, the Pundras, the Kichakas.

20. And the Vatsyas, the Kalingas, the Taralas, the Ashmakas and the Rishikas. In the days of yore, he subjugated these (above-mentioned) heroes in battle and made them pay tribute (to us).

21-22. By means of his sharpened and keen arrows, that were adorned with the Kanka feathers for the sake of Duryodhana's aggrandisement. That one (Karna) was still waiting in the field for winning victory (for Duryodhana). How was that protector of armies (on my side), that one well-versed in the use of weapons, viz. Vaikartana Karna was slain in battle by the foes, the heroic sons of Pandu, who were possessed of immense strength?

23. Indra is the foremost of the celestials even as Karna is the best amongst men. In this world we have not heard of a third one, who was the most exalted like them.

24. Uchchaishravas is the best of all horses, Vaishravana is the best of the Yakshas; and Indra is the foremost of the celestials; so also Karna is the best of all smiters.

25. Having been unsubdued by the heroic and mightiest monarchs of immense prowess, he then subjugated the entire earth for the aggrandisement of Duryodhana.

26. Having obtained his (Karna's) alliance, by means of conciliating terms, by paying honours and wealth to him and also by speaking gloriously of him, the king of Magadha and opposed all the Kshatriyas of the world excepting the Kauravas and the Yadavas.

27. Having heard of the slaughter of that Karna by Savayashachin in a single combat I am plunged deep in the ocean of grief, even as a ship-wrecked one (is plunged) in the vast sea.

28. Having heard of the fall of that best of men, that foremost of car-warriors, in a single combat, I am lunged in the ocean of grief, even as a person without a boat (is plunged) in the sea.

29. O Sanjaya, when having been afflicted with such a grief as this, I do not die, I suppose that my heart is harder than the thunderbolt and most impenetrable.

30. O Suta, having heard of this utter defeat of kinsmen, relatives and friends, what other person in this world except myself would not give up his life?

31. I desire (to swallow) poison, (to be burnt in) fire and the fall from the summit of a mountain; for I am indeed unable, O Sanjaya, to bear the grief and pain.

CHAPTER 9

(KARNA PARVA)—Continued

The repentance of Dhritarashtra

Sanjaya said

1. The sages consider you to be equal to Yayati, the son of Nahusha, in beauty, in lineage, in celebrity, in austerity and in the knowledge about the Shastras.

2. O monarch, you are equal to a great sage in learning; and you are highly successful in respect of all actions. So be you concentrated in self and let not your heart be plunged in sorrow.

Dhritarashtra said

3. I consider Destiny to be superior and human effort to be fruitless; for the reason that Karna, who was like a Sala tree, was slain in battle.

4. Having slain the entire force of Yudhishtira as well as the car-warriors of the Panchala race and having afflicted, by the showers of arrows, the men in the different directions of the horizon.

5. And also having rendered the Parthas senseless in battle, even as Indra with the thunderbolt in his hand, stupifying the Asuras, how has that great car-warrior (Karna) been slain in battle, who now lies dead (in the field) like a large tree up-rotted by the wind.

6. I do not find the end of my sorrow like that of the overflowed ocean. My anxieties are growing more acute; and the desire for death has been growing in me.

7. Having heard of the intelligence of the slaughter of Karna and the victory of Falguna. To me, O Sanjaya, the death of Karna, seems to be incredible.

8. Really, my heart is pretty well hard and seems to be made up of the essence of the thunder-bolt, because it does not split up into thousand pieces on my hearing of the death of Karna.

9. Indeed, my life was ordained before (my birth) to be pretty long by Destiny; since, when having heard of the slaughter of Karna, I am still alive, although I am highly afflicted with grief.

10. O Sanjaya, let there be shame to this my life, who am deprived of friends. Rebuked to my life, I have been reduced today to this hateful condition.

11. Foolish as I am and subject to universal pity, I shall (hereafter) have to lead a miserable life. O Suta, having at first been highly esteemed by all people, how shall I, being vanquished by the enemies, be able to hold my life?

12. O Sanjaya, on the death of Bhishma, Drona and the lofty-minded Karna, I have attained to the greatest sorrow and calamity.

13. When the son of Suta was slain in battle, I do not see the end (viz. that any one on my side will escape the slaughter); since he, indeed, O Sanjaya, was the best means of crossing over (this ocean of hostilities) to my sons.

14. While that hero was showering forth innumerable arrows, he was slain in battle. Without that foremost of persons what necessity have I for my life."

15. Having been highly afflicted with the showers of arrows, the son of Adhiratha, indeed, fell down from his car, like the summit of a mountain, split up by the fall of the thunder-bolt.

16. Surely having adorned the earth, he, besmeared with blood, sleeps in the ground, like an elephant killed by an infuriate lord of elephants.

17. That Karna who had been the strength of all the Dhartarashtras and who had been the object of terror to the Pandavas and who, again, had been the type of the best of all bowmen, was slain by Arjuna.

18. That heroic and mighty Bowman, conferred fearlessness on my sons; and that warlike one, being in battle, lies on the ground like a mountain pierced by the lord of the celestials.

19. The realisation of the end of Duryodhana is even like the walking of the lame and like the fulfillment of the desires of the poor and also like straying out of the water drops from the mouth of the thirsty.

20. Actions considered in one way turn out differently. Alas, Destiny is really powerful and Time is insuperable?

21-22. O Suta, how was my son Dushasana slain, while that one of low spirit, that wretched one of little prowess, was flying away from the battle? O son, O Suta, has he not acted in a cowardly manner? Was not that hero slain, even as the other Kshatriyas were slain?

23. The stupid Duryodhana did not accept the constant advice of Yudhishtira viz. do not fight, which was like the wholesome drug.

24-26. Being asked for water by Bhishma, lying on his arrowy bed, Partha of great fame pierced the surface of the earth. Having seen the torrent of water flowing from the surface of the earth caused by the son of Pandu, that mighty-armed hero addressed him saying—"O son, do you conclude peace with the Pandavas." Stop all hostilities and then there will be peace. Let your war be concluded with my death. Do you enjoy sovereignty over the earth in brotherly feelings with the sons of Pandu.

27. Having disregarded the advice of that one of long foresight, my son is surely repenting that advice of his is now realised into its effect.

28. O Sanjaya, I, who am deprived of counsellor and sons, have too, obtained great misery consequent upon the game at dice, like a bird shorn of its wings.

29-30. O Sanjaya, even as the playful boys having caught a bird and torn off its wings most cheerfully let it go. And whose (the bird's) flight does not become possible in consequence of the loss of its wings; so I have become (motionless) like the bird deprived of its wings.

31. Now I am weak, destitute of all resources and deprived of all kinsmen and left my friends and also I am poor and possessed by my foes—To what point of the horizon shall I depart?

Vaishampayana said

32. Dhritarashtra wailed so deep, became impatient in vagary of agony and grief and again said Sanjaya the following words -

Dhritarashtra said

33-34. Who subdued all the Kambojas an the Ambashthas along with the Kekayas and the

Gandharas and the Videhas; and having defeated them in battle for the fulfillment of his wishes. That lord subdued the entire earth for the aggrandisement of Duryodhana. But he himself was subdued by the heroic Pandavas of immense capacity and mighty arms.

35. When that mighty Bowman Karna was slain in battle by the holder of Kiriti (Arjuna), what other heroes were still waiting in the field. Tell me this, O Sanjaya.

36. Was he not alone and forlorn, while slain by the Pandavas in battle? O son, it was told by you beforehand how the heroes my side were slain.

37. Shikhandin slew in battle, by means of the best of his darts, that great wielder of all weapons, Bhishma, who did not care for repelling the foes.

38-39. So also, O Sanjaya, by Dhristadyumna, the son of Drupada, lifting up his sword, was slain that mighty Bowman Drona, practising severe asceticism, who, being already pierced by innumerable weapons had put aside all his weapons in battle. I have, indeed, heard of this, viz. that these two, Bhishma and Drona, were slain at a disadvantage and especially by means of a stratagem.

40. Surely even the wielder of the thunderbolt (Indra) himself cannot slay in battle by just means both Bhishma and Drona, while contending in battle. Indeed, that I tell you truly.

41. While Karna was engaged in throwing down his innumerable celestial weapons in battle, how could Death touch that hero who was like Indra himself?

42-49. Purandara awarded to that here, in exchange for his ear-rings, that celestial dust that had the splendour of lightning and also that was decked in gold and capable of destroying the foes. Whose that heroes' celestial arrow, known by the name of Snake-mouthed, that was decked in gold and besmeared with soft sandal and also that was capable of slaying the enemies, was always laid up in the quiver. Having disregarded the heroic great car-warriors with Bhishma and Drona at their head, that hero, O mighty monarch, learnt the use of the Brahma weapon from the son of Jamadagni. Having seen the

great warriors, with Drona at their head, deeply pierced by the arrows and turning away from the battle, that mighty-armed one had severed the bow of the son of Subhadra by means of his sharp arrows. Having deprived, all on a sudden, Bhimasena of his car, who was of never-failing energy and had the speed of wind and the strength of ten thousand elephants, that (mighty-armed) one afterwards laughed at him. Having subdued Sahadeva by means of his sharp and straight arrows and also having deprived him of his car, he did not slay him out of kindness and feelings of virtue. He had slain, by means of his arrow given to him by Shakra, Ghatotkacha, the lord of the Rakshasas, who had made a thousand illusions and who was most desirous of victory. How could that hero be slain in battle, with whom even Dhananjaya was afraid to engage in a single combat for several days.

50-52. How Arjuna, the killer of chivalrous enemy in battle had killed the great warrior Karna who used to escape him in battle-field under pretext that - "I will slaughter Vaikartana Karna subsequent to kill the warriors who challenge me for battle toward another side?

53. When his car was not broken, nor his bow was cut-off, nor his weapons were exhausted, how could he (Karna), therefore, be slain by the enemies?

54. Who, indeed, was able to subdue Karna in battle, that foremost of persons, possessed of the speed of a tiger, while that mighty Bowman was shaking his bow and shooting forth his terrible arrows and exhausting his celestial weapons in battle.

55. Surely his bow-string was torn; his car was engulfed in the earth; and his weapons were all spent, because you tell me that he was slain.

56. Indeed, I do not find any other cause of his slaughter. 'I will not have my feet washed, so long as I do not slay Falguna.' This was highly the terrible vow of the high-souled one.

57-61. Being afraid of him, the foremost of person Yudhishtira, the royal impersonation of justice, could not enjoy sleep, while exiled in the forest, for a period of thirteen years. Relaying upon the prowess of that high-souled hero of great energy, my son forcibly dragged the wife

of the Pandavas to the assembly-hall. There in the midst of that assembly, that one (Karna) called the Princess of Panchala, in the very sight of the Pandavas and also in the presence of all the Kuru's, the wife of slaves. 'O Krishna (Panchali), all your husbands are no more; and if they really exist, they are more like the sesamum seeds without the Kernel. So do you, O beautiful lady, choose another husband.' That person of the Suta race had made, anger, Krishna listen to these harsh expressions in the midst of the assembly. How was he slain by the enemies?

62-67. That hero, having disregarded the severe touch of the shots from the Gandiva bow, addressed Krishna, saying-'Doubtless you have no husbands;' and he also cast his glance upon the sons of Pritha. Again, O Sanjaya, placing confidence upon the strength of his own arms, that hero had no fear even for a moment, aroused by the sons of Pritha accompanied as they were by their sons and Janardana himself. I do not consider that his slaughter can ever be brought about by all the celestials, rushing against him, headed by Vashava himself. Again, O son, how can it be by the Pandavas?

68-69. While that son of Atiratha had touched the bow-string and put on his fences, surely there was no person, who could be bold enough to stand up in his front. Indeed, the earth might be deprived of the splendour of the Moon and the rays of the Sun; but the slaughter of the lord of men who did never turn away from the field could not be possible in battle.

70-71. Having been assisted by that hero as well as by his brother Dushasana, that my evil-souled and wicked-minded son had resolved upon to reject the proposals of Vasudeva himself. I consider that my son, having witnessed the fall of Karna of bull like shoulders and also having seen the slaughter of Dushasana, is surely lamenting.

72. Having seen that the son of Vikartana was slain by Savyasachin in a single combat and that the Pandavas were victorious, what, indeed, did Duryodhana say?

73-74. Having seen that both Durmatsana and Vrishasena were slain in battle and also having witnessed that his army being slaughtered

by the mighty car-warriors, was dispersed and again, having seen that the kings (in his side), most unwilling to fight, were turning away from the field of battle and having beheld the great car-warriors already fled, I think my son is now surely lamenting.

75. What did that undaunted, proud and evil souled Duryodhana of uncontrolled passions say, after beholding his army grown pretty well dispirited?

76. Although having been forbidden by the friends, yet himself having created this fierce hostility, what did Duryodhana say, after beholding the slaughter of innumerable soldiers in battle?

77. Having seen that his brother was slain in battle and his blood was drunk by Bhimasena, what did Duryodhana say?

78. He (my son) said in the midst of the assembly-hall with the king of the Gandharas that Karna would slay Arjuna in battle. But how having seen that hero slain, what did he (Duryodhana) say?

79. O son, when Karna was slain, what did Shakuni, the son of Subala; having at first played at dice with a cheerful heart and deceived the son of Pandu, say?

80. Beholding the son of Vikartana (slain in battle), what did that son of Hridika, Kritavarman, that mighty Bowman, that great car-warrior amongst the Satvatas, say?

81-82. O Sanjaya, Most willing to acquire a knowledge in archery, the Brahmanas, the Kshatriyas and the Vaishyas received instructions of that highly intellectual son of Drona. What did that youthful, that handsome-looking, that highly famous Ashvatthaman, endued with beauty, say, when he saw Karna slain in battle?

83. What did that son of Sharadvata, Kripa of the Gautama race, that mighty, car-warrior, that teacher of archery, say when he saw Karna slain in battle?

84-85. On beholding the slaughter of Karna, what did the king of Madras, that mighty Bowman, that ornament of assemblies, Shalya of the Shauvira tribe, that foremost of charioteers engaged in driving away the car (of Karna), that

leading chief of the Madra warriors, who was possessed of mighty strength, say?

86. And again, O Sanjaya, what did the other warriors, who with difficulty could be vanquished, as well as all the kings of the earth, who had come with the desire of fighting, say, when they beheld the slaughter of the son of Vikartana?

87. When that hero, that foremost of the car-warriors, that best among men, Drona was slain (in battle), who, O Sanjaya, had been the leaders of the several divisions of the army in succession?

88. O Sanjaya, do you relate to me, how Shalya, the king of the Madras, that best among all the car-warriors, was engaged as the charioteer of the son of Vikartana?

89. While the son of Suta was fighting, who were the persons guarding his right wheel and those who protected his left and again, who were they that guarded his back.

90. What heroes did not forsake Karna and what mean-minded men flew away from him? While you had been present in the field, how could that mighty car-warrior be slain in battle?

91-92. O Sanjaya, How could the heroic and great car-warriors oppose the Pandavas, who were pouring forth showers of arrows like the clouds pouring forth drops of water. Do you relate to me, how then could that celestial snake-mouthed arrow, that best one of its kind, become of no avail?

93. When the best of the leaders were slain, I do not see, O Sanjaya, that even some of the soldiers of my side, who had already lost their courage, will survive (the terrible slaughter).

94. Indeed, those two heroes, the great bowmen, were ready to give up their lives for my sake. Hearing of their (Bhishma and Drona) death, what use have I of my life?

95. Again and again, I cannot bear that Karna should be slain by the Pandavas; for whose strength of arms is equal to that of ten thousand elephants.

96. O Sanjaya, relate to me in detail what had happened in the battle that raged between the mighty heroes among men, namely, the

Kauravas and their enemies, when Drona was slain.

97. Relate to me also how the sons of Kunti conducted the battle with Karna and do you tell me, again, how that slayer of enemies became quiet (was slain) in battle.

CHAPTER 10

(KARNA PARVA)-Continued

The installation of Karna

Sanjaya said

1. O Descendant of the Bharata race, when, in that day, the mighty Bowman Drona was slain in battle and when again, the objects of that mighty car-warrior were unfulfilled;

2. And when, O great king, the army of the Kauravas, that was like the vast ocean, had fled away, the son of Pritha, having arranged his own troops properly waited in the field with all his brothers.

3. O foremost of the Bharata race, your son having seen him staying in the field and also having witnessed his own army flying away from the battle, forbade them run away in the most encouraging terms.

4. Then with the confidence in the strength of his own arms, having arranged his own army in a regular position and O descendant of the Bharata race, having fought for a while with the Pandavas.

5. Who had attained their objects and who were the most cheerful enemies and who, again, were engaged for pretty long time in battle, he, on the approach of the evening, caused the army of the enemies to withdraw.

6. Thereupon having drawn the troops and entered into their own encampment, the sons of Kuru held a consultation among themselves for their own welfare.

7. They had seated themselves in the most excellent seats and valuable conches furnished with beautiful coverlets, even as the celestials take their seats on the most pleasant bows.

8. Thereupon king Duryodhana addressed these mighty bowmen in the most agreeable and

pleasant terms and spoke them in a way most suited to the time.

Duryodhana said

9. O monarchs, all of you are the best of the intellectual persons; do you at once give your individual opinions as to what is necessary or what is unnecessary under the present circumstances.

Sanjaya said

10. When these words had been uttered by the lord of men, then the foremost of princes, who had seated themselves on the throne and were most willing to fight, began to make various gestures (expressive of their heroism).

11. Having understood the gestures of those, who were ready to sacrifice their lives in the battle and having beheld the face of the king, that had the splendour of the newly rising Sun. The highly intellectual son of Acharya, who was versed in speech, spoke these words—

12. 'Zeal, perseverance, as also skillfulness and diplomacy, these have been declared by the learned me to be the principal expedients of accomplishing ends, which, again, are wholly dependent upon Destiny.'

13-14. Those foremost of men, the mighty car-warriors, on our side, who had been like the celestials and who were acquainted with the principles of government were all slain in battle. In spite of all these, there should be no disappointment as regards victory.

15-16. For, Destiny could be made favourable, if we can take recourse to the honest principles comprehensive of all the expedients. O descendant of the Bharata race, we shall, therefore, install Karna, that best of men, endowed with all the good qualities, as the commander of the army. Having made Karna the commander of our force, we shall be in a position to destroy all the enemies.

17. Because this hero, who is possessed of immense strength and who is acquainted with the use of weapons and who cannot easily be vanquished and who is like Death himself and who is irresistible, is capable of subduing the enemies in battle.

18. O king, having heard these (words) from the son of the preceptor, then your son had entertained great hopes in respect to Karna.

19-21. When both Bhishma and Drona have been slain, Karna will surely then defeat the Pandavas. O descendant of the Bharata race, having cherished this hope in his heart and also having comforted himself. Thereupon king Duryodhana was exceedingly gratified to hear his words, that were fraught with delight and reverence, that were also beneficial to himself and true and most pleasant. Then having secured the steadiness of his mind and relied upon the strength of his own arms, the most powerful king Duryodhana spoke these words to the son of Radha—

22. O Karna, I know your strength, as well as great intimacy that you entertain for myself. In spite of all that, O mighty-armed one, I will tell you some words that are beneficial to yourself.

23. O hero, you are the greatest sage and you are always my highest protection as well. Now, having heard my words, do whatever you desire, or whatever you like most.

24. My two great generalissimos, Bhishma and Drona, those car-warriors of the first class, have been already slain in battle. You are more powerful than either of them. Now should you be installed as the commander of my army.

25. Indeed, those two mighty bowmen were very old; and they were favourable disposed towards Dhananjaya. In despite thereof, O son of Radha, those two heroes were selected by me as the generalissimo of my army at your word.

26. Beholding their connection of grandfather with themselves, the sons of Pandu, O father, were saved in that formidable battle by Bhishma for ten consecutive days.

27. When you had laid aside your arms, Bhishma of mighty prowess was slain in battle by Falguna, who had placed Shikhandin in his front.

28. When that great Bowman had fallen and lain down on the bed of arrows, it was them, O foremost of men, that Drona was appointed as the commander (of the army) at your request.

29. My opinion is, that by that hero, too, the sons of Pritha were saved (from the hand of Death) in consideration that the latter were the pupils of the former. But even that old man,

again, was speedily slain (in battle) by Dhristadyumna.

30. Reflecting for a while, I do not see any other person, like yourself, of more immeasurable prowess than those two best of warriors, who are already slain in battle.

31. At present you are able to obtain victory for ourselves. There is no doubt about it. In accordance therewith you have rendered good to us both before and after, as well as in the middle.

32. You should, like the commander of the force, bear all the burden in battle. So, should you be installed as the general by yourself.

33. Therefore, do you maintain this force of Dhritarashtra, even as lord Skanda of eternal energy, the leader of the celestials, maintain the celestial force.

34-35. Do you slay all the foes, even as Mahendra slays the Danavas. When the most powerful car-warriors, the Pandavas, will see you waiting in the field of battle, they will surely fly away with all the Panchalas, even as the Danavas fly away, beholding Vishnu. Consequently, O foremost of men, do you command this mighty force.

36. When you will stay in the field, all those Pandavas of wicked soul with their allies, the Panchalas and the Srinjayas, all will run away from the field.

37. So, do you exterminate all the enemies, even as the risen Sun, burning by his own energy, destroys the awful darkness.

Sanjaya said

38-39. That after the slaughter of both Bhishma and Drona, Karna would surely subdue the Pandavas, this hope, O king, of your son was found to be very great. Having entertained in the mind that strong hope, he then addressed Karna saying thus - "O son of Suta, the son of Pritha would never fight, staying before you (in the field)."

Karna said

40. O son of Gandhari, this was already told by me before you, namely that I would subdue all the Pandavas with their sons and with Janardana, too.

41. I will be your generalissimo, there is not doubt about it. O powerful monarch, have peace. And do you think the Pandavas were already conquered.

Sanjaya said

42. O great monarch, on his being thus addressed, king Duryodhana stood up with all other monarchs, like Indra of one hundred sacrifices with the celestials, in order to pay respect to Karna.

43. As the commander of his force, even as the gods do to lord Skanda. Thereupon, O monarch, all the kings, at the head of whom was Duryodhana, who were most desirous of victory, installed Karna (in the generalship of army), according to the rites ordained by Providence.

44-47. By the offerings of gold and earthen vessels filled with water, sanctified with the holy expressions (the mantras) and of the tusks of elephants and the horns of rhinoceroses and well-constituted bulls and also by the offerings of other vessels overlaid with jewels and gems and of fragrant herbs. He (Karna) at this time seated himself at ease on a seat made of Udumbara wood and covered over with a piece of silken cloth. The Brahmanas, the Kshatriyas, the Vaishyas, as well as the Sudras of high social position began to praise that lofty-minded one, who was installed, with the offerings of articles collected according to the rites enjoined by the Shastras, in that highest position.

48. Thereupon, being thus installed, O lord of monarchs, the son of Radha, that slayer of the most war-like enemies, worshipped the foremost of the regenerate persons by the offerings of gold, kine and other wealth; and thereby caused them to say benedictions to him.

49-50. O foremost of men, the bards and the twice-born persons uttered these words to him—"Do you subdue the sons of Pritha, with Govinda and with their principal attendants in that formidable battle. O son of Radha, do you slay the sons of Pritha, along with the Panchalas, that we may win victory, even as risen Sun always destroys the thick gloom by his terrible rays.

51. The faithless sons of Pandu with Keshava, cannot indeed bear with the sight of the arrows shot by you, even as it is most intolerable to look at the burning rays of the Sun.

52. Having put on all the weapons, the sons of Pritha, along with the Panchalas, will not be able to stay before you in the field, even as the Danavas are not able to stand before Indra (in battle).

53. Having been thus installed in the generalship, the son of Radha of unparalleled radiance surpassed all the beauty and splendour like a second Sun.

54. Having installed the son of Radha in the leadership (of the army), thereupon, your son, insisted upon by Death as it were, considered himself most successful.

55. O monarch, Karna, the subduer of enemies, having obtained this leadership, ordered for arranging the troops in battle-array towards the rising of the Sun.

56. O descendant of the Bharata race, Karna, having been surrounded by your sons in the battle, looked resplendent, even as the lord Skanda, encompassed by all the celestials, looked radiant in the battle, wherein the Asura Taraka, like an evil, was sought to be defeated.

CHAPTER 11

(KARNA PARVA)—Continued

The commencement of the battle

Dhritarashtra said

1-2. Having attained the generalship of the army and been addressed by the king himself in sweet and brotherly terms and thereupon having ordered the troops to be arranged in battle-array towards the rise of the Sun, relate to me, O Sanjaya, what did the highly intellectual son of Vikartana, Karna, do at that time.

Sanjaya said

3. O foremost of the Bharata race, your sons, having understood the object of Karna, ordered for the arrangement of the troops, followed by a joyful music of various instruments.

4. Towards the close of the night, O lord of earth, a loud noise arose from amongst your soldiers, saying 'array and array.'

5-6. Thereupon, O lord of the world, there was a terrible uproar of the best of elephants and cars overlaid with beautiful coverlets, whilst they

were being equipped and of the infantry crying out in joy, of the horses, whilst being harnessed and of the warriors, whilst moving to and fro, shouting to one another in mirth's. The uproar was so very great that it reached the very heavens.

7-9. Thereupon the son of Suta appeared on the field of battle, mounted upon a car furnished with innumerable flags and white standards, drawn by horses as white as cranes, ornamented with a flag bearing the design of an elephant's rope, filled with one hundred quivers and again, furnished with mace and wooden fence, supplied with the Shataghnis, rows of bells, shafts, lances and spears, loaded with several excellent bows and having had the splendour of the resplendent Sun and himself wielding a bow bound with gold.

10. O monarch, (Karna then began) to blow his conch adorned with a net-work of gold and also to shake his terrible bow studded with gold.

11. Having seen Karna, that mighty Bowman, that foremost of car-warriors, who was seated on his car and also was like the risen Sun destroying the thick darkness and who also was unapproachable.

12. None of the Kauravas, O sire, O foremost of persons, considered the fall of either Bhishma, or Drona, or other warriors to be a loss at the time.

13. Thereupon, O sire Karna, having ordered the warriors to make haste by the sound of his conch, led the vast army of the Kauravas.

14. Then Karna, that powerful Bowman, that smiter of enemies, having arranged the troops in the form of a Makara, started against the Pandavas with the object of winning victory (over them).

15. O king, Karna placed himself in the tip of the beak of that Makara; and the heroic Shakuni and the great car-warrior Uluka were stationed in both the eyes.

16. The son of Drona was stationed in the head; and all the uterine brothers were in the neck. King Duryodhana was stationed in the middle, surrounded by a large force.

17. O lord of kings, Kritavarman was placed in the left foot, who was attended by the

Narayana-army, namely the Gopalas, most difficult to be vanquished in battle.

18. O king, the son of Gautama, possessed of the unbaffled prowess, was stationed in right foot, encompassed by the most powerful bowmen, the Trigartas and the troops from the south.

19. There Shalya was placed in left hind-foot accompanied by a vast army recruited from the country of the Madras.

20. O great king, Sushena of certain resolution was stationed in the right hind-foot, encompassed by a force of one thousand cars and three hundred elephants.

21. Thereupon the two royal brothers, Chitra and Chitrasena, of immense prowess having been accompanied by a vast army, stood in the tail (of the Makara).

22. O lord of kings, when Karna, that best of person had started for battle, the king of righteousness (Yudhishthira) beheld Dhananjaya and addressed him saying—

23. “O heroic son of Pritha, behold grow the army of Dhritarashtra was arranged in battle-array by Karna and encompassed by the most heroic car-warriors.

24. Indeed, the best of the heroes amongst the vast army of Dhritarashtra were all slain before, O mighty armed one, only the feeble ones are alive, who are in my opinion as worthless as the straw. But in the whole force one mighty Bowman, namely, the son of Suta, is shining brilliantly.

25-27. That foremost of car-warriors is incapable of being defeated by the three worlds, both mobile and immobile, along with the Gods, Asuras, the Gandharvas, the Kinnaras and the Nagas. O mighty-armed Phalguna, having slain him today, you will surely win victory and great thorn, pierced in my heart for twelve years, will now also be rooted out. Understanding this, O mighty armed one, do you arrange the troops in battle-array according to your desire.

28. Having heard the word of his brother, the Pandava (the third brother), conveyed by white horses, arranged his army in the form of the half moon against the face of the enemies' force.

29-30. Thereupon Bhimasena was stationed in the left side of that (half-moon); and the mighty Bowman, Dhristadyumna, was placed in the right. In the middle (of that half-moon arrangement) both the monarch and the Pandava Dhananjaya were stationed. But Nakula and Shahadeva were placed in the rear of the king of righteousness (Yudhishthira.)

31. The two Panchala chiefs, Yudhamanyu and Uttamanjas, who were the guards of the wheels of the car (of Arjuna), did not forsake him in battle, as they were supported by the diadem-decked one (Arjuna.)

32. O descendant of the Bharata race, the rest of the heroic princes, who were all clad in armour, were stationed in the different positions of the array allotted to them according to their respective zeal and earnestness.

33. O descendant of the Bharata race, the Pandavas, as well as the mighty bowmen in your side, having arranged their troops in the array of battle in the above manner, directed their mind towards the battle.

34. Having witnessed your army arranged in battle by the son of Suta, the son of Dhritarashtra (Duryodhana), with all his kinsmen, considered the Pandavas to be slain.

35. O lord of men, in the similar way, Yudhishthira, having observed the troops in the side of the Pandavas arranged in battle-array, considered the army of Dhritarashtra to be surely slain along with Karna himself.

36-37. Thereupon conches, kettle-drums, tabours and drums of large size and cymbals and other instruments, such as Dindimas and Jharjharas were begun to be blown and struck on every side. O monarch, there was a loud sound of musical instruments amongst the soldiers on both the sides. There were terrible lion-roars of the heroes, who were most desirous of victory.

38. O lord of men, there arose the sound of snorting of the horses and the grunting of elephants. And also there was the terrible noise of the car-wheels.

39. O descendant of the Bharata race, beholding that mighty Bowman, Karna, stationed at the front of the battle-array, none in the field amongst the Kaurava troops considered the death of Drona to be a loss.

40. O mighty monarch, in both the armies there were men filled with cheerfulness, who were all desirous of battle. O king, they waited in the field with the object of slaying one another without delay.

41. O foremost of kings, there in the field these two namely, Karna and the son of Pandu, who beholding each other were filled with firm resolution rushed to and fro in the midst of their armies.

42. The two armies came face to face, meeting each other, as if dancing (in great cheer). The heroes on both the sides, who were most desirous of battle, came forth accompanied by their respective divisions.

43. 'O mighty monarch, thus commenced the battle of men, elephants, horses and cars, who were all engaged in slaying one another.

CHAPTER 12

(KARNA PARVA)—Continued

The slaying of Kshemadhurti

Sanjaya said

1. Thereupon the two vast armies, composed of horses, men and elephants, that were filled with cheer and also that had the brilliancy of the celestial and Asura hosts, came face to face and struck each other down.

2. Then the men, the cars, the horses, the elephants, as well as the infantry, all possessed of formidable strength, continued to strike most fiercely, thereby destroying the bodies and the sins as well.

3. The lion-like men, began to scatter over the earth, the heads of lion-like men, which were equal in splendour to the full-moon and the sun and also which had resembled the lotuses in fragrance.

4. They, again, began to sever the heads of the fighting warriors by means of the crescent-shaped, broad-faced and razor-handed arrows, swords, axes, battle-axes and other weapons.

5. The arms of men, possessed of long and stout arms, severed by men, possessed of long and stout arms, looked resplendent upon the ground, decorated as they were with both weapons and bracelets.

6. The earth shone most brightly with the halo of their (the warriors) red fingers and palms, even as it shines with the fierce and five-headed snakes upon itself slain by Garuda.

7. Smitten by the enemies, the heroic warriors fell down from the elephants, the cars and horses, even as the dwellers of heaven fall down from the celestial balloons, when their virtues are entirely spent.

8. While other heroic warriors, having been smitten by heroes of greater prowess with heavy maces, spiked clubs and maces, fell in the battle by hundreds.

9. In that formidable battle, the cars were smitten by cars, the infuriate elephants were crushed by infuriate elephants and the horsemen were struck down by horse-men.

10. The men smitten by the cars and the cars destroyed by elephants and the horsemen slain by the foot-soldiers and the infantry slain by the cavalry, are lying dead in the field.

11. And again, the cars, the horses and the infantry smitten by the elephants; and the cars, steeds and elephants slain by the infantry; and the cars, the infantry and the elephant-force destroyed by the horses; and also the men and elephants struck down by the cars, are lying dead in the battle.

12. A terrible slaughter of car-warriors, horsemen, the elephant-force and men was wrought by men steeds, elephants and cars, with the help of their hands and feet, weapons and cars.

13. While the army was being thus smitten and slain by the horses, the sons of Pritha with Vrikodara at their head proceeded against us.

14. So also Dhrishtadyumna, Shikhandin, the sons of Draupadi, the Provadrakas and Shatyaki and Chekitana accompanied by the Dravida warriors (proceeded against us);

15. And also the Pandavas and the Cholas along with the Keralas (advanced against us), surrounded by a formidable array of soldiers, who were all possessed of strong chests, long arms, huge statures and very large eyes;

16. And who, again, were adorned with various ornaments and were of red teeth and were endowed with the strength of mad elephants and were clothed in dresses of various

colours and also were besmeared with scented powders;

17. And O monarch, as they were possessed of swords and nooses in their hands and endued with the power of with-standing the infuriate elephants and as they were equally determined to die, they (the warriors) did not forsake one another (in the field).

18. The infantry, belonging to the Andhara race, commanded by Satyaki, were all possessed of quivers and bows in the hand, of long hairs and were very sweet in speech and endowed with fierce forms and mighty prowess.

19. Thereupon the other heroic leaders, namely the Chedis, the Panchalas, the Kaikeyas, the Karushas, the Kosalas, the Kanchyas and the Magadhas advanced most rapidly.

20. Their car-warriors, cavalry and elephant-force, that all belonged to the superior class, as well as the terrible-looking infantry, were highly gratified to hear the harmonious sound of several instruments and began to laugh.

21. In the midst of at vast army stood Vrikodara, encompassed by the foremost elephant-force and advanced against your troops, each riding on the neck of an elephant.

22. That terrible-looking elephant, the best of his kind, shone with all the equipments befitting him, even as the mountain-abode on the top of the Udaya (mountain) looks resplendent with the rising Sun over it.

23. His best armour, made of iron and bedecked with the most precious gems, shone like the autumnal firmament besprinkled with innumerable stars.

24. He (that Bhima), who had a lance in the hand stretched out and who was crowned with a handsome diadem and who was adorned with innumerable ornaments and who, again, had the brilliancy of the autumnal sun when at the meridian, began to burn the enemies by energy.

25. Seeing that elephant from a distance, Kshemadhurti, riding on an elephant and very much gratified in the heart, invited that one, who was much more cheerful than he, to battle and rushed against him (Bhima).

26. Then there followed an encounter between the two elephants of formidable appearances according as they desired, which

(the elephants) were like the two gigantic mountains with trees at their tops.

27. Those two heroic warriors, whose elephants had thus been engaged in the encounter, forcibly pierced each other with their lances, that were resplendent like the rays of the sun and they roared most loudly.

28. Having receded back, they (the two heroes) roved about in circles dismounting from their elephants; and also having taken up their bows, really struck each other.

29. They cheered the hearts of the people by their roaring sounds and the slaps of their arm-pits, as well as by the whistling sound of their arrows on all sides; and then they shouted aloud like lions.

30. Again mounting upon their elephants, that had their trunks raised up in the air and that were adorned with banners floating on the wind, both the heroes, perfectly accomplished and possessed of immense strength, went on combating.

31. Thereupon both of them, having cut-off each other's bow, roared and poured forth showers of arrows and lances upon each other, even as the two masses of clouds during the rainy season drop down rains.

32. Then having roared aloud Kshemadhurti pierced Bhima in the chest with great force by means of his lance, as well as by six other (lances).

33. That Bhimasena, whose form looked bright with rage, shone with those lances adhering to his body like the resplendent Sun with the masses of clouds about him.

34. Thereupon, Bhima thrust at his enemy most carefully the lance, made of iron, that had the splendour of the colour of the solar rays and had a speed, direct and straight.

35. Thereupon having stretched out his bow, the lord of the Kulatas severed the lance by means of ten arrows and pierced the son of Pandu (Bhima) by sixty other shafts.

36. Then having taken up his bow having the twang like the roar of clouds, Bhima the son of Pandu, oppressed his enemy's elephant by arrows and uttered terrible shouts.

37. That elephant, being thus oppressed by the arrows of Bhimasena, did not stay in the field of battle, although repeatedly restrained, even as the cloud dispersed by the wind (run away from their positions).

38. The most formidable and royal elephant of Bhima rapidly followed that elephant of (Kshemadhurti), even as the wind-blown cloud pursues the cloud dispersed by the tempest.

39. Kshemadhurti of immense energy having checked his own elephant, pierced with his arrows the elephant of Bhimasena pursuing his own.

40. Thereupon, he (Kshemadhurti), having cut-off his enemy's bow by means of an arrow well-shot, razor-like and straight, highly oppressed that elephant belonging to his foe.

41. Then highly wrathful Kshemadhurti struck Bhima in the battle and killed the elephant by piercing all his vital parts with his arrows.

42. O descendant of the Bharata race, thus the great prince of elephant, belonging to Bhimasena, fell down. Before the fall of his elephant, Bhimasena dismounted from him and stood on the earth.

43-44. Then he, too, struck down the elephant of his enemy by means of his mace. Then Vrikodara killed Kshemadhurti with his mace, who then had descended from his crushed elephant and had advanced against him with uplifted weapons. Having been thus killed; he, with a sword in the hand, fell down dead by the side of his elephant.

45. O foremost of the Bharata race, even as a lion killed by thunder falls dead by the side of a hill broken down by thunder. having seen the most famous lord of the Kulatas killed, your troops, highly distressed, ran away from the field.

CHAPTER 13
(KARNA PARVA)–Continued
The slaying of Vinda and Anuvinda

Sanjaya said

1. Then the mighty Bowman, the heroic Karna, killed the troops of the Pandavas in battle with the straight arrows.

2. O king, the mighty car-warriors, namely the Pandavas, had most wrathfully smitten the soldiers of your son in the same way in the very presence of Karna.

3. So also Karna, O monarch, began to smite the army belonging to the Pandavas in the field of battle with the arrows, that were bright like the rays of the sun and excellently polished by the black-smith.

4. O descendant of the Bharata race, there (in the field of battle) the elephants highly afflicted by Karna with his straight arrows, roared most loudly, became weakened and senseless and ran away towards the ten points of the horizon.

5. O father, while that immense force was being killed by the son of Suta, Nakula proceeded against that mighty car-warrior, the son of the Suta with great rapidity.

6. Then Bhimasena checked the progress of Drona's son, who was achieving the most arduous tasks and Satyaki, that of the two Kaikeya princes, Vindu and Anuvindu.

7. The lord of the earth, Chitrasona, rushed towards Srutakarman, who was advancing against him; so also Prativindhya towards Chitra, who carried a standard of diverse colours and a beautiful bow.

8. Duryodhana, too, proceeded against the king Yudhishtira the son of Dhrama, while Dhananjaya rushed against the wrathful Samsaptakas.

9. While that whole host of the foremost heroes was being thus slain, Dhrishtadyumna rushed against Kripa; and that undecayable Shikhandin proceeded against Kritavarma.

10. O mighty monarch, so again, Shrutaskirti closed with Shalya; and that son of Madri, Shahadeva of immense prowess, closed with your son, Dussashana.

11. In that great battle, the two Kaikeya princes covered Satyaki with a shower of arrows. Satyaki on the other hand covered the two Kaikeya princes (with a shower of brilliant arrows, O descendant of the Bharata race).

12. Those two heroic brothers deeply pierced this warrior (Satyaki) in the chest, even as two elephant strike another hostile elephant with their tusks in a dense forest.

13. O monarch, these two heroic brothers whose vital parts were deeply struck with the arrows, pierced Satyaki, who always performed appropriate deeds with their shafts.

14. O powerful monarch, Satyaki on the other hand, having smiled and shrouded all the points of the horizon with a shower of arrows, closed with the two brothers, O descendant of the Bharata race.

15. Thereupon those two brothers, whose progress was checked by the shower of arrows of Sini's grandson, indeed, covered the car of Sini's grandson with lots of shafts.

16. Having severed the most beautiful bows of those two brothers, then the highly celebrated Shauri restrained the progress of them both in the battle with a shower of sharp arrows.

17. Then having grasped two other beautiful bows and most effective shafts, they two, too, shrouded Satyaki (with the arrows) and roved about in the field with immense activity and expertness.

18. Those mighty arrows, shot by the two brothers, adorned with the feathers of the Kanka and the peacock and ornamented with gold, fell down (upon the foes), after having illuminated all the points of the horizon.

19. O monarch, there was a gloom in that formidable battle owing to the shower of arrows shot by both the parties. Then those great car-warriors severed each other's bows.

20. Thereupon, O mighty monarch, wrathful Satvata, most invincible in the field, having taken up another bow and stretched its string properly, severed the head of Anuvinda with an arrow, sharp like the razor.

21-22. O monarch, that mighty head, adorned with ear-rings, fell like the head of Shambara,

slain in that dreadful battle (of old). This, having fallen upon the earth most rapidly, greatly aggrieved all the Kaikayas.

23. Having seen that hero slain, his brother, that mighty car-warrior (Vinda), after having stretched out the string of another bow, restrained the course of Shini's grandson.

24. Having pierced Satyaki with sixty shafts, all sharpened on stone and adorned with the feathers of gold, he roared most loudly and said - wait, wait.

25. The mighty car-warrior of the Kaikeya troops then pierced Satyaki in his arms and chest most rapidly with several thousands of arrows.

26. O king, Satyaki, of true prowess, being thus wounded with the arrows in all his limbs, shone in the field of battle like a Kinshuka with flowers.

27. In the battle, Satyaki, having been pierced by the lofty-minded Kaikeya, smilingly pierced back the Kaikeya chief with twenty-five shafts.

28. Thereupon those two best of car-warriors, having broken down each other's beautiful bows and also slain each other's drivers and horses.

29. Both of them, having taken up shields, as if adorned with hundred moons and grasped the best of swords and possessed as they were with the handsome arms, looked resplendent in that great field of battle.

30-31. Like the most powerful ones, Jambha and Shakra, in the battle between the celestials and the Asuras. Thereupon both the warriors roved about in that dreadful field of battle in circles and speedily approached each other, engaged in combating, in the battle:

32. Thus the two, again, made the best of their efforts in slaying each other. Then Satvata severed the shield of the Kaikeya chief into two pieces. So also this Vinda severed the shield of Satyaki into two pieces.

33. The Kaikeya chief, indeed, having thus broken into pieces the shield, that was decked with hundred of stars, roved in circles in the field, sometimes advancing and sometimes receding back.

34. Thereupon the grandson of Shini who was possessed with greatest activity severed him (his head) who having grasped the best of swords, careered in the broad field of battle, by a side-stroke.

35. O monarch, the Kaikeya prince, that mighty Bowman, who was adorned with the shield, being thus cut-off into pieces in that dreadful battle, fell down like a hill broken down by a thunderbolt.

36. That war-like grandson of Shini, that best of car-warriors, that scorcher of enemies, after having slain him (the Kaikeya chief) in battle, immediately ascended the car of Yudhamanyu.

37. Thereupon, again, having ascended another car, that was furnished with its due equipment's, Satyaki began to destroy the immense army of the Kaikeyas with his arrows.

38. That vast force of the Kaikeyas, being slaughtered in battle, left that enemy in the field and ran away in the ten different directions of the horizon.

CHAPTER 14

(KARNA PARVA)-Continued

The slaying of Chitra

Sanjaya said

1. Thereupon, O monarch, the wrathful Shrutasarman had slain down Chitrasena, the lord of the earth, in the battle, by means of fifty different arrows.

2. O king, Avishara, indeed, after having struck down that Shrutasarman with nine straight shafts, pierced his driver with five other arrows.

3. Wrathful Shrutasarman, on the other hand, had struck down that Chitrasena, who was then standing at the head of his force, with a keen arrow in the most vital part of his body.

4. O great king, that hero, having been deeply pierced by the arrow by the lofty-minded warrior, attained the condition of senselessness and entered into the abode of great grief.

5. During this interval, the highly famous Shrutasarman closed this ruler of the earth (his insensible foe) with ninety different shafts.

6. Thereupon Chirasena, that mighty Bowman, having attained consciousness again, struck down his enemy's bow by a broad-headed shafts and also pierced him with seven arrows.

7. Then he (Shrutakarman) took up another bow, that was capable of casting away fierce arrows and was adorned with gold, made Chirasena, by piercing him with the torrents of shafts, wear a varied appearance.

8. That youthful prince, wearing an wonderful appearance with the shafts and putting on handsome garlands, shone in the field of battle, like an youth, excellently decked with ornaments, in the midst of an assembly.

9. O monarch, he, indeed, then pierced Shratakarmān in the chest with a keen shaft immediately; and afterwards uttered to him—'wait and wait.'

10. There Shratakarmān, on the other hand, being thus pierced by the arrow in the field of battle, began to shed blood, even as a mountain lets the liquid red chalk flow down.

11. Thereupon that heroic one, whose limbs were washed in blood and who, again was stained with blood, shone in the field of battle like a Kinshuka covered over with flowers.

12. At that time, O monarch, Shratakarmān, having been attacked by his antagonist (Chirasena), became very wrathful and severed his bow, that was capable of resisting the enemies, into two pieces.

13. Then, again, O monarch, he (Shrutakarman) covered, with three hundred arrows, him, whose bow was already severed into two pieces and pierced him in the field excellent winged shafts.

14. Thereupon he had severed the head of that high-souled one, that was adorned with an (iron) protection, with another broad-headed, pointed and sharp-headed arrow.

15. That head of Chirasena, which looked most resplendent, fell down upon the earth, even as the moon, out of her own will, falls upon the ground, being loosened from heaven.

16. O sire, the troops of Chirasena, having seen their king slain, marched with great rapidity against Avishara.

17. Thereupon that mighty Bowman, who became very wrathful, rushed against those troops, shooting arrows upon them; even as, during the period of universal dissolution the king of the nether world (Yama), filled with wrath, rushes against all creatures.

18. Those warriors, having been slain by that Bowman, your grandson, in the field of battle, most speedily ran away in all directions; even, as the elephants, burnt by the forest-conflagration, (run away from the forest).

19. Having seen them flying away (from the battle) hopeless of conquering the enemies, Shratakarmān, pursuing and shooting keen arrows upon them, looked most brilliant.

20. Thereupon Prativindhya pierced Chitra with five rapid-going shafts and pierced the driver of his car with three others. Then he broke down his standard by a single arrow.

21. Then he, (Chitra) pierced him by throwing at his arms and chest nine broad-handed shafts, that were adorned with the wings of gold and sharp points and ornamented with the feathers of the Kanka and peacock.

22. O descendant of the Bharata race, Prativindhya, having severed his (enemy's) bow with keen arrows, slaughtered him with five well-sharpened shafts.

23. Thereupon, O great king, he (Chitra) threw at your grandson the shaft, called Shakti, which was decked with golden bells and which, again, was most irresistible and dreadful and which also, was like the flame of fire.

24. Prativindhya, as if laughing, severed into two pieces that shaft, in the field of battle, falling upon him, which was like a great flashing meteor suddenly falling from the sky.

25. That shaft which was cut-off into three pieces by the keen arrows of Prativindhya, fell down like the thunderbolt, during the period of expiration of the Yuga, thus inspiring great fear in all creatures.

26. Having seen that arrows, called Shakti, severed into pieces, Chitra took up his powerful mace, that was adorned with a net-work of gold and threw it against Prativindhya.

27. That mace had smitten his (antagonist's) heroes and the driver of his car in that great

battle and then, having smitten his car, fell impetuously upon the ground.

28. O descendant of the Bharata race, he (Prativindhya), in the mean time, having descended from his car, threw at Chitra the arrow, called Shakti, that was furnished with golden balls and decked with several ornaments.

29. The high-minded king Chitra caught hold of it (that shaft), whilst it was falling upon him; and thereafter, O descendant of Bharata race, he threw it back at Prativindhya.

30. That highly resplendent shaft, having pierced heroic Prativindhya in the field of battle and also having penetrated through his right arm, fell down upon the ground; and as it fell, it illuminated that whole region (the battle-field) by its splendour, even as the lightning, falling upon the earth, illuminates the entire place, where it falls.

31. Thereupon, O monarch, the most wrathful Prativindhya, most desirous of slaying Chitra, hurled at him a lance adorned with gold.

32. That lance, having pierced through his armour and chest, immediately fell down upon the earth; even as the gigantic serpent enters into its hole.

33. Then that king, having been smitten by the lance, fell upon the earth, stretching out his two long and massive arms, that resembled two iron clubs in splendour.

34. Having seen Chitra slain (in the battle), the troops on your side, who are all ornaments of battle, rushed from all sides with great impetuosity against Pritivindhya.

35. Shooting several kinds of arms and the shaft called Shataghni, that was ornamented with the rows of bells (those troops) covered him all over, even as the clouds cover the Sun.

36. That mighty-armed one (Prativindhya), having struck those warriors with a net-work of arrows in the field of battle, over threw your force, even as Indra, who carried the thunderbolt in the hand, over-threw the Asura host.

37. Thus slain in the battle by the Pandavas, the troops on your side, O monarch, suddenly broke in all directions, even as the clouds, scattered by the wind, run away in all sides.

38. Amongst your whole force, that was immensely slain and (the rest) running away

from the field, the son of Drona alone proceeded with great impetuosity against that highly powerful Bhimasena.

39. Then there suddenly followed a dreadful conflict between these two parties; even as there took place an encounter between Vritra and Vashava (Indra) in the battle between the celestials and the Asuras.

CHAPTER 15

(KARNA PARVA)—Continued

The encounter between Ashvatthaman and Bhima

Sanjaya said

1. Thereupon, O king, the son of Drona, who was possessed of great alacrity and who showed easiness in the management of weapons, pierced Bhimasena with an arrow.

2. In the same way, he (the son of Drona), who was well acquainted with the different vital parts of the body and who, again, was very smart in the management of his arms, after having seen all the vital parts of his body, had struck him with ninety sharp-headed shafts.

3. O monarch, Bhimasena, having been closed with a shower of keen arrows by the son of Drona, shone in the field of battle like the sun with all his rays.

4. Thereupon the Pandava, after having covered the son of Drona with one thousand arrows, well-aimed, sent forth a leonine roar.

5. Then, O monarch, the son of Drona, having checked the course of his (antagonist's) shafts by his own arrows in the field of battle, smilingly struck the son of Pandu in the forehead with a dart.

6. Thereafter, O king, the son of (Pandu), carried the shafts, that was struck in his forehead; even as the proud rhinoceros in the forest bears his horn.

7. Then Bhima of immense prowess smilingly pierced the son of Drona, who attempted very hard in the battle, in the forehead with three shafts.

8. Then this twice-born person looked most resplendent with the arrows struck in his forehead; even as the best of mountains, being

washed (with water) during the rainy season, looks resplendent with its three peaks.

9. Thus the son of Drona afflicted the son of Pandu with hundreds of arrows, but he could not shake him; even as the wind cannot shake the mountain.

10. In the same way, the son of Pandu, highly gratified, could not shake the son of Drona, in the field of battle, with hundreds of his sharp-handed arrows; even as the torrents of rain cannot shake the mountain.

11. Those two mighty car-warriors, the two heroic warriors of terrible prowess, having covered each other with their dreadful shafts, looked very handsome, sitting upon their cars.

12. Both (the heroes) looked resplendent like two suns and were destructive of men on each other's side. Moreover both of them burnt each other by their own excellent arrows, that resembled their own rays.

13. Thereupon, in that dreadful battle, those two heroic warriors made their best attempts in counteracting each other's deeds; and with the torrents of shafts they most fearlessly made efforts in challenging each other.

14. Those two foremost of persons, those invincible and fierce heroes, whose teeth were constituted by the shafts and whose mouths were formed by the bows, roved about in the field of battle like two terrible tigers.

15. Both of them became invisible on account of the torrents of shafts in all sides; even as both the sun and the moon in the firmament become invisible, when they are covered over by the net-work of clouds.

16. Then the two smiters of foes appeared for a very short while and shone forth like Mars and Mercury, when they become wholly released from the cover of clouds.

17. Then at that moment, in that dreadful battle, the son of Drona made Vrikodara in the field occupy his right position.

18. And he showered forth hundreds of terrible shafts, even as the masses of clouds drop down torrents of rain upon a mountain. This, indeed, namely the indication of his antagonist's victory Bhimasena could not like to tolerate.

19. Thereupon, O monarch, the son of Pandu baffled his enemy's efforts from the position on his (antagonist's) right side; and they advanced or withdrew according to the divisions of their circular situations.

20. Thus there ensued a fierce battle between those two foremost of warriors, who roved about (in the field of battle) in several ways and circles.

21. Both of them struck each other with the arrows shot from their bows stretched to their perfect length; and also they made the best efforts in slaying each other in the battle.

22. Again, each of them wished to make the other careless in the field. Thereupon the son of Drona, that mighty car-warrior, imparted strength to the most powerful weapons, which, indeed the son of Pandu frustrated by the weapons of his own, in the battle.

23. Then, O mighty king, there ensued a very dreadful battle of weapons, even as there had taken place a very terrible battle of the planets, during the time of destruction of creatures of the universe.

24. O descendant of the Bharata race, those arrows, shot by both of them, struck one another; and thus illumined all the points of the horizon, as well as the troops on your side, from all directions.

25. O king, the firmament looked very fearful as it was wholly covered by the showers of arrows, even as it appears during the destruction of the creatures of the universe, when it is entirely shrouded by the fall of the meteors.

26. O descendant of the Bharata race, there (in the field of battle) was produced a great fire by the counteraction of shafts from both the parties, which, viz. the fire was attended with sparks and blazing flames. It continued to burn both the hosts.

27-28. O powerful monarch, the Siddhas, who covered about there in the battle, uttered these words—'O Lord, this battle, is the foremost of all the battles fought (in the days of yore). All the battles (of old) will not be worth the sixteenth part of this (battle).

29. Hardly, again, there will be a battle like this. 'O! these two personages, viz. this

Brahmana and this Kshatriya are possessed of knowledge.

30. O! both of them are endowed with heroism; and also they are of terrible prowess. 'O! Bhima is of fierce strength. O! what a great skill is possessed by the other.'

31. O! what an essence of the energy of both. O! how great is their skill. Both persons are, indeed, waiting in the like two all-destroying Yamas at the end of time.

32. As if both of them are born like two Rudras, or like two light-giving suns. 'Both these foremost of persons of dreadful forms are standing in the battle like two Yamas.'

33. These words of the Siddhas were, indeed, heard there every moment. Moreover there was generated a great leonine roar amongst the celestials who assembled there (in the field of battle).

34. Having witnessed the extraordinary and inconceivable achievements of those two in the field of battle, the assemblage of the Siddhas and the Charanas were greatly astonished.

35. Then the celestials, the Siddhas and the high-class sages (the Rishis) praised them both and uttered these words - 'Excellent, O powerful-armed son of Drona! Most remarkable, O Bhima!

36. In the field of battle, O monarch, those two heroic warriors committed injuries to each other. They also looked upon each other.

37. Due to angry those two heroic eyes became red. They had their lips quivering with wrath. Out of wrath, again, they grinded their teeth and in the same way their lips as well.

38. Those two mighty car-warriors shrouded each other with the torrents of shafts. In the field of battle, they were like two masses of clouds, dropping down showers of arrows and sending forth lightning, that was formed by their weapons.

39. Those two warriors having penetrated each other's standards and also having pierced each other's drivers of cars and again, having pierced each other's horses, pierced each other in that dreadful battle.

40. Thereupon, O powerful monarch, those two wrathful warriors, most desirous of slaying

each other, after having taken up two arrows, hurled at each other those shafts without any hesitation, in that dreadful encounter.

41. O mighty monarch, these two arrows that shone most brilliantly and that had the force of thunder and also that were most unapproachable, came and struck them both who stood at the head of their respective hosts.

42. The two highly-energetic warriors, deeply struck with those two arrows by their respective forces, then fell down at the back of their cars.

43. Thereupon, O king, his driver having been conscious of the insensible condition of the son of Drona, carried him away from the field of battle in the presence of all his (the son of Drona) soldiers.

44. In the same way, O monarch, the son of Pandu, that scorcher of enemies, who had fainted every moment, was carried away from the field of battle, in his car, by his driver.

CHAPTER 16

(KARNA PARVA)-Continued

The encounter between Ashvatthaman and Arjuna

Dhritarashtra said

1. Do you relate to me how the battle of Arjuna waged with the Samsaptakas and that of other lords of the earth with the Pandavas.

2. Moreover describe to me, O Sanjaya, how that battle of Arjuna took place with Ashvatthaman; and also that of other supporters of the earth with the sons of Pritha.

Sanjaya said

3. O monarch, do you hear me, who am describing to you how that battle, which was destructive of the bodies, sins and lives of persons, waged between the heroes (on our side) and the enemies.

4. The son of Pritha, that slayer of enemies, having entered into the army of the Samsaptakas, that was like the great ocean, afflicted it most highly; even as the dreadful tempest agitates the vast ocean.

5. Dhananjaya, after having severed the heads of the heroic warriors by broad-headed

and sharp-edged arrows, that (viz. the heads) had faces, as resplendent as the full moon and also very handsome eyes, eye-brows and teeth, immediately scattered the earth over with these heads, as if with lotuses severed from their stalks.

6-7. Arjuna cut-off the arms of his antagonists with keen arrows, that were like the razors, which, viz. the arms were excellently round, long and muscular and also were rubbed over with soft sandal and other perfumes and again, were furnished with weapons and fingers protected with leathern cases and resembled the five-headed snakes, in that dreadful battle.

8. The son of Pandu, again and again, cut-off with his broad-faced arrows the horses and horsemen, the drivers of cars and standards, bows and arrows, as well as arms, that were ornamented with valuable jewels.

9. O monarch, in that battle Arjuna, sent away innumerable car-warriors, elephants, horses and cavalry to the abode of Death, by striking them with several thousands of arrows.

10. The foremost of heroes, who became very wrathful and who roared most loudly and who, again, like bulls, were highly excited as if for a cow in season, proceeded most rapidly against him (Arjuna) with great uproars. Then those warriors began to strike him (Arjuna) with their shafts who at that time continued to slay his (Arjuna's) antagonist, even as the bulls strike another of their kind with the horns.

11. Thus the battle, which caused the hairs to stand on points, waged between him (Arjuna) and them (other warriors); even as there had taken place a battle of the Daityas with the wielder of the thunder-bolt (Indra) at the conquest of the three worlds.

12. That Arjuna, after having restrained the weapons of his antagonists, coming from all sides, by the weapons of his own and also having pierced the foes with a large number of shafts most rapidly, had taken away their lives.

13-16. That impersonation of victory (Jaya), that enhancer of the fears of his antagonists, after having broken into minute pieces, like the tempest breaking the vast masses of clouds into fragments, the cars, which had their poles, wheels and axes already shattered (by him) and

which had their warriors, horses and drivers slain and which also had their weapons and quivers dislodged and which had their standards smitten down and which had their traces and reins of horses broken into pieces and which had their wooden fences already shattered into pieces (by him) and which had their arrows (deposited in them) struck down and moreover after having astonished every body, worked out deeds, like those of a thousand mighty car-warriors, fighting together, that were worth seeing.

17. The assemblage of the Siddhas and the divine Rishis, as well as the Charanas, began to praise them highly. The celestial kettle-drums also begun to be sounded; and showers of flowers continued to fall upon the heads of both Keshava and Arjuna. Meanwhile a voice, as if incorporated, uttered these words—

18-19. Those two heroes, Keshava and Arjuna, are always said to be possessed of the splendour of the moon, the light of the fire, the strength of the wind and the brilliancy of the sun. Those two are as invincible as Brahman and Ishana. They are seated on the same car. They are the best of all creatures. They are most heroic. And the both are equal to Nara and Narayana.

20. Thus hearing and beholding this wonderful event, O descendant of the Bharata race, Ashvatthaman, firmly resolved upon, rushed towards the two Krishnas, viz. Arjuna and Keshava, in that battle.

21. Having invited to battle the son of Pandu, who was pouring forth showers of arrows, that had the power of slaying the antagonists, with his arm holding an arrow within its reach, the son of Drona smilingly addressed him, saying—

22. 'O hero, if you consider me to be your worthy guest, who am arrived here, then allow me, with your entire soul, the hospitality of battle today.'

23. Having been thus invited by the son of the Preceptor out of desire for battle, Arjuna considered himself to be highly respected and spoke to Janardana the words—

24-25. The army of the Samasaptakas should be slaughtered by me; but, again, the son of Drona is inviting me to battle. O Madhava, do you order me really what should be performed

first. If you consider it proper, that the work of hospitality should be given Ashvatthama first after rising.

26. Having been thus addressed (by Arjuna), Krishna carried, to the near presence of the son of Drona, the son of Pritha, who was invited to battle according to the prescribed maxims of triumphant challenge; even as the God of wind carries Indra to the sacrificial place.

27. Keshava, after having invited (to battle) him, who had his whole heart directed upon one thing, addressed the son of Drona, saying - 'O Ashvatthaman, having been still (in the field), do you begin to strike without hesitation, as also do you bear (patiently).'

28. This, indeed, is the fit occasion for those, who support their lives with the food of their masters, to repay obligation to their supporters. The struggle between the Brahmanas is most insignificant; but the war between two Kshatriyas is a grand and decisive one, resulting either in victory or defeat.

29. You, who are most willing to receive, out of foolishness, those celestial rites of hospitality at the hands of the son of Pritha, after having becalmed yourself this day, continue to fight with the son of Pandu.

30. Having been thus addressed by Vasudeva, the best of the twice-born persons said - "So be it." He also pierced Keshava with sixty arrows and penetrated Arjuna with three other shafts.

31. Having been highly wrathful, Arjuna broke asunder his (antagonist's) bow with three powerful arrows. The son of Drona, on the other hand, took up another bow, more dreadful than the first.

32. Having stretched his bow within so short a time as the twinkling of the eye, he (the son of Drona) pierced both Arjuna and Keshava-Vashudeva with three hundred shafts and the son of Pandu with one thousand arrows.

33. Thereupon, the son of Drona, after having rendered Arjuna wholly stupid with the greatest care in the field of battle, shot thousands and tens of thousands and millions of shafts.

34-35. Innumerable shafts continued to be poured forth from the quiver, the bow, the bow-

string, the fingers, the arms, the two hands, the breast, the face, the nose, the two eyes, the two ears, the head, the different limbs and pores of the body, the car and its standards, of the professor of Brahmana, O sire.

36. The son of Drona, after having pierced Madhava and the son of Pandu with a heavy shower of shafts, became highly gratified and sent forth a great up-roar like the loud roar of a vast congregated mass of clouds.

37. Having heard this great uproar of him (the son of Drona), the son of Pandu, addressed that Eternal One, saying - O Madhava, observe this great oppression of the son of the preceptor towards me.

38. This warrior considers us to be slaughtered, who have entered into the house of thick arrows (i.e. the arrowy shower). But we will surely frustrate his aim by means of our learning and energy.

39. The most excellent of the Bharata race, after having severed every one of the shafts of Ashvatthaman into three pieces, destroyed the power of those arrows even as the sun does away with the mist.

40. Thereupon the son of Pandu pierced with dreadful arrows the army of the Samsaptakas, with their horses, drivers, cars and elephants and with their standards, infantry and car-warriors repeatedly.

41. Then these persons, who having posted there in any way they liked, witnessed the battle, considered themselves to be wholly covered over with the showers of arrows, as if closing themselves by themselves.

42. Those arrows of innumerable forms furnished with the wings, having been shot from the Gandiva bow, had slaughtered the elephants, horses and men, either stationed there or at the distance of two miles, in that (dreadful) battle.

43. The trunks of the elephants, that had been pouring forth their juice (as the mark of their excitement) having been thus cut-off by the broad-headed arrows, began to fall down; even as the pretty-well gigantic trees, having been hewn down by axes in the forest, fall down upon the earth.

44. After a short while, the elephants that resembled hill, along with those riding upon them, tumbled down upon the ground even as the large mountains broken down by the thunder-bolt fall upon the ground.

45-46. Having severed into minute fragments the cars that appeared like the dissolving columns of vapour in the evening sky and also that were well-furnished with all its equipment's and that were yoked to well-trained horses and again, that were occupied by the warriors, invincible in battle, by powerful arrows, (he the son of Pandu) began to pour forth shower of shafts upon the enemies. Moreover Dhananjaya slew both the horsemen and the infantry, well-adorned with the ornaments.

47. Dhananjaya, like the sun appearing at the end of the Yuga, had soaked away the vast deep of the Samsaptaka army, that was most difficult to be dried up, by means of his sharp-headed arrows, that constituted his rays.

48. Then again he (Dhananjaya) without hesitation perfectly penetrated the son of Drona, who was like a huge mountain with straight arrows, that had great force and also that were as resplendent as the sun; even as the wielder of the thunder-bolt pierces a mountain (by thunder).

49. The most wrathful son of the Preceptor, desiring to fight, proceeded against him (Arjuna) with a view to pierce him along with his horses and drivers with swift arrows. The son of Pritha, on the other hand, sundered those arrows shot at him.

50. Thereupon he (the son of Pandu), having been highly wrathful, continued to shower forth quivers of the arrows upon the person of Ashvatthaman; even as one serves a guest with things upon things in his house.

51. Then the son of Pandu, after having forsaken the army of the Samsaptakas ran towards the son of Drona; even as the donor, after having abandoned the unworthy quests, rushes towards the worthy one with his gifts.

CHAPTER 17

(KARNA PARVA)—Continued

The defeat of Ashvatthama

Sanjaya said

1. Thereupon the battle waged between them (Arjuna and Ashvatthaman) who were like the planets Sakra and Angirasa in splendour; even as there had taken place a battle between Sakra and Angirasa in the firmament for entering the constellation.

2. Those two warriors, who inspired the people of the world with fears, afflicted each other with resplendent arrows, that were like their rays and resembled two planets, that had gone away from their proper paths.

3. Thereupon Arjuna deeply penetrated him (Ashvatthaman) in the midst of his eye-brows with a sharp arrow. Therewith the son of Drona blazed forth like the sun with his upward rays.

4. Thus the two Krishnas (Arjuna and Keshava) having been greatly afflicted by Ashvatthaman with hundreds of keen arrows, stood (in the field), blazing forth, covered ever as they were by their own rays, like the two suns appearing at the end of the Yuga.

5. Thereupon when Vasudeva became invisible, Arjuna shot a weapon with sharp edges on all sides. He then slew the son of Drona with a large number of arrows, that were either like the thunder-bolt, or like the rod of Death.

6. That one of immense strength, always performing the most difficult deeds, pierced both Keshava and Arjuna in the most vital part of their bodies with arrows, that were endued with fierce impetuosity. Even death, being struck by them, feels great pain.

7. After having restrained the arrows shot by the son of Drona, Arjuna shrouded him over with twice as many shafts, furnished with the wings. He then, having closed over that best hero, the unique of his class, along with his horses, the driver of his car and his standards, began to smite down the army of the Samsaptakas.

8-9. Then the son of Pritha cut-off with his will-shot arrows, the bows, the shafts, the

quivers, the bow-strings, the hands, the arms, the weapons grasped in their hands, the umbrellas, the standards, swift horses, the shafts deposited in the cars, the clothes, the floral wreaths, the ornaments, the coats of mail, the shields, the heads, all of them most handsome and endearing, of the enemies, who stood in the field determined never to turn their backs towards their foes.

10. The excellently ornamented cars, horses and elephants, that were ridden over by heroes among men, who were capable of fighting with the greatest care, were smitten down with hundreds of arrows shot by the son of Pritha. Along with these the foremost of heroes among men fell down.

11. The heads of persons, furnished with faces resembling the lotus, the sun and the full moon in beauty and adorned with diadems, crowns of highest splendour and again, slain by the broad-headed, the crescent-shaped and razor-like arrows, fell down upon the earth without cessation.

12. Thereupon the heroes, belonging to the races, called the Kalingas, the Bangas, the Angas and the Nishadhas, most desirous of slaying him, riding upon elephants as splendid as the elephant of the great enemy of the Daityas, proceeded most rapidly against the son of Pandu, who had checked the pride of the foes of the celestials.

13. The son of Pritha severed into fragments, the armour, the vital parts, the trunks, the riders, the standards and flags of those elephants, which then fell down upon the earth, even as the summits of mountains drop down on the ground, when smitten by the thunder.

14. When that elephant force was entirely destroyed, the diadem-decked one (Arjuna) closed the son of his preceptor with arrows, having the color of the newly-risen sun; even as the wind wholly covers the risen sun with the net-work of vast masses of clouds.

15. Then having restrained the shafts of Arjuna with the arrows of his own, the son of Drona after closing both Arjuna and Vasudeva with innumerable shafts, roared most loudly; even as the vast mass of clouds, appearing in the firmament at the end of the summer season, after

covering both the sun and the moon, makes a loud uproar.

16. Arjuna having been highly oppressed with those weapons and having dispelled the darkness (caused with the arrowy showers of Ashvatthaman), suddenly darkened all with the torrents of arrows and again and again pierced him (Ashvatthaman) and all those, belonging to your army, with arrows furnished with the excellent wings.

17. Savyasachin could not be seen while taking up the arrows, or aiming them, or shooting them. But only this could be seen that the elephants, the horses, the foot-soldiers and the cars (i.e. the car-warriors), with their bodies cut-off, were slain (with the arrows of Arjuna).

18. Then the son of Drona, after having immediately aimed ten foremost of arrows, shot them, as if one with great activity. Of these ten shafts, excellently shot, five pierced Arjuna and the remaining five deeply penetrated that Eternal One (Keshava).

19. All the people considered these two foremost of persons, resembling Kubera and Indra, who being struck with those arrows, were drenched in blood (i.e. blood having flowed down their limbs) and who were highly afflicted by that one, who had completed his education (in the science of arms), slain in the field of battle.

20. Thereupon the king of the Dasharha race, said to Arjuna these words - 'Why do you make this mistake? Do you slay this heroic chief. This will, indeed, be committing a great fault, if this person be neglected, who will hereafter be the cause of great uneasiness, even as the disease, if neglected, becomes the cause of great woe.'

21-22. Unerring Arjuna, having said to the Eternal One—So be it, cut into minute fragments the son of Drona with the greatest care. Then, again Arjuna having been filled with wrath with good care, pierced the son of Drona in the two arms, that were the best of their kind and also that were besmeared with the soft sandal and also of the chest, the head and the extraordinary thighs, with arrows furnished with heads like the ears of goats, excellently shot from his Gandiva bow. Moreover the son of Pandu, having severed the traces of his antagonist's horses, pierced the

horses themselves and also carried away his foe to a great distance from the field of battle.

23. The son of Drona, who was thus carried away from the field, on those horses, as swift as the wind, became deeply afflicted with the arrows of the son of Pritha. Then that intelligent one (Ashvatthaman) having meditated for a while, liked not to return back with a view to fight with the son of Pritha. The most exalted one of the Angirasa's race, who was possessed of immense activity and who became destitute of all aspirations and who had all his arrows and weapons exhausted, after knowing that victory was ever with the chief of the Vrishni race and Dhananjaya, entered into the army of Karna.

24. Then, indeed, O sire, the son of Drona, after having checked his horses and consoled himself entered the army of Karna, that was teemed with cars, horses and men.

25. When Ashvatthaman, who was their bitterest enemy, had been carried away by the horses from the field of battle, even as the disease is driven away from the body by incantations, medicines and efficacious means.

26. Both Keshava and Arjuna, riding upon cars, with flags waved by the wind and whose rattle was like the loud roar of the clouds, advanced towards the front of the army of the Samsaptakas.

CHAPTER 18

(KARNA PARVA)—Continued

The slaughter of Dandadhara

Sanjaya said

1. Then there had arisen a great uproar, towards the northern part of the Pandava army, amongst the cars, the elephants, the horses and the infantry, as they were being slaughtered by Dandadhara.

2. Having turned the course of his car, but not having restrained his horses, that were as swift as either the Gaurda (the chief of the birds) or the wind, Keshava addressed Arjuna, saying the following—

3. "The king of the Magadhas of unequalled prowess, who was accompanied by his elephant

crushing (his enemies), was not at all inferior to Bhagadatta, either in learning or energy.

4. Having slaughtered him (the chief of the Magadhas) at first, do you slay, again the army of the Samsaptakas." Having uttered these words, Keshava carried the son of Pritha to the front of Dandadhara.

5. That foremost of the Magadha race, who, like the calamitous planet Ketu amongst all the Planets, was unbearable in managing the elephant-hook, destroyed the army on the side of the antagonist; even as the most dreadful comet destroys the entire earth.

6. Having ridden on his elephant, that was furnished with all its equipment's and that was like the Danava with the face and form of an elephant and also that roared like the vast mass of congregated clouds and that had the power of crushing the antagonists, Dandadhara slaughtered thousands of cars, horses and elephants, as well as warriors.

7. That elephant, also, having trampled upon the cars, crushed down upon the earth innumerable men, along with their horses and drivers, by his feet. That best of elephants, that resembled the wheel of Time, crushed with his two feet a large number of several other elephants and also had slain them with his trunk.

8. Having slaughtered the men, who were adorned with the coats of mail made of iron, along with their horses and infantry, he (the chief of the Magadhas) crushed down upon the ground these people by the best and the mightiest of the elephants; even as one crushes the reeds with a sort of crackling sound.

9. Thereupon Arjuna, having ridden upon the most handsome car, fell upon that midst of the army, which echoed with the twang of bowstrings, the sound of palms (of hand) and the noise of car-wheels and also was filled with the best and the blare of a large number of cymbals and drums and conches and which, again, was filled with the thousands of cars, horses and elephants.

10. Then, again, Dandadhara pierced Arjuna with twelve best arrows and Janaradana with sixteen others. Then he pierced the horses, each with three; and he roared most loudly and laughed over and over again.

11. Thereupon the son of Pritha cut-off the bow, with its string and arrow, of him (his antagonist), as well as his standard by means of his broad-handed shafts. Then, again, he cut-off his drivers, along with the infantry protecting his animal. Thereupon, also, the lord of Giribraja became highly enraged.

12. Most desirous of highly afflicting both Arjuna and Janaradana with his elephant (possessing tusks), that had his temples split up (out of great excitement) and that resembled a thick mass of clouds and also that was like the wind in speed, Dandadhara had smitten Dhananjaya with his innumerable lances.

13. Thereupon the son of Pandu cut-off, as if at the same time, the two arms, that resembled the trunks of elephants and the head, that was furnished with a face like the full moon, of him, (his antagonist) with his broad-headed arrows, the latter with three, like the razor. He, again, poured forth hundreds of shafts upon his enemy's elephant.

14. Having been struck with the arrows of the son of Pritha and covered over with several ornaments, that elephant, that had an armour made of gold, looked most resplendent (in the battle); even as the mountain, that had its trees and herbs burnt by the forest fire, looks most handsome during the night.

15. That elephant that was highly afflicted with pain and that roared like a mass of clouds and also that became greatly weakened, fell down (upon the ground), uttering a loud uproar, wandering, roving about and running away (from the battle) with tottering steps, along with his driver; even as the mountain, being shattered by the thunder bolt, fall (upon the earth).

16. On the fall of his brother in the field of battle, Drona, after having ridden on his elephant that was white like a mass of snow and that was ornamented with gold and again, that resembled a summit of the Himalayas, proceeded with a view to slay the younger brother of Indra and Dhananjaya.

17. That one (Danda), after having smitten Janaradana with three sharp lances resembling the rays of the sun in splendour, as well as Arjuna with five other whetted ones, shouted

most loudly. Thereupon the son of Pandu, making a loud roar, severed the two arms of him (his antagonist).

18. Those two arms, that were deeply cut by two razor-like shafts and that had two lances in their grasp and that had been adorned with the Angadas and also that had been smeared with soft sandal and again, having fallen from the back of the elephant at the same instant of time shone brightly even as two gigantic snakes after having dropped down from the summit of the mountain, shine (on the earth).

19. So also the head of Danda, after having been severed by diadem-decked Arjuna with a crescent-shaped weapons, fell down from the back of the elephant upon the ground; and it shone brightly, as it was smeared with his own blood, after having dropped down, even as the sun, after having fallen from the Asta (setting) mountain towards the western point of the horizon, looks very bright.

20. Thereupon the son of Pritha pierced that elephant, that was like a mass of white cloud, with the foremost of arrows, resembling the rays of the sun. On this he fell down (upon the earth) roaring most loudly; even as the summit of a mountain falls on earth broken down by thunder.

21. Thereafter several other foremost of elephants, resembling the above-mentioned ones, that were most desirous of gaining victory, were slain by Savyasachin, even as the two elephants (belonging to Dandadhara) had been slaughtered smitten already. Afterwards the vast army on the side of the enemies dispersed.

22. The elephant, the cars, the horses and men, that had thronged together, having been struck by one another, fell down on the field of battle. So also the soldiers, extolling one another highly, were deeply struck by one another and slain; and with tottering steps they fell down upon the ground.

23. After a short while, the heroic warriors, after having surrounded Arjuna, even like the celestials encompassing Purandara, addressed him, saying 'O hero, that enemy, of whom we were greatly afraid like the creatures being afraid of death itself, had now been slain by you.'

24. O smiter of enemies, had you not protected those people from terror, who had

greatly been oppressed by the most powerful foes, then there would have been immense gratification amongst the antagonists, even as there had been a great merriment amongst us on the slaughter of the enemies.

25. Having heard these words and others repeated by his friends, Arjuna with cheerful mind advanced once more against the army of the Samsaptakas after having worshipped the people ascending to their positions.

CHAPTER 19 (KARNA PARVA)–Continued The general encounter

Sanjaya said

1. Having careered round Jishnu slaughtered again an innumerable number of the Samsaptakas; even as the Planet Mercury destroys a large number of people by traveling in an exceedingly curved line.

2. O monarch, O descendant of the Bharata race, the men, horses, cars and elephants, having been struck by the arrows of the son of Pritha, wavered, roved about, lost their color, fell down and died.

3-4. The son of Pandu severed in the field of battle, with his broad-headed, razor-like and crescent-shaped arrows, as well as with those equipit with the teeth of calves, the best of horses yoked to the cars, drivers, standards, bows and arrows, hands and the weapons held in the hands, the arms and heads of heroic warriors of the side of the enemies, who were fighting against him.

5. The mighty heroes fell upon Arjuna by hundreds and thousands, even as the mighty bulls fight with another bull in order to gain a cow during season.

6. The battle that took place between him and them made the hairs to stand on points. This battle resembled the great war between the Daityas and the wielder of the thunder-bolt at the time of the conquest of the three worlds.

7. Thereupon the son of Ugrayudha pierced him (the son of Pritha) with three arrows that were like the Dandashuka snakes. He (the son of

Pritha) on the other hand, severed his head from his body.

8. Then they (the heroic warriors), highly enraged, shrouded Arjuna from all sides with innumerable weapons; even as the masses of clouds being urged by the winds cover the Himavat at the expiration of the summer.

9. Arjuna, after having restrained the weapons of his antagonists coming from all sides with the weapons of his own, slaughtered a large number of the foes with well-shot arrows.

10-11. Afterwards Arjuna made innumerable cars severed of their Trivenus; and slaughtered the horses, the drivers and the Parshnis (driver of another class) of them; and again, displaced their weapons and quivers; and also destroyed their wheels and standards; and cut-off their chords, traces and axes; and moreover despoiled their bottoms and yokes; and at last displaced their equipments from their proper place with a large number of his shafts.

12. Those cars, lying there (on the field of battle) in innumerable numbers, having been broken into pieces and injured (by Arjuna), looked like the mansions of the rich men, smitten down either by the fire, or wind, or the rains.

13. The elephants, having their vital parts penetrated with the arrows that were like the thunderbolt in speed, fell down like the mansions on the summits of a mountain shattered by the blasts of lightning.

14. Having been afflicted by Arjuna, large number of horses, that had their tongues and entrails driven out and that were greatly weakened and that were smeared with blood and also that had held and awful appearance, fell down upon the ground along with their riders.

15. O sire, having been pierced by Savyasachin with the keen arrows, the men, horses and elephants wandered about, with tottering steps, fell down, roared most loudly and died.

16. The son of Pritha and slaughtered his antagonists with innumerable arrows, that were sharpened on stones and also that were as deadly as the thunderbolt or the poison; even as Mahendra slays the Danavas.

17. Many heroes, who had put on valuable coats of armour and who were adorned with

various kinds of ornaments and who had diverse forms and who, again, were equiped with innumerable weapons of the best kinds, are lying, with their cars and standards, on the field of battle, having been slaughtered by the son of Pritha.

18. The warriors, who were vanquished, of noble deeds and of high parentage and learning departed to paradise on account of their noble deeds, whereas their bodies only lay upon the earth.

19. Thereupon several kings of many countries, who were accompanied by their attendants and who, again, were highly enraged, belonging to your army, proceeded most rapidly against Arjuna, that foremost of car-warriors.

20. Conveyed by their cars, horses and elephants, several warriors and foot-soldier who were all very desirous of slaying (Arjuna), advanced most rapidly against their antagonist (Arjuna), letting off innumerable weapons of great speed.

21. Thereupon Arjuna, who was like winds, had done away with the showers of weapons, that resembled the showers of rains and that were let off by the warriors resembling the masses of clouds, by means of sharp arrows, shot with great readiness.

22. Then the people saw him (Arjuna) crossing that bridgeless ocean, which was constituted by the horses, infantry, elephant and cars and whose waves were formed by the most powerful weapons of the foes, by means of a bridge composed of his offensive and defensive weapons.

23. Then Vasudeva said - "O son of Pritha, O sinless one, why do you play thus? Having crushed down this army of the Samsaptakas, then make haste to slay Karna."

24. Having uttered--so be it, to Krishna, Arjuna then forcibly struck down the rest of the army of the Samsaptakas; and slaughtered them, even as Indra had slaughtered the Daityas.

25. It could not be seen by the people with even the greatest attention, when Arjuna had taken up, or aimed the arrows, or shot the shafts with rapidity in the field of battle.

26. O descendant of the Bharata race, Govinda considered this event to be most

wonderful. Those arrows (shot by Arjuna) looking white like swans and possessed of great impetuosity, entered into the hostile army, even as the swans enter into a lake.

27. Thereupon, Govinda, after having observed the field of battle during the course of the slaughter of men, addressed Savyasachin, saying—

28. "O son of Pritha, this formidable and great destruction of the kings of the Bharata race, as well as of the rulers of entire earth has taken place on account of the (foolish) actions of Duryodhana.

29. O descendant of the Bharata race, behold these bows, having their backs decked in gold, of the mighty bowmen, so also the girdles and quivers, that were displaced from their bodies.

30. (Again, behold), the straight shafts adorned with the golden wings, as well as the long arrows, washed with oil, even like the snakes coming out of their sloughs.

31. O descendant of the Bharata race, (behold also) the lances of diverse kinds, that are adorned with gold and scattered on all sides, as well as the coats of mail, having golden backs and loosened from the bodies of the warriors.

32. (Behold) the spears adorned with gold and the Sakti-arrows also decorated with gold, as well as the huge maces bound with the threads of gold and chords of hemp.

33. (Behold) the swords ornamented with the workmanship of gold, the axes decorated with gold, as also the battle-axes equiped with the handles made of bright gold.

34. (Again behold) the spiked maces, the short arrows, the Bhushandis, the Kanayas, the Kuntas, made of iron, scattered about and the huge musalas.

35. The mighty warriors most desirous of victory and possessed of immense activity, after having taken up weapons of diverse kinds, although dead, still looked as if they were living.

36. Behold those thousands of warriors, who had their limbs crushed by the maces and who had their heads severed by the Mushalas and again, who were highly pressed by the elephants, horses and cars.

37-38. O destroyer of foes, the fields of battle were scattered over the dead bodies of the elephants, horses and men, that had been torn into fragments with the shafts, the arrows called Sakti, swords and lances and scimitars, axes, spears and the Nakharas and clubs; and also those bodies were smeared with the torrents of blood.

39. O descendant of the Bharata race, the earth shines most brilliantly with the arms scattered over her, that are smeared with the soft sandal and that are ornamented with the Angadas and also that are marked with the auspicious signs and that are furnished with the leathern protections and that are adorned with the Keyuras.

40-41. (Again, the earth looks most resplendent), strewn over with the hands furnished with the well-protected fingers, severed from their arms and adorned with innumerable ornaments and also with the thighs severed from their bodies and resembling the trunks of elephants and again, with the heads of the most skillful and active warriors, that are adorned with the turbans set with the most valuable gems and furnished with the handsome ear-rings.

42-43. Now do you behold the most handsome cars, equip with golden bells and broken into numberless fragments, so also the large number of horses, that are smeared with blood; and again the bottoms of cars and long quivers; as well as several kinds of flags and standards. (Again do you behold) the large conches of the warriors; the yak-tails that are perfectly white; and the elephants whose tongues have come out (of the mouths) and that are lying on the field, resembling the hills.

44. (Also behold) the variegated the triumphal banners and the elephants, warriors, slain in the battle, the beautiful coverlets of elephants; and the innumerable blankets with excellent (needle) workmanship.

45. (Moreover behold) the blankets, that are most handsome, variegated and torn into fragments and as well as the bells, broken into minute particles by the falling elephants and loosened from their bodies.

46. (Also behold) the hooks, that are furnished with handles, decked with precious stones called Vaidurya and lying on the ground; and the most handsome yokes of horses, as well as the armours for theirs breast, that are decked with diamonds; and the valuable pieces of cloth, that are adorned with gold and tied to the summit of the standards carried by horsemen.

47. (Behold) the coverlets of horses upon their backs lying upon the ground, that are most beautiful and that are set with the precious jewels and that are adorned with gold and made of the skins of Ranku (a kind of deer).

48. (Behold) the headgears of the lords of men and the beautiful garlands made of gold and the umbrellas fallen from their proper places and also the white yak-tails and fans.

49. (Behold) the earth scattered over with the faces, that resemble either the moon or the stars in splendour and that are furnished with handsome ear-rings and that are ornamented with well-cut beards and that are as brilliant as the full moon.

50. As the lake is adorned with the assemblage of white and pink lilies and lotuses, so the earth strewn ever with those faces resembling the lilies and lotuses in splendour is decked with them.

Behold this (the earth), that resembles the clear moon in splendour and that is variegated with the myriads of stars and also that looks like the autumnal firmament sprinkled over with the millions of stars.

51. O Arjuna, deeds that had been wrought by you today in this dreadful battle are proper for you, or for the lord of the celestials in heaven.

52. While Krishna was thus showing that field of battle to the diadem-decked Arjuna and going to their camp, he heard a loud roar in the army of Duryodhana. (In the army of Duryodhana were heard) the blare of conches and the best of drums and cymbals and the rattle of elephants and the dreadful class of innumerable weapons.

53. Having entered that army with horses swift as the wind and also having seen your force

crushed down by the chief of the Pandayas, Krishna became highly astonished.

54. That foremost of heroes, who was skilled in the management of arrows and weapons in battle, slaughtered large throngs of enemies with different kinds of shafts, even as Yama (Death) destroys the creatures, deprived of their lives.

55. That foremost of smiters, after having penetrated the bodies of the elephants, horses and soldiers, with keen arrows, had struck down the foes, who were deprived of both their bodies and lives.

56. Then the chief of the Pandavas after having cut-off the innumerable offensive weapons shot by the most dreadful of his enemies with his own arrows had slaughtered those enemies, even as Shakra had slain the Asuras (in the battle of old).

CHAPTER 20

(KARNA PARVA)—Continued

The fall of Pandya

Dhritarashtra said

1. The name of that foremost of heroes celebrated all over the world, was related by you already; but O Sanjaya, his achievements in battle were not related by you.

2. Describe to me detail the prowess, learning, spirit, energy, the amount of strength and pride of that best of heroic warriors.

Sanjaya said

3. You raged Bhishma, Drona, Kripa, the son of Drona, Karna, Arjuna and Janardana to be well versed in the knowledge of weapons and also to be the foremost of all bowmen and again, the best of car-warriors.

4. But he (the chief of the Pandayas) indeed surpasses all those mighty car-warriors in prowess. And he also does not consider any one of the kings to be equal to himself.

5. He (Pandya) does not admit that he equal to either Karna or Bhishma; nor does he wish that he is inferior to Vasudeva or Arjuna.

6. That foremost of kings, Pandaya, who was the most superior to all that are versed in the management of all weapons, slaughtered the

army of Karna, even as highly insulted Death destroys all the creatures.

7. That army (of Karna), which teemed with innumerable cars and horses, as also with the most expert of foot-soldiers, having been smitten down by Pandya, circled round like the wheel of the potter.

8. Pandya had, with his excellently-shot arrows, continued to scatter about that force, slaughtering its horses, drivers, standards and cars, as also displacing its weapons and striking down its elephants, even as the wind disperses the masses of clouds.

9. He (Pandya) had slaughtered the elephants along with their riders and foot-soldiers guarding them and had split asunder the banners, weapons and standards (with which they were equippt) of that army; even as the breaker of mountains splits as under the mountains with the thunder-bolt.

10-11. He had smitten down the horses as well as the horsemen, who were armed with the arrows called Sakti, the lances and quivers. And then had destroyed the lives of the Pulindas, the Khasas, the Balhikas, the Nishadhas, the Andhakas, the Tanganas, the Southerners and the Bhojas, who were all possessed of heroism and very hardly and obstinate in the field of battle, after having deprived them of their weapons and coats of armour, by means of innumerable arrows.

12. Having seen that Pandya in the field was slaughtering the army consisting of the four principal elements by means of his shafts, then the son of Drona, undaunted with fear, advanced against that fearless warrior.

13. Having fearlessly addressed this hero (Pandya) in sweet words, who was then supposed to dance (on his car, in the field of battle) and also having called him to battle with a smiling face, that foremost of smiters (the son of Drona) uttered these words—

14. “O monarch, O you, who art possessed of eyes like the petals of a louts. O you of high parentage, O you who art versed in all the sciences, O you who do resemble the mightest smiter of the thunder-bolt. (Indra), O you, whose strength and prowess are most noted.

15. Having caught the long bow-string in your grasp and stretched the bow by your two massive arms and also having pulled it by your hands, you look most handsome like a mass of congregated clouds.

16. You have continued pouring down showers of arrows, possessed of great impetuosity. I do not find any other hero than myself who can stand against you in the field of battle.

17. Being alone, you smite down innumerable cars, elephants, foot-soldiers and horses; even as the fearless lion of undaunted prowess kills a large number of deer in the forest.

18. Having made both the firmament and the earth resound with the great rattle of your car-wheels, you look most resplendent, O monarch, like the congregated mass of clouds, that destroys all the crops appearing at the end of the rains and making loud roars.

19. Having taken out your sharp arrows from the quiver, that are like the snakes of virulent poison, do you fight with me alone; even as Andhaka (Asura) fought with the three-eyed deity (Shiva) (in the days of yore).

20. Having been thus addressed by the son of Drona and uttering these words—So be it and also strike, Malayadhvaja was greatly assailed and he (Pandya) himself in return pierced the son of Drona with a barbed arrow.

21. Thereupon the son of Drona, that foremost of preceptors, had smilingly struck down Pandya with numerous arrows, that penetrate even the vitals and also that are possessed of great impetuosity and again, that resemble the flames of fire in splendour.

22. Thereafter Ashvatthaman, too, shot (at his enemy) several other broad-headed arrows, that are furnished with sharp points and that are capable of penetrating the very vitals and also that are possessed of ten different motions.

23. Then Pandya severed those arrows (of his antagonist) by means of his nine keen shafts; and by means of four other arrows he afflicted the horses (four in number), that had immediately been deprived of their lives.

24. Thereupon, having struck down those arrows of the son of Drona, that had the splendour of the sun, with his own keen shafts, Pandya cut-off the stretched bowstring (of his antagonist),

25. Then having stringed his bow, that was without the string and also having behold that his car was immediately yoked to the foremost of horses by his men, that son of Drona, that smiter of enemies.

26. That twice-born person then sent away thousands of arrows (upon his antagonist); and he thereby filled the entire firmament and the different points of the horizon with his shafts.

27. Having been conscious of the fact that all those arrows of the high-souled son of Drona shot by himself, were, indeed, inexhaustible, that foremost of persons. Pandya, then cut them all into fragments.

28. Then, again the antagonist of the son of Drona, after having severed those arrows shot (by his foe) most carefully, had slain in the battle the two protectors of his (enemy's) car-wheels, by means of his own keen shafts.

29. Thereupon having observed the lightness of hand of his antagonist, the son of Drona had stringed his bow into a circle and shot innumerable arrows, even as the mass of clouds pours down the torrents of rain.

30. O sire, the son of Drona shot, within the eighth part of a day, as many weapons as could be conveyed in eight cars drawn by eight bullocks.

31. Almost all those people, whoever behold him (Ashvatthaman), who then looked like the highly enraged Death himself, or who resembled the very destroyer of Death himself, had wholly lost their senses.

32. The son of the preceptor poured forth showers of arrows upon that hostile army, even as the mass of congregated clouds, at the expiration of the summer, drops down showers of rain upon the earth, containing mountains and trees upon her.

33. Then Pandya, who was like the wind, after having checked, with his weapon, called the Vayavya, that intolerable shower of shafts poured down by the son of Drona, who was like

the mass of clouds, roared most loudly with great gratification.

34. The son of Drona, after having cut-off the standards, that was smeared with soft sandal and paste of Agura and also that resembled the Malaya mountain, of that person, who uttered most loud roars, slaughtered four horses (belonging to him – Pandya).

35. After having slaughtered his (Pandya's) charioteer with a single arrow and also having severed his bow, that twanged like a vast mass of clouds, with a crescent-shaped arrow, had broken down his car into smallest fragments.

36. Having restrained the weapons (shot by his antagonist) by the weapons of his own and also having struck down all these weapons, the son of Drona, most desirous of encountering (with his foe), did not slaughter him even on receiving his antagonist (within his reach).

37. Within a very short time Karna proceeded most rapidly against the elephant-force belonging to the Pandavas, as also then rushed against their vast army.

38. O descendant of the Bharata race, he then deprived the car-warriors of their cars and with numerous straight arrows, cut-off the elephants, horses and warriors in large numbers.

39. Thereupon that mighty Bowman, the son of Drona, did not slaughter Pandya, who was the great smiter of his enemies and who again, was the foremost of car-warriors, after having made him careless, for he had the desire of battling with him for some time.

40. After having roared against another hostile elephant, that foremost of elephants, that was riderless and that was furnished with all his equipments and that was possessed of great activity and that followed the actives (of other hostile elephants) and again, that was endowed with great strength and that was struck with the arrows of the son of Drona and also that had great impetuosity, advanced most rapidly against him (Pandya).

41. That lord of the Malaya mountains, that prince (Pandya) well versed in fighting upon the back of the elephant, ascended, with great activity, that foremost of elephants, resembling

the summit of a mountain and also proceeding towards him; even as a lion, roaring most loudly, ascents the peak of a mountain.

42. Being highly enraged and most careful in the matter of hurling weapons with great impetuosity, that lord of the prince of mountains, roaring most loudly and afflicting the elephant, had hurled immediately a lance, that had the splendour of the rays of the sun, towards the son of the preceptor.

43. Having shouted with joy, uttering repeatedly—You are slain, you are slain, he (Pandya) broke into pieces the diadem of the son of Drona, that was ornamented with the best sorts of jewels and furnished with the superior kinds of diamonds and again, equipt with first-class gold and excellent cloths and garlands of pearls.

44. The diadem, that was resplendent as either the sun, or the moon, or the planets, or the fire, fell down on account of the severe stroke and was broken into minute fragments; even as the summit of a mountain, smitten by the thunder of Indra, falls upon the face of the earth, sending forth a very great noise.

45. Thereupon he (the son of Drona), became fiery with great wrath, even as the king of the snakes, being trodden down by the foot, blazes forth with anger. He then took up fourteen shafts, that resembled the rod of Death himself and also that were capable of afflicting the enemies.

46. He then cut-off the (four) feet and trunk of that elephant (belonging to his antagonist) with five arrows, as well as the arms and head of the king with three other shafts; and thereafter he slaughtered the mighty car-warriors, who accompanied king Pandya to the field and who, again, were highly resplendent.

47. Those two arms of the king, that were pretty long and round and that were smeared with excellent sandal past and also that were ornamented with gold, pearls, gems and diamonds, rolled on, falling upon the earth, like two snakes slain by Garuda.

48. The head, again, that was furnished with a face resembling the full moon and with eyes,

large and red like copper, on account of wrath and that had a prominent nose and also that was adorned with the ear-rings, blazed upon the earth, even as the moon shines between two constellations.

49. That elephant, indeed, was divided into six pieces with five foremost of arrows and the king was cut into four portions with three others. These ten parts thus divided by the skillful warrior were like the clarified butter portioned out into ten parts offered up to ten different deities.

50. That king Pandya, after having severed into fragments innumerable horses, men and elephants and also having offered them to the Rakshasas as their food, was himself quieted (by the son of Drona with blazing shafts), even as the cremation fire, after having received the libation of dead body and also having appeased the dead fore-fathers, is itself extinguished by the constant flow of waters.

51. Then king, your son, after having advanced towards him, most joyfully worshipped, with enough of reverence, the son of the preceptor, who had finished all learning and who, again, had completed all his tasks, while (the king) was himself surrounded by all his brothers; even as the lord of the celestials most cheerfully worshipped Vishnu after the subjugation of Bali (an Asura).

CHAPTER 21

(KARNA PARVA)—Continued

The general encounter

Dhritarashtra said

1. O Sanjaya, on the slaughter of Pandya and also while that foremost of warriors, Karna, destroyed the hostile force, what did Arjuna do in the field of battle?

2. That son of Pandu, who had finished the study of all sciences and who also was possessed of immense strength and who was attentive to fixed duties and who was a hero, was made by the lofty-minded Sankara most invincible amongst all creatures.

3. My greatest and highly tormenting terrors are from that slayer of antagonists, Dhananjaya.

O Sanjaya, do you relate to me in detail what the son of Pritha had done there on that occasion.

Sanjaya said

4. On the death of Pandya, Krishna, with great activity, uttered these most beneficial words to Arjuna - 'I do not find out the king. The other Pandavas have fled away (from the field of battle).'

5. The vast hostile force was repeatedly broken by the son of Pritha, who retreated (from the field). The Srinjaya were slaughtered by Karna in carrying out the purposes of Ashvathama.

6. Then also a dreadful slaughter of the horses, cars and elephants was made (by that warrior). Thus the hero, Vasudeva, related all these to the diadem-decked one (Arjuna).

7. Hearing of the great and immense fear of his brother (Yudhishthira), as also witnessing it, the Pandava readily addressed him thus - 'O Hrishikesh, urge the horses.'

8. Thereupon, Hrishikesh went (to the battle), ascending on an irresistible car. Then there raged a dreadful battle.

9. Then once more both the Kurus and the Pandavas fearlessly came face to face (for an encounter). The sons of Pritha were headed by Bhimasena; and we were headed by the son of Suta.

10. Thereupon, O best of monarchs, again the dreadful battle took place between Karna and Pandavas, which aggrandised the kingdom of Yama.

11-12. Having taken up the bows, the arrows, the spiked maces and the swords, lances and the battle-axes and also the short clubs, the Vushandis, the Shakti-darts, the rapiers and the axes, as well as the iron maces, the spears, the white Kuntas, the short arrows and the hooks, the warriors most rapidly fell upon one another with the desire of killing them.

13. Having filled the firmament, the ten different points of the horizon as well as the other subsidiary points and the upper atmosphere with the noise of arrows, the bowstring and the sound of palms and again, having made the

entire earth echo with the noise of clatter car-wheels, the warriors proceeded against their antagonists.

14. Being gratified with that tremendous noise, the hero, who were most willing to cross over and reach the shore of that dreadful ocean of hostility, began to fight with numerous other horses.

15. There was a great noise of the bowstrings, bows and lances and the loud roar of elephants; as also there were terrible shouts of the foot soldiers and men falling (upon the earth).

16. There, having heard the numerous kinds of arrow sounds and the terrible uproar of the heroic warriors, the combatants were deeply struck with terror, fell down and became very pale.

17. The warlike son of Adhiratha crushed, with innumerable arrows, large numbers of these enemies, who uttered loud roars and poured forth showers of weapons.

18. Then Karna led to the abode of Death twenty car-warriors against the Panchala heroes, along with their horses, drivers and standards, by means of his innumerable arrows.

19. Then, again, the best of the warriors of the vast Pandava force, who were all very powerful and who also were very smart in the management of weapons, after having careered round, surrounded Karna from all sides in the field of battle.

20. Thereupon Karna crushed the army belonging to the foes by means of showers of shafts; even as the leader of the elephants, plunging into a lake, crushes down the lotuses and swans, adorning the lake itself.

21. The son of Radha, after having entered the hostile force and also having shaken his best of bonds had struck off their heads with his keen arrows and caused them to fall upon the earth.

22. Being broken into pieces, the shields and coats of mail, belonging to the warriors, fell upon the earth; and none of them could bear the touch of a second arrow (to be shot by Karna).

23. He (Karna) struck the fences of the antagonists, that could be perceivable only by

the bowstrings, by means of shafts shot from his bow, that were capable of crushing the coats of mail, the bodies and the lives (of the combatants); even as one strikes the horses with the whip.

24. Then Karna, with great speed, crushed down the Pandus, the Panchalas and the Srinjayas, who came with the reach of his arrows; even as the lion slays the whole lot of deer.

25. Thereupon, O sire, the king of the Panchalas, the sons of Draupadi, the twin brothers and Yuyudhana, who all gathered together, advanced against Karna.

26. Whilst the Kurus, the Panchalas and the Pandus were fighting with one another, the combatants, offering up their lives slaughtered one another in the field of battle.

27-28. O sire, the mighty warriors, who were all protected with armours and coats of mail and who also were ornamented with the head-gears, uplifting their maces, short clubs and spiked maces, that resembled the very uplifted rod of Death jumped, marched most rapidly and dreadfully against their antagonists.

29. Thereupon they (the combatants), being highly afflicted by one another and also being deprived of their brains, eyes and weapons, struck one another and fell down in the field of battle, when blood gushed out of their limbs.

30. some of the warriors, who were covered over with innumerable weapons, lay (in the field of battle); and they were supposed to be alive with faces, that were as handsome as the pomegranates and also that were adorned with numerous teeth and smeared with blood.

31-32. With the battle-axes, short maces, swords, the arrows called Sakti, the Vindipalas and hooks, spears and lances, others, again, who were highly enraged either crushed, cut-off, pierced, felled down lopped off or slaughtered one another in that vast ocean of battle.

33. Being slain by one another, they (the combatants) fell down dead and covered over with blood; even as the sandal trees, being felled, fall down shedding red and excellent juice.

34. Cars, being destroyed by cars and elephants, smitten down by elephants, smitten

down by elephants and men, slaughtered by men and horses, fell (upon the earth) in thousands.

35. The standards, heads, umbrellas, trunks of elephants and arms of men, being severed by the razor-like, broad headed and crescent-shaped arrows, fell down upon the earth.

36. They (the combatants) had smitten down in that battle, the men, elephants and horses yoked to the cars. Many heroes, were slaughtered by horsemen; and the elephants had their trunks cut-off.

37. The elephants and cars being smitten down by the foot-soldiers, their standards along with their banner fell down like the cloven mountains.

38. On all sides, some (of the warriors) were slaughtered and some were in course of being slaughtered and others, again, fell down. Then the horsemen after having encountered most actively with the foot-soldiers, were killed (by the foot-soldiers).

39. The throngs of foot-soldiers, being slain by the horsemen, were lying on the field of battle, resembling the crushed lotuses and faded floral wreaths.

40. The faces and limbs of the slain rested on the field and O king, the most beautiful forms of the elephants, horses and men, that resembled the dirty cloths, presented an exceedingly gloomy site.

CHAPTER 22

(KARNA PARVA)—Continued

The encounter between several heroes

Sanjaya said

1. Having been persuaded by your son, many elephant-warriors, riding upon their elephants and desiring to bring about his destruction, became highly enraged and marched against Dhristadyumna.

2. Many foremost of elephant-warriors belonging to the tribes called the Easterners, the Southerners, the Angas, the Bangas, the Pundras, the Magadhas and the Tamaliptakas.

3. And O descendant of the Bharata race, also belonging to the Mekalas, the Koshalas, the Madras, the Dasharnas and the Nishadhas, who

were all very skillful in fighting on the back of elephants and who again, were accompanied by the Kalingas.

4. Began to pour forth showers of arrows, lances and broad-headed shafts, like the masses of clouds and also they all drenched the whole force of the Panchalas (with them) in that battle.

5. He (Dhristadyumna) then dropped down showers of arrows and broad-headed shafts upon those elephants, that crushed down the enemies and also that were urged forward by their being deeply struck in the sides with heels, toes and hooks.

6. O descendant of the Bharata race, he (the Panchala chief) pierced every one of these elephants, that resembled mountains with ten, six or eight keen arrows.

7. Both the Pandus and the Panchalas, uttering loud roars and being furnished with the sharp weapons, advanced towards him (the Panchala chief) who was then closed with by those elephants even as the sun is covered over with the masses of clouds.

8-9. Then they (the above warriors) continued to shower (their weapons) upon those elephants and having been excited by the sound of bowstrings and palms, as well as by the beatings (caused by the heroes), began to dance the dance worthy of the heroic warriors. Afterwards Nakula, Shahadeva, the sons of Draupadi, the Provadrakas, Satyaki, Shikhandin and the most powerful Chekitana, these heroes drenched (these elephants) from all sides (with their weapons); even as the clouds drench the mountains with the torrents of water.

10. Being driven by the Mlechchas, these elephants, highly enraged, had cast down the men, the horses and cars, with their trunks and crushed them with their feet.

11. Then they (the elephants) pierced them with the points of their tusks and having thrown them down shattered them. Others, again, being lifted up with their tusks, fell down upon the ground exciting great horror (in the spectators).

12. Thereupon Satyaki, after having pierced the elephant of the Vanga prince, that was standing before him, in the very vitals with a

long arrows possessed of great impetuosity, hurled him down upon the ground).

13. Again, Satyaki had struck the chest of him (the rider of that elephant), whose body was not yet touched and who also fell down from his elephant, with a long shaft. Thus struck, he (the rider) fell upon the ground.

14. Shahadeva, on the other hand, had struck the elephant of falling Pundra, that was moving like a mountain, with three long arrows, which were most excellently directed.

15. Then Shahadeva, after having deprived that elephant of his banners, driver, armour, standard and life, again advanced against the ruler of the Angas.

16. But Nakula, having forbidden Shahadeva (from advancement), himself crushed the chief of the Angas with three long shafts resembling the very rods of Death in appearance, as well as his elephant with hundred others.

17. The ruler of the Angas, on the other hand, had directed eight hundred lances, that were as resplendent as the rays of the sun, towards Nakula, who, again, shattered each of them into three pieces.

18. So again, the son of Pandu severed the head (of his antagonist) with a crescent shaped arrow. That Mlechchha, being thus cut-off, fell down with his elephant.

19. Thereupon, when the princes O powerful monarch, Satyaki on the other hand, having smiled and shrouded all the points of the horizon with a shower of arrows, closed with the two brothers, O descendant of the Bharata race, of the Angas, who was well versed in the knowledge of managing elephants, was thus slain, the highly enraged elephant-warriors of the Anga race, rushed against Nakula, riding upon their elephants.

20. That were adorned with waving banners and also that were furnished with excellent mouths and that were decked with the housings made of gold and that were as resplendent as the blazing mountains; for, the warriors were most desirous of crushing him and all possessed of immense activity.

21. The Mekalas, Utkalas, the Kalingas, the Nishadhas, the Tamraliptakas, who were all very

willing to slaughter him, continued to pour forth showers of arrows and lance (upon Nakula).

22. Then the highly enraged Pandus, Panchalas and Somakas proceeded most rapidly to rescue Nakula, who was closed with by those warriors, even as the sun is covered over with the masses of clouds.

23. Thereupon, the battle raged between the car-warriors, who were shooting showers of shafts and hurling down thousands of lances, (at the antagonists)—and the heroes fighting from the back of elephant.

24. The frontal globes and several other vitals, the tusks and the equipments of the elephants, that were deeply pierced with long shafts, were all shattered.

25. Thereupon Shahadeva had most rapidly slaughtered eight of the gigantic elephants with sixty-four arrows, possessed of great impetuosity. On that, they all fell down along with their riders.

26. Nakula also, who was the darling of his family, after having lifted up the foremost of his bow with great care, had slaughtered innumerable elephants with straight shafts.

27. Thereupon the chief of the Panchalas, the grandson of Shini, the son of Draupadi, the Provodrakas and Shikhandin, poured forth showers of arrows upon those huge elephants.

28. Having been killed with the torrents of shafts by such clouds as the Pandu warriors, those hills of elephants belonging to the foes, fell down; even as the mountains are struck down by the falling of thunders.

29. Having thus slaughtered your elephants, those foremost of car-warriors, belonging to the side of the Pandavas, looked at the army (on your side), that was running away from the field like a river, flowing down a shore other than where it took its rise.

30. Those warriors, belonging to the side of the son of Pandu, after having first agitated that army and again having afflicted, proceeded most rapidly against Karna.

CHAPTER 23

(KARNA PARVA)—Continued

The encounter between Shahadeva and Dushasana

Sanjaya said

1. O great monarch, Dushasana rushed against Shahadeva, that is, brother against brother, who was highly enraged and blasted your army.

2. In the field of battle, the mighty car-warriors, seeing those two thus engaged in a fierce encounter, began to utter shouts resembling the roars of lions and to wave their cloths.

3. Thereupon, O descendant of the Bharata race, the most powerful son of Pandu was deeply struck in the chest with three shafts by the Bowman, your son, who was highly enraged.

4. Then, O monarch, Shahadeva, after having first pierced your son, again struck him with seventy shafts, as well as his charioteer with three others.

5. Thereupon, O king, Dushasana, after having severed his bow in that dreadful battle, struck Shahadeva with seventy-three arrows both in the arms and the chest.

6. Then the highly enraged Shahadeva, after having taken up his sword and turned it round, had hurled it immediately towards the ear of your son in that fierce encounter.

7. Thus having severed his (Dusasana's) bow along with its string and arrow, then that fearful sword fell down upon the earth, even as a snake falls down from heaven upon the ground.

8. Thereupon Shahadeva, possessed of immense prowess, having taken up another bow, hurled at Dushasana a shaft, capable of bringing about death.

9. Then the son of Kuru had severed into two fragments, with his keen-edged sword, that shaft, which was as resplendent as the very rod of Death himself, directed towards him.

10. Then having turned round that sharp-edged sword in the field of battle, the most powerful one took up another bow most rapidly and grasped an arrow.

11. On the other hand, Shahadeva, as if laughing, had suddenly thrown down that sword with keen arrows, that was directed towards him.

12. Thereupon, O descendant of the Bharata race, your son most rapidly directed sixty-four arrows against the car of Shahadeva, in that dreadful battle.

13. Then Shahadeva, O monarch, cut-off every one of these innumerable arrows, that were falling with speed (upon him) with five shafts of his own in that battle.

14. Having thus restrained those powerful arrows, shot by your son, he (Shahadeva) sent away innumerable shafts against him (his antagonist) in that dreadful battle.

15. Your son, too, having severed every one of these arrows with three shafts of his own, sent out a great uproar; and thereby caused the whole earth echo with it.

16. Thereupon, O monarch, Dushasana, having pierced the son of Pandu in that battle, had struck the charioteer of the Madraya chief with nine shafts.

17. O mighty monarch, the most powerful Shahadeva, being highly enraged at this, fixed an arrow on his bow, that was as deadly as Death himself.

18-19. Then having stretched his bow with great force, he shot that arrow at your son. O monarch, that shaft, after having successively pierced with great force through his body and his strong armour, itself entered into the earth, even as the snakes enter into the ant-hill. Thereupon, O king, your son, that mighty car-warrior, became senseless.

20. Having seen him thus senseless and himself being deeply struck with sharp arrows, his charioteer with great rapidity carried away the car.

21. Having defeated that Kuru warrior in battle, the son of Pandu looked at the army of Duryodhana and crushed it on all sides.

22. O descendant of the Bharata race, O monarch, that force belonging to the Kurus was crushed by the son of Pandu, even as a swarm of ants is crushed to death by a man with great rage.

CHAPTER 24
(KARNA PARVA)–Continued
The prowess of Karna

Sanjaya said

1. O monarch, Karna the son of Vikartana, indeed, restrained with great rage Nakula, who was destroying and dispersing the army (belonging to the Kurus) in that battle.

2. Thereupon, Nakula smilingly uttered these words of Karna—‘I am, after a long while and through the kindness of the celestials, seen by you.

3. O wretched one, such as I am, you have become the object of my sight in this battle. Indeed, you are the root of all these evils, as well as of this hostility and warfare.

4. Through you faults the Kuru warriors, after having fought against one another had become thinned. Having slaughtered you today in the battle. I will consider myself as having performed my duties; and also I will be free from the fever (of my heart).

5. Being thus addressed, the son of Suta replied to Nakula in expressions worthy of the son of a king and of a Bowman specially.

6. ‘O brave warrior, strike me; we will behold your manliness. O hero, first having achieved some deed in the battle, then it behoves you to speak.

7. O sire, without speaking anything (highly of themselves) in the battle, the warriors fight to the best of their might. hence, do you fight with me to the best of your power. I will surely destroy your vanity.

8. Having addressed him thus, the son of Suta struck the son of Pandu most rapidly and pierced him in the battle with seventy-three arrows.

9. Thereupon, O descendant of the Bharata race, Nakula, indeed, having been thus pierced by the son of Suta, pierced the Suta’s son in return with eight shafts, that were as deadly as the snakes possessing virulent poison.

10. Then Karna, that most powerful Bowman, after having severed his (enemy’s) bow with numerous shafts, winged with gold and

sharpened on stone, crushed the son of Pandu with thirty other arrows.

11. Those arrows, after having pierced through his armour, drank his blood in the battle; even as the snakes of virulent poison, after having penetrated the earth, drink the water.

12. Then he (Nakula), taking up another bow, that was most formidable and adorned with gold on the back, penetrated Karna with twenty shafts and pierced his charioteer with three others.

13. Thereupon, O mighty king, the highly enraged Nakula, that slayer of heroic foes, severed the bow of Karna with sharp razor-like arrows.

14. Thereupon that brave warrior (the son of Pandu) smilingly struck this one (Karna), the mightiest of all car-warriors, (Karna) whose bow severed with three hundred shafts.

15. O sire, seeing, Karna thus crushed by the son of Pandu, all the car-warriors, along with the celestials, obtained the highest condition of astonishment.

16. Then Karna, the son of Vikartana, grasping another bow, had shot upon Nakula five shafts in the shoulder-joint.

17. Thus the son of Madri blazed with those arrows sticking to that place (in his body); even as the sun, shedding lustre on the earth, looks resplendent with his own rays.

18. Thereupon Nakula, indeed, after having penetrated Karna with seven impetuous arrows, once more severed one of the horns of his bow, O sire.

19. Thereupon in the field of battle he (Karna), taking up another bow, that was possessed of greater strength, closed the different points of the compass, on every side of Nakula, with his arrows.

20. That mighty car-warrior (Nakula), being thus suddenly closed with the arrows, shot from Karna’s bow, rapidly struck down these shafts with the arrows of his own.

21. Then that net-work of arrows, spread over the sky, looked like the firmament, covered over with innumerable fire-flies, that roved about it.

22. Then, O ruler of earth, the welkin, covered over as it was with the hundreds of arrows shot by both of them, looked even as it was covered over with the swarms of locusts.

23. Those arrows, that were adorned with gold, having issued forth in continuous lines, looked most handsome like the cranes flying in continuous lines (through the sky).

24. When the firmament was thus closed with the net-work of arrows and the sun was covered over with them, none of the rovers of the sky descended upon the earth.

25. While all the directions were thus closed with the shots of innumerable arrows from all sides, those two lofty-minded heroes blazed forth like two risen suns appearing at the time of universals dissolution.

26. O foremost of monarchs, having been highly oppressed with the pain and greatly crushed and slaughtered by these arrows shot from the bow of Karna, all the Somakas died.

27. In the same way, O king, the army on your side, thus slain by the arrows of Nakula, dispersed on all sides; even as the masses of clouds are dispersed by the wind.

28. The two armies, being thus slaughtered by both the (above) warriors with divine arrows, possessed of great impetuosity, fled beyond the reach of falling shafts and stood even as they were spectators (of the battle).

29. Thus when both the armies were dispersed by the arrows of Karna and the son of Pandu, these two high-minded warriors pierced each other with showers of shafts.

30. Most willing to kill each other, both the warriors showed their celestial weapons in the battle-field and closed each other all on a sudden (with showers of arrows).

31. The arrows that were furnished with the Kanka, the peacock feathers and garments, shot by Nakula, after having closed the son of Suta, appeared to stay on the sky.

32. In the same way, the arrows that were shut by the son of Suta in that fierce battle, after having closed the son of Pandu appeared to stay on the sky.

33. O monarch, both the warriors, having entered the chambers composed of arrows, could

not be seen by any persons; even as both the sun and the moon, covered over with the masses of clouds, cannot be seen by any persons.

34. Thereupon Karna, who was highly enraged, after having assumed a very terrible look in the field of battle, shrouded the son of Pandu with showers of shafts shot from all sides.

35. O powerful monarch, the son Pandu, who was wholly shrouded by the son of Suta (with arrowy showers), did not feel any uneasiness; even as the sun (the giver of light), covered by the clouds, feels no pain.

36. Thereupon, O sire, the son of Adhiratha, after smiling from a time, shot forth hundreds and thousands of shafts in the field of battle.

37. There (upon the field of battle) all appeared to be one continuous shade by the shafts of that lofty-minded one (Karna) even as there formed a shade of clouds by the foremost of falling arrows.

38. Then, O powerful monarch, Karna after having severed the bow of that high-souled one (Nakula), smilingly caused the fall of his charioteer from the car-nichi.

39. Thereupon, O descendant of the Bharata race, he (Karna) sent away the four horses of him (Nakula) to the abode of Death most rapidly by means of four sharp-edged arrows.

40-41. Then also he with innumerable arrows, cut-off into minute fragments his (antagonist's) celestial car, his standard, the protector of his car-wheels, his mace and sword and his shield, that was furnished with hundreds of moons, as well as his all other equipment's of war, O sire.

42. O ruler of earth, losing his horse and being deprived of his car and shield, he (Nakula) immediately alighted from his car and taking up his spiked club, stood (in the field of battle).

43. O monarch, the son of Suta had struck down that dreadful mace, uplifted by him, with the keenest arrows, capable of bearing the greatest strain.

44. On seeing him (his antagonist) without any weapons, Karna afflicted him with numerous straight arrows; but he did not oppress him too severely.

45. O monarch, Nakula of agitated senses, who was struck by that most powerful warrior,

well versed in the science of arms in the battle, fled away all on a sudden.

46. O descendant of the Bharata race, the sons of Radha, indeed laughing, again and again and pursuing him (Nakula), placed the bow, that was furnished with string, around his neck.

47. Thereupon, O king, that strong bow placed round his neck, blazed forth, like the moon in the firmament, when he is surrounded by a halo of light or like the mass of black clouds adorned by the bow Indra.

48-50. Then Karna addressed him thus - 'whatever you speak is of no avail. Being delighted, do you utter those words once more, as you are struck over and over again. O son of Pandu, do you not fight with the mightiest of Kurus; O son, fight with those, that are your equals. O son of Pandu, do not be ashamed of it. O son of Madri, go home, where are Krishna and Falguna.' O most powerful monarch, he then, having addressed him thus, dismissed him at that time.

51. Thereupon that hero (Karna), who was well-versed in the code of morality and did not slaughter him (Nakula), who was almost within the reach of Death himself. Then, O monarch, resembling the words of Kunti, he (Karna) let him go.

52. O king, the son of Pandu, being thus abandoned by that Bowman, the son of Suta and feeling shame for it, went towards the car of Yudhishtira.

53. He then, being afflicted by the son of Suta, ascended the car (of his brother) and being oppressed with grief, sighed heavily like one confided within a vessel.

54. Then Karna, after having defeated him (Nakula), rushed most rapidly against the Panchalas, riding upon a car, that was furnished with innumerable standards and having the colour of the moon.

55. On seeing the commander of the (Kaurava) army rushing against the car-warriors of the Panchala force, there arose a dreadful uproar against the Pandavas, O ruler of earth.

56. O most powerful monarch, that lord the son of Suta, circling round the field of battle, like a wheel, perpetuated an immense slaughter

there at the time when the sun attained the meridian.

57-58. O sire, we saw numerous car-warriors of the Panchala army, who were carried away (from the field of battle) upon cars, some of which had their wheels broken down and some of which had their banners and standards torn into pieces and some also had their horses and drivers slaughtered (in the battle) and some, again, were without their wheels.

59. Innumerable elephants, also wandered and run about in the different directions of the field of battle, some of which had their bodies wholly burnt by the forest-fire.

60. Innumerable elephants had their frontal globes severed and the bodies besmeared with blood and the trunks cut-off into fragments. Moreover, O sire, some other elephants, being slaughtered by that high souled one (Karna) fell down with their armour cut-off, or their tails curtailed, like the masses of clouds dispersed by the wind.

61. Again, other elephants, that were terrified by the shots of arrows and lances of sons of Radha, rushed with their faces towards him (the son of Radha); even as the insects rush towards the blazing fire.

62. Other mighty elephants were looked to strike against one another. They also shed blood from their limbs, even as the mountains let flow streams of water from their summits.

63-65. There is the field of battle, we saw numerous best heroes roving about in all directions—the heroes that were deprived of their breast-plates and several kinds of ornaments, made of silver, brass and gold and also that were divested of their trappings, bridle-bits yak-tails and saddle-cloths and again, that had their quivers, falling off (from their bodies) and whose brave riders, who formed the beauty of battle were all slain.

66-67. O descendant of the Bharata race, we saw numerous horsemen, furnished with armours and coronets, who, being penetrated by the swords, scimitars, lances and clubs, were either slain, or in course of being slaughtered or were trembling with terror and who, again were deprived of their various limbs, on all sides of the field of battle.

68. We behold the cars, that were adorned with gold and to which were yoked the heroes of greatest speed, dragged in the different directions of the field with great rapidity; while their riders were all slaughtered.

69. O descendant of the Bharata race, some of these cars had their axes and poles shattered into fragments; and some others had their wheels broken; and others, again had their banners and standards torn into pieces; and several others were deprived of their arrows.

70. O ruler of earth, there is the field of battle we saw numerous car-warriors rushing in all directions who were deprived of their cars and who also were afflicted by the arrows of the son of Suta and some of whom, again, were divested of their weapons; and innumerable other car-warriors were seen slaughtered there still with their weapons on.

71-72. We saw numerous elephants running in all directions of the field of battle, that were adorned with innumerable stars and that were furnished with the most handsome bells and also that were ornamented with banners variegated with various colours.

73. Moreover, we behold on all side of the field of battle, numerous heads, arms, chests and other parts of the body, that were severed by the arrows shot from the bow of Karna.

74. The most dreadful and distressing calamity had fallen upon all the warriors while they were fighting with the keen arrows and cut-off with the shafts of Karna.

75. The Srinjayas were slaughtered by the son of Suta in the field of battle and they rushed towards the force of Karna, even as the insects rash towards the fire.

76. All the Kshatriyas (the warriors) abandoned that mighty car-warrior who was slaughtering the forces (belonging to the Pandavas) on all sides of the battle, even as they abandon the blazing fire, that appears at the universal dissolution.

77-78. That hero of immense prowess (Karna) pursued these powerful car-warriors belonging to the Panchala divisions, shooting dreadful arrows at them from behind, while they (these car-warriors), as they survived the slaughter, were broken and running away from

the field and deprived of their armours and standards. The son of Suta, who was endowed with great strength, afflicted them with his arrows; even as the remover of darkness (the sun), having reached the meridian, afflicts all the creatures with his rays.

CHAPTER 25

(KARNA PARVA)—Continued

The encounter between Shutosome and the son of Subala

Sanjaya said

1. Then Uluka rushed most rapidly against Yuyutsu, who was routing the vast force belonging to your son; and uttered to him those words—‘do you wait, do you wait.’

2. Thereupon, O monarch, Yuyutsu afflicted Uluka with a sharp-edged arrow (supplied with wings), even as a huge mountain is struck with the thunderbolt.

3. Thus Uluka, too, being highly enraged and cutting off the bow of your son with a razor like shaft, struck him with a barbed arrows in the field of battle.

4. Yuyutsu, whose eyes became red with anger, after having thrown aside that severed bow, grasped another, the most dreadful one, possessed of greater impetuosity.

5. Thereupon, O foremost of the Bharata race, he (Yuyutsu) penetrated Uluka with sixty arrows; and then struck down his driver with three; and he once more pierced him (Uluka).

6. Uluka, too, who became highly wrathful, after having pierced him (Yuyutsu) with twenty arrows, decked with gold, struck down his standards, that was made of gold, in the field of battle.

7. O monarch, that huge and magnificent standard, that one made of gold, being torn off and shattered into fragments, dropped down in front of Yuyutsu.

8. Seeing his standards thus cut-off, Yuyutsu, who became senseless with rage, struck Uluka with five arrows in the chest.

9. O descendant of the Bharata race, O sire, Uluka then severed the head of his foe, with a broad-headed arrows, dipped in oil, in the field of battle.

10. The cut-off head of Yuyutsu fell on ground as if any excellent star is fallen from sky on the ground.

11. Then he (Uluka), slaughtered his four horses and pierced himself (Yuyutsu) with five shafts. He (Yuyutsu), being thus fierced by that powerful one (Uluka) went into another car.

12. O monarch, Uluka, after having defeated him (his antagonist) in the battle, hastened towards the Panchalas and the Srinjayas and slew them with the keen arrows.

13. O mighty monarch, your son, Srutakarman, deprived, without any fear, Shatanika of his horses, charioteer and car within half the time taken up by the twinkling on an eye.

14. O sire, that mighty car-warrior, Shatanika, waiting in a car, that was deprived of its horses and becoming very wrathful, had thrown a mace upon your son.

15. O descendant of the Bharata race, that mace, after having reduced the car and the horses along with the riders themselves into dusts (belonging to your son), fell down upon the earth most rapidly and penetrated through it.

16. Then those two brave warriors, who were divested of their cars and who also had contributed to the increase of the glory of the Kurus, really fled away from the battle, looking each other in the face.

17. Thereupon your son, who became highly terrified, ascended the car of Vivingsa. Shatanika, too, with rapidity, mounted upon the car of Prativindhya.

18. Shakuni, who became very angry after having pierced Sutasoma with excellently sharpened arrows, could not cause him to tremble (with fear); even as a torrent of rain cannot shake a mountain.

19. O descendant of the Bharata race, Sutasoma, too, after having seen the bitterest enemy of his father, closed him with several thousands of arrows.

20-21. Shakuni, too, on the other hand, who was of light arms and who was acquainted with all sorts of warfare and who, again, was most desirous of winning victory, severed all those shafts with other winged arrows of his own.

Then he (Shakuni), who was greatly enraged, after having restrained these arrows with the keen arrows of his own in the field of battle, struck down Sutasoma with three other shafts.

22. Thereupon, O great king, your brother-in-law cut off his (antagonist's) horses, standard and charioteer into minute pieces by numerous arrows. At this, the people sent forth a loud roar.

23. O sire, after taken up another excellent bow, that great Bowman who was now steedless and carless and whose standard and charioteer into minute pieces by numerous arrows. At this, the people sent forth a loud roar.

24. He (Sutasoma) then directed the shafts, that were furnished with the golden wings and also that were whetted on stone; and afterwards severed the car of your brother-in-law (with those shafts) in the field of battle.

25. That mighty car-warrior, the son of Subala did not at all feel pain to behold the flights of arrows, that were like the throngs of locusts, approaching towards his car. Rather that highly glorious one really restrained those arrows with numerous arrows of his own.

26-27. There (in the field of battle) the warriors, as well as the Siddhas resting in the firmament, became highly gratified to witness that extraordinary and incredible deed of Sutasoma. For he (Sutasoma) was fighting on foot with Shakuni, who rested upon his car.

28. O king, he (Shakuni) severed the bow, as well as all the quivers of him (Sutasoma) by means of his broad-headed arrows, that were excellently whetted and also that were endued with great impetuosity and again, that were very straight.

29. Then he (Sutasoma), who was thus deprived of his car and bow, raised a loud roar, after raising his sword that had the splendour of a blue lotus-color and also that had a handle made of ivory.

30. That sword of highly intellectual Sutasoma, whirled round by him, he (Shakuni) considered to be as resplendent as the clear sky, like the very rod of Death himself.

31. O powerful monarch, that holder of sword, who was endued with great lore and prowess, suddenly roved about creating fourteen

different kinds of circle (Manoeuvres) on all sides (of the battle).

32. He then exhibited in the field of battle the different kinds of dexterities of motion, namely, wheeling and whirling at certain height and making side-thrusts, rushing forward and jumping on high and moving about rapidly and advancing upwards and forwards.

33. Thereupon the son of Subala, who was possessed of immense prowess, shot innumerable arrows at him (his antagonist), who, again, immediately severed them by means of his sword, that were directed against him.

34. Thereupon, O mighty monarch, the son of Subala, who became very angry at this once more shot numerous arrows at Sutasoma, that resembled snakes of virulent poison.

35. That warrior (Sutasoma), who resembled Garuda in strength, after having exhibited the lightness of his arms in the battle, severed those arrows by his sword with the assistance of both his learning and strength.

36. O monarch, he (Shakuni) severed the sword, that was most excellent, of his foe, who then was careering in circles in the field, by means of his sharp razor-headed arrows.

37. That strong sword, being thus cut-off, dropped down upon the ground all on a sudden. But, O descendant of the Bharata race, the other half of the sword still rested in the hand of that Sutasoma.

38. Knowing that his sword was thus severed, then that powerful car-warrior, Sutasoma, after having retreated six steps back, struck his antagonist with that half (he still held in his hand).

39. That half (of the sword), after having severed the bow, that was ornamented with gold and gems, along with the string, of that high souled one (Shakuni), immediately dropped down upon the ground.

40. Thereupon Sutasoma proceeded to that strong car of Shratakirti. The son of Subala, too after having grasped another bow, that was most dreadful and invincible, rushed against the army of the Pandavas, slaughtering innumerable enemies on the way.

41. On the very sight of the son of Subala, who was wandering about of in the field of battle most fearlessly, there had taken place, O ruler of earth, great roar amongst the Pandava host.

42. Then it was seen that those divisions of the army, that were very proud, furnished with the weapons and very vast, were routed by that high-souled son of Subala.

43. O king, the son of Subala continued to slaughter the soldiers of the Pandavas force; even as the king, of the celestials crushed the army of the Daityas.

CHAPTER 26

(KARNA PARVA)—Continued

The retreat of Shikhandin

Sanjaya said

1. O king, Kripa restrained proud Dhristadyumna in the field of battle; even as a Sharva resists a proud lion in the forest, while fighting.

2. O descendant of the Bharata race, the son of Prishata, being thus resisted by the most powerful son of Gautama, was not able to move a step further there (in the battle).

3. Witnessing the car of Gautama staying by the side of that of Dhrishtadyumna, all the creatures were greatly terrified and considered that destruction was to be attained by him (Dhrishtadyumna).

4-5. There all the car-warriors and horsemen, who become very inattentive (or gloomy), addressed thus - "This best of persons, the son of Sharadvata, who was possessed of immense prowess and who also was acquainted with the use of celestial weapons and who was, again very high-minded, is sorely filled with anger at the fall of Drona. Will there be escape of Dhrishtadyumna from the hands of Gautama?

6. Will this entire army be freed from that extreme fear? Will not this twice-born person slay us all, who have assembled here?

7. Gautama, who exactly appears even like the most dreadful Destroyer himself, will he not obtain today the appellation of the son of Bharadvaja?

8. The preceptor (Gautama), who is light-handed (in the use of weapons) and who is always victorious in battle and who is furnished with various kinds of weapons and who is possessed of immense prowess, is now filled with rage.

9. The son of Prishata, too, appears today to have withdrawn from the great battle.' O great king, this and several other speeches were heard to have delivered by the man on your side, as well as by the antagonists; while those two (warriors) assembled there to fight against each other.

10. Thereupon, O monarch, Kripa, the son of Sharadvata, sighing heavily with rage, struck the son of Prishata, who had lost all his efforts, in all his vital parts.

11. Having been thus struck in the battle by the high-souled Gautama, he (Dhrishtadyumna) could not make out what should he do, encompassed as he was by great insensibility.

12. Thereupon his charioteer uttered these words to him - 'O son of Prishata, it is well with you, perhaps. Such a great calamity was never witnessed by me in the battle, overtaking you?

13. Those shafts, that were capable of piercing through the very vital part and that were shot by the foremost of the twice-born persons, aiming at all the vital parts, had not struck you through the favour of the celestials.

14. I will have the car immediately turned back like the current of a river from the great ocean. I consider that the twice-born person is incapable of being slain, by whom you prowess was done away with.

15-16. Thereupon, O monarch, Dhrishtadyumna slowly said these words - 'O sire, my mind is being stupefied; and there is perspiration in my limbs. I feel a sensation of trembling in my body; and also the hairs and standing erect upon it.

17. After abandoning the twice-born person in the battle, possessed slowly where Arjuna stays. After having come to the presence of either Arjuna or Bhima in the field, O charioteer, I will surely attain prosperity today. This is my certain belief.

18. Thereupon, O powerful king, the charioteer, after having driven the horses, advanced to the place, where that powerful Bowman, Bhimasena, was battling with your soldiers.

19. O sire, Gautama, after witnessing that the car of Dhrishtadyumna was with-drawing from the field, then followed it, shooting hundreds of arrows at it.

20. That chastiser of foes blew his conch over and over again; and then he routed the son of Prishata, even as Indra routed Namuchi (a Danava, in the battle of old).

21. The son of Hridika, smiling over and over again, resisted Shikhandin, who was the cause of death of Bhishma and most invincible in the field of battle.

22. Shikhandin, however, coming against the mightiest car-warrior of the Hridika race struck him with five sharp and broad-headed arrows at the shoulder-joint.

23. O king, the mighty car-warrior, Kritavarman, indeed, being highly enraged, penetrated through his antagonist with sixty winged arrows and then, smiling for a time, severed his bow with one individual shaft.

24. Taking up another bow, the most powerful son of Drupada, being greatly enraged, replied to the son of Hridika saying, Wait, Wait.

25. O lord of kings, then he (Shikhandin) shot at his antagonist ninety arrows, that were furnished with the wings of gold and possessed of great force. But these arrows were shot back from his (Kritavarman's) armour.

26. Beholding those arrows thus sent back and scattered over the ground, he (Shikhandin) severed his dreadful bow with a sharp, razor-handed shaft.

27. Then having been filled with rage, he struck this one (the son of Hridika), who, with his severed bow, resembled a bull with his broken horns, with eighty different arrows both in the chest and arms.

28. Kritavarman, too, who became very angry and who also was greatly wounded by those arrows, vomited blood from his various limbs, even as a water-vessel sends forth water through its mouth.

29. O king, Kritavarman, being thus smeared with blood, blazed forth like a red-chalk mountain streaked (by the streams of liquefied red-chalk) by a shower.

30. Then the lord (Kritavarman), taking up another bow that was furnished with its string and an arrow, afflicted Shikhandin with the foremost of shafts in the shoulder.

31. Shikhandin, indeed, shone most brightly with these shafts, sticking on his shoulders; even as a large tree looks very pretty with its numerous branches and twigs.

32. Both the warriors, who were smeared with blood, after having penetrated each other deeply, looked like two bulls, that wounded each other with their horns.

33. Those two most powerful car-warriors, who made efforts in slaying each other, whirled round upon their cars, thereby creating thousands of circle, there (in the battle).

34. O great king, Kritavarman pierced the son of Prishata in the battle with seventy sharp arrows, that were furnished with golden wings and also that were whetted on atone.

35. Thereupon the prince of the Bhojas, that foremost of chastisers of foes, shot with great activity at his antagonist a dreadful arrow, that was capable of bringing about the destruction of life, in the field of battle.

36. O monarch, he, being thus wounded by that arrow, fall into the condition of insensibility; and he, being so choked with stupefaction, suddenly supported himself by holding his flag-staff.

37. Thus his charioteer immediately carried away from the field of battle that foremost of car-warriors, who was highly afflicted by the arrows of the son of Hridika and was sighing repeatedly.

38. Thereupon, O lord, when the war-like son of Drupada was defeated, the whole army of the Pandavas, being slain on all sides, retreated from the field of battle.

CHAPTER 27

(KARNA PARVA)—Continued

The victory gained by Arjuna

Sanjaya said

1. O great king, Arjuna, riding upon a white horse, slaughtered the force of your side, even as the wind, coming before a heap of cotton, disperses it away.

2. The Trigartas, the Shibus along with the Kaurava force, the Shalyas, the army of the Samsaptakas and the force called the Narayana, all proceeded against him (Arjuna).

3. Then Satyasena, Chandradeva, Mitradeva, Shrutanjaya, Sausruti, Chitrasena and Mitravarman, O descendant of the Bharata race.

4. And the prince of the Trigatas, who was attended on all sides in the battle by his brothers and sons, that were all very powerful bowmen and that were acquainted with the management of various kinds of weapons.

5. All these scattered and shot innumerable arrows at Arjuna in the battle, even as the masses of clouds suddenly pour forth showers of rain, that approach towards the vast ocean.

6. Those hundreds of thousands of warriors all met with destruction at their approaching towards Arjuna, even as the snakes are all destroyed by Garuda.

7. Then, O mighty monarch, those warriors, who were being thus slaughtered in the battle, did not abandon the son of Pandu, even as the insects, being burnt by the blazing fire, do not leave it.

8. In the battle, Satyasena penetrated the son of Pandu with three arrows; and Mitradeva pierced him with sixty-three; while indeed, Chandradeva pierced him with seven arrows.

9. Again, Mitravarman (pierced) him (Arjuna) with seventy-three shafts; Sausruti with seven; and Shrutanjaya, with twenty; and Shusharma, with nine arrows.

10. He (Arjuna) been thus penetrated, in the battle by numerous heroes, pierced in return those kings—piercing Sausruti with seven arrows and Satyasena, with three.

11. And Satrunjaya, with twenty arrows and also Chandradeva, with eight and Mitradeva, with one hundred and Srutasena, with three. And again, pierced Mitravarman with nine and also Susharman with eight.

12-13. Then having slaughtered king Satrunjaya there (in the battle) with arrows, that were sharpened on stone, he (Arjuna) severed the head of Sushruti, that was ornamented with head-gear, from his body. He then with great activity sent Chandradeva to the abode of Death by shooting innumerable arrows at him.

14. So also, O mighty monarch, he restrained every one of the other car-warriors, who were engaged in the contest, by means of five arrows shot at each.

15. Then Satyasena, indeed, being greatly enraged, directed his large lance, aiming at Krishna, in the battle; and sent forth a loud roar like that of a lion.

16. Then that lance, that was made of iron, with a golden rod, after having penetrated through the left arm of that lofty-minded Madhava, went into the earth.

17. O lord of earth, the whip and reins of Madhava, who was pierced with lance in that dreadful battle, dropped down from his hands.

18. Seeing Vasudeva thus pierced, Dhananjaya, the son of Pritha, collected all his fierce wrath; and addressed Krishna, saying—

19. “O mighty armed lord, drive the steeds towards Satyasena that I may send this one to the abode of Death by means of sharp arrows.

20. Then that highly famous one (Krishna) immediately taken up the whip as well as the reins, led those steeds (i.e. the car) towards the car of Satyasena.

21-22. Beholding the lord of the universe thus pierced, that powerful car-warrior Dhananjaya, the son of Pritha, restrained the course of Satyasena by means of keen shafts. Thereupon, he (Dhananjaya) severed the huge head, that was ornamented with ear-rings, of that monarch, who stood at the head of the army, from his body by means of whetted broad-headed arrows.

23. O sire, having thus severed his (Satyasena's) head, he then hurled down (slain) Chitravarman with numerous keen arrows, as well as his charioteer with a calf-toothed sharp shafts.

24. Thereupon that powerful one, being filled with wrath, again caused the destruction of hundreds and thousands of the force of the Samsaptakas by means of hundreds of arrows.

25. Then, again, O monarch, that powerful car-warrior severed the head of the high-souled Mitrasena with a razor-headed arrow, that was furnished with the wings of silver.

26-28. Afterwards he, being greatly enraged, struck Susharman on his shoulder-joint. Thereupon the entire army of the Samsaptakas, that became very wrathful, having surrounded Dhananjaya on all sides, crushed him with a shower of weapons and thereby caused the ten points of the horizon echo with their roars.

30. Having been thus oppressed by those weapons, that mighty car-warrior, Jishnu, who was possessed of prowess equal to that of Sakra (Indra) himself and who also had a soul immeasurable, took up his weapon, called Aindra.

31-35. Thereupon, O ruler of earth, thousands of arrows continuously issued forth therefore. O sire, of broken standards and bows, of cars along with their banners, of quivers and yokes. Also of axles and wheels, of traces along with the chords, of bottoms of cars, of wooden fences about the cars and innumerable shafts in the field of battle. And of falling horses and of spears along with the swords, of maces and spiked clubs, of Sakti-arrows, lances and axes. And of Shataghnis furnished with wheels, as well as of the arms along with the thighs, of wreaths and Angadas, of Keyuras and of garlands and cuirasses, of armours, of umbrellas and fans, of heads adorned with coronets, of these a tremendous roar, O ruler of earth, was heard in all the directions of the field of battle.

36. Upon the field of battle, the heads (of severed warriors), that were ornamented with ear-rings and furnished with the eyes as resplendent as the full moon, were seen, even as the net-work of stars is seen in the firmament.

37. The bodies of the slaughtered warriors, that were furnished with the most handsome floral wreaths and covered with the excellent garments and also that were pointed with the soft sandal, lay resplendent upon the ground.

38. Then the dreadful field of battle resembled the clouded firmament filled with various vapoury forms and the earth being scattered over with the slaughtered princes and the Kshatriyas, possessed of great strength, as well as with the fallen elephants and horses, became as impassable in the battle as the ground strewn over with numerous hills.

39. There was no way in the field of battle, that car-wheels of that high-souled son of Pandu could proceed, whilst he was slaughtering his antagonists and greatly smiting the elephants and horses by means of his broad-headed arrows.

40. O sire, the car-wheels of that one, who was careering in the battle, stopped, as if with terror, while they were moving in that bloody mire.

41. His horses, however, that were possessed of the speed of either the mind or the wind, had with great labour drawn these wheels, that were lagging behind.

42. O descendant of the Bharata race, that army, which was thus slain by the son of Pandu, that great Bowman, almost wholly ran away (from the field of battle); and in fact, none remained (to fight with the foe).

43. Then Jishnu, the son of Pritha, having defeated that immense force of the Samsaptakas in the field of battle, blazed forth like the burning fire without any smoke.

CHAPTER 28

(KARNA PARVA)—Continued

The general encounter of several heroes

Sanjaya said

1. O great monarch, the king Duryodhana himself received, without any fear, Yudhishtira, who was then shooting innumerable shafts (at his antagonists).

2. Then Yudhishtira, the righteous, after having quickly penetrated your son, that mighty car-warrior, who was all on a sudden proceeding against him, addressed him, saying—wait, wait.

3. Then he (Duryodhana), indeed, who became highly enraged, penetrated him (Yudhishtira) in return with nine whetted arrows and again, afflicted his charioteer most dreadfully by means of his broad-headed shafts.

4. Thereupon king Yudhishtira shot at Duryodhana thirteen keen arrows, that were furnished with the wings made of gold, sharpened on a stone.

5. Then that powerful car-warrior, having slaughtered his (Duryodhana's) four horses with four arrows, with the fifth severed the head of his charioteer from his body.

6. Thereafter he smote down the king's standard with the sixth arrows, his bow with the seventh and his sword with the eighth, upon the ground.

7. The most righteous king crushed most severely the Kuru monarch with five other arrows. At this, your son, descending from his car, that had its horses all slain, became subject to the greatest danger and stayed upon the field.

8. After beholding him thus fallen into imminent danger, Karna, the son of Drona, Kripa and other heroes all on a sudden proceeded towards him with the desire of saving that ruler of men.

9. Thereupon, O monarch, all other sons of Pandu, collected round Yudhishtira and rushed forth at that battle, whereupon a great encounter took place.

10. Thereupon in that dreadful battle thousands of trumpets were beaten; and after this, O mighty lord earth, a mixed noise, consisting of numerous voices, arose there (in the battle).

11-12. In that part of the battle, where the Panchalas encountered the Kaurava divisions, the men came against the foremost of elephants. The car-warriors encountered the car-warriors and horsemen with horsemen.

13. Thus, O great monarch, several kinds of unthought encounters took place between heroes armed with the best of weapons, which were most beautiful to look at upon the field.

14. Those heroic warriors, who were possessed of great force and who also were

willing to kill one another, continued to battle most excellently and with great lightness of hands and skill.

15. Indeed, those heroes, strictly observed the vow of warriors and slaughtered each other in the battle; but they not at all fought from each other's back.

16. But that battle looked only for a while most excellent. Thereupon, O monarch, the encounter look a very mad turn, in which all became regardless of one another.

17. Then the car-warrior, rushing against the elephant, pierced him with sharp arrows and led him towards the abode of Death by means of his straight shafts.

18. Thereafter the elephants coming before the horses, hurled a large number of them in the battle and deeply pierced them in the different directions of the field.

19-20. Then numerous horsemen, after having encompassed the best of horses created a very sweet noise with their palms and then fell down upon them. The horsemen, again, slaughtered those horses, that were running away from the field, as well as the mighty elephants, that also were roving in the battle, both from behind them and from the sides.

21. O monarch, the most furious elephants, after having crushed large numbers of horses to run away from the field, slaughtered some of them with their tusks and crushed down others most severely.

22. Thereupon some of the elephants pierced numerous horses along with their riders with great wrath; while others, again, that were possessed of extraordinary strength, seized them and dragged them down upon the ground with great force.

23. The elephants, struck from all sides in the different vital parts by the foot-soldiers, uttered very dreadful cries of pain and ran away towards the ten points of the compass.

24-25. Many of the foot-soldiers, who were all on a sudden running away in that dreadful battle, leaving behind their ornaments, were immediately hemmed in upon the field. Then, indeed, the most powerful elephant-warriors,

having considered the indications of victory, caused their elephants to take up those handsome ornaments and penetrate the fallen warriors with their tusks.

26. Then also the foot-soldiers, that were possessed of immense force and endued with extraordinary strength, after having encircled those riders of elephants, who wee engaged in the massacre there (in the battle), slaughtered them.

27. In that dreadful battle, others were hurled up into the atmosphere by the elephants with their trunks; and while falling down they were deeply pierced by those well-trained beasts with the points of their tusks.

28-29. Other foot-soldiers were deprived of their lives with the tusks of the elephants, that had suddenly seized them and some, again, O great monarch, who had been thrown into the midst of other soldiers, were cut-off into pieces by those huge elephants, after they had rolled them over and over again upon the ground. And others also, that were tossed in the air like the fans, were slaughtered in the battle.

30. O ruler of earth, those (of the foot-soldiers), who stood in front of other elephants, had their bodies deeply penetrated (by the elephants) on all sides of the field of battle.

31. Many other elephants were very severely struck in their cheeks, the frontal globes and the parts between their tusks with spears, lances and shafts, called Shakti.

32. Moreover some other elephants, that were fearfully wounded by the most formidable warriors, posted on their sides, as well as by the car-warriors and horse-men, being cut-off by them, fell down upon the ground.

33. There in that dreadful battle, numerous horsemen had all on a sudden struck down with great violence upon the field the foot-soldiers, that had their arrows on, by means of their lances.

34-35. So also, O ruler of earth, O sire, the mighty elephants, having advanced before some of the car-warriors, that had their armours on and also having seized them well dragged them down most suddenly on all sides of that dreadful field of battle, that presented a very awful aspect. Many mightiest elephants, that were slaughtered

with the shafts, fell down upon the ground even as the summits of a mountain drop down upon the surface of the earth, when broken down by thunder.

36. In that battle, the warriors, battling with their combatants, struck them with their fists; and having dragged each other with their hairs, hurled down and cut-off each other.

37. Some other combatants, having stretched their arms, hurled down their antagonists upon the ground, placed their feet upon their breasts and with great pleasure severed their heads.

38. Some one of the combatants, O great king, smote down with his feet the dead antagonist; while some other, O monarch, severed the head of a falling enemy by means of his scimitar; and while some other combatant, again, directed his weapon at the body of another, who was still living.

39-40. Thus, O descendant of the Bharata race, the most dreadful encounters between heroes took place there, some striking one another with their fists; and some also fiercely seizing one another with their hairs; and some, again, wrestling with another with their arms most fearfully.

41. Under various circumstances, some one of the combatants deprived the lives of many in the battle, who were engaged with others and were quite unconscious of the slaughter by means of several sorts of weapons.

42. In that general encounter, while the warriors were engaged in the battle and continued to be mangled, hundreds and thousands of headless bodies (of the fallen warriors) stood upon the field.

43. Diverse kinds of weapons and armours, that were drenched in blood, blazed forth like pieces of cloth, that are dyed with deep red.

44. Thus this most dreadful and extraordinary battle, that was characterised by a confused din of diverse kinds of weapons, filled the entire universe with a noise even as the furious Ganges fills the earth with the roar of her currents.

45. O monarch, the combatants, being highly oppressed the shafts, could not make out their friends from the antagonists and the assembled princes, who were all very desirous of victory,

continued to battle, considering (the fact), that they should fight.

46. O great monarch, the warriors began to slaughter both the friends and foes, who had assembled in that dreadful battle; and the warriors, belonging to both the forces, were rendered restless by the heroes, who engaged them.

47. Within a very short time, the earth, that was covered with a mire consisting of flesh and blood and also by which the currents of blood flowed continuously, became, O lord of earth, impassable with the shattered cars and with the fallen elephants and the horses lying there about and also with men slaughtered (in the battle), O great monarch.

48. So Karna slaughtered the Panchala warriors and Dhananjaya slew the Kuru troops along with all their elephant forces.

49. Thus the great destruction had taken place of all the forces of both the Kuru and Pandavas. Both the parties were most desirous of gaining fame, when the sun had passed the other side of meridian.

CHAPTER 29

(KARNA PARVA)—Continued

The general encounter

Dhritarashtra said

1. O Sanjaya, I have heard from you of great and intolerable griefs of fierce character as well as of the destruction of my sons.

2. O Suta (charioteer), from what you describe to me and also from how the battle was fought, my certain conclusion is that the Kauravas are not alive.

3. In that fair battle, Duryodhana was deprived of his car. How did the son of Dharma fight; and how also did that prince (Duryodhana)?

4. How did take place the battle, that made the hairs to stand on points, in the afternoon? O Sanjaya, relate to me all these in detail; for you are an expert in this

Sanjaya said

5. While the soldiers on both sides were thus engaged in fighting in their respective divisions your son, king Duryodhana, O lord of earth,

ascending upon another car and being filled with great wrath, like a snake possessing virulent poison, addressed his charioteer, saying -

6-7. Do you proceed, do you proceed, quickly. After he, O descendant of the Bharata race, had beheld Yudhishtira, the king of righteousness, he said - "O charioteer, most speedily do you lead me to that place, where the royal son of Pandu, having been clad in armour, looks most resplendent with the umbrella held over his head."

8. Then the charioteer, being thus urged by the king, led the foremost of cars belonging to the king to the presence of king Yudhishtira in the battle.

9. Thereupon Yudhishtira, being filled with wrath and resembling an infuriate elephant, urged his charioteer, asking him to proceed to the place, where Suyodhana took his stand.

10-11. Those two heroic warriors, who were brothers to each other and who were the best of car-warriors and who were possessed of immense prowess and who also were invincible in battle, coming in contact with each other, engaged themselves in an encounter. Moreover these two mighty bowmen began to strike each other with numerous shafts in that battle.

12. Thereupon, O sire, the king Duryodhana severed the bow of that righteous one (Yudhishtira) by means of a broad-headed arrows, sharpened on a stone, in the battle.

13-14. Yudhishtira, who became highly enraged, did not indeed, care that insult. Then the son of Dharma, whose eyes became red with wrath, throwing aside his severed bow and grasping another bow, stood at the head of his army and cut-off the standard and bow of Duryodhana.

15. Then, having taken up another bow, he (Duryodhana) pierced the son of Pandu in return. Those two heroic warriors, poured forth showers of arrows upon each other.

16. Who like two lions filled with great rage, were highly enraged and who also were most desirous of defeating each other in the battle, those two most powerful car-warriors smote down each other like two roaring bulls.

17. In the battle, and also they wandered over the field, expecting to catch each other on their weak points. Thereupon the two heroes, who were wounded by the arrows shot from bows stretched to their fullest length, looked most handsome, O great monarch, resembling two flowering Kinshukas.

18-19. Then, O monarch, those two rulers of men uttered roars of a lion in order to terrify each other; as also they made sounds with their palms and with their bows; and again, sent forth the loudest sound with their conches in that dreadful battle.

20. O great king, those two oppressed each other very greatly. Thereupon king Yudhishtira, who became very angry, struck your son on the chest with arrows, that were very irresistible, having had the impetuosity of thunder.

21. Your son, that ruler of earth, most quickly pierced him (Yudhishtira) in return with five keen arrows, that were equipit with the wings of gold and sharpened on a stone.

22. Thereupon, O descendant of the Bharata race, the king Duryodhana shot an arrows, called Sakti, that was capable of slaughtering all creatures and was sharp-edged and also that looked like a large, resplendent brand.

23. Then the king of righteousness (Yudhishtira) severed into three fragments that arrows, which coursed towards him suddenly by means of numerous sharp shafts; and again, he, all on a sudden, pierced the prince himself (Duryodhana) with five others.

24. Thereupon that arrow, which was furnished with a golden staff and that was capable of producing a loud whizz, dropped down (upon the ground); and its falling, like a great brand attended with the blazing flames, looked most resplendent.

25. O ruler of earth, your son, beholding that Shakti-arrow thus severed into pieces, struck Yudhishtira with nine whetted and sharp-pointed arrows.

26-27. That scorcher of antagonists, being thus deeply penetrated by the most powerful enemy, quickly equipped himself and took up an arrow, aiming at Duryodhana.

28. O mighty monarch, thereupon that hero, possessed of immense strength and great powers, being greatly wrathful, put that arrow upon his bow-string and directed it (at his antagonist). Indeed, that arrow, approaching towards your son, that powerful car-warrior stupefied that prince and then went down the earth.

29. Thereupon Duryodhana, who was filled with wrath, most quickly raising his mace, afflicted the king of righteousness (Yudhishtira) with the desire of piercing him through, in order to put an end to all hostilities (between the Kurus Pandavas).

30-31. Beholding him thus raising his mace like Death himself armed with his rod, the king of righteousness (Yudhishtira) shot that mighty Shakti-arrow at your son, that blazed forth most brilliantly and was endued with great impetuosity and also that resembled a large and resplendent brand.

32. Then he (the Kuru prince), who stayed on his car, having been pierced on the chest by that arrow, first piercing his vitals and also having been greatly pained a heart, fell down and became senseless.

33. Thereupon Bhima, recollecting his own vow, uttered these words - 'O prince, (Yudhishtira), this one is not to be slaughtered by you.' Being thus addressed Yudhishtira abstained (from slaying him).

34. Thereupon Kritavarman, most quickly approaching towards your son, got near that prince, who was then drowned in the great ocean of calamity.

35. Then Bhima, too, grasping his mace, that was equipit with gold and flaxen chords, proceeded with great violence against Kritavarman in that dreadful battle.

36. O great king, thus took place the battle between the forces on your side and their antagonists, in that afternoon while the parties were most desirous of victory in the battle.

CHAPTER 30

(KARNA PARVA)-Continued

The general encounter

Sanjaya said

1. Thereupon the troops on your side who were most invincible in battle, having placed Karna in the front part (of the army) and returning back, engaged in a battle that looked like the war between the celestials and the Asuras.

2. Then the multitudes of elephant-warriors, the car-warriors, the foot-soldiers and the horsemen, who were roused by the sound of conches, as well as by the roars of elephants, men, cars and horses and filled with great rage, stood on the face of the antagonists and continued to slaughter them.

3. In that fierce battle, numerous elephants, cars and horses, as well as men were slaughtered by the foremost of horses with their sharp battle axes, scimitars, axes and several sorts of shafts, as also with their conveyances.

4. The earth looked most resplendent with the severed heads of persons scattered over her, that resembled either the lotus, or the sun, or the moon in splendour and also that were furnished with the white teeth, excellent faces, eyes and noses and that and ornamented with beautiful ear-rings, upon their ears.

5. Thus thousands of elephants and men and horses were slaughtered by means of hundreds of spiked maces, short bludgeons, arrows, called Shakti and lances, as also by the hooks, Bhushandis and clubs which caused the torrents of a river of blood flow down.

6. Then that entire body of slain car-warriors, men, horses and elephants, that were all slaughtered by the antagonists and thus were most terrific to look at, lying (upon the field) with their gaping wounds, seemed to be like the kingdom of the prince of the Dead at the time of the utter destruction of all creatures.

7. Thereupon, O god among men, your troops and your sons, those foremost of the Kuru race, who are like the sons of the celestials, having placed at the front of the battle the heroes

of immeasurable prowess, all rushed against that descendant of the Shini race (Satyaki).

8. Then that force, which was filled with men, the best of horses, cars and innumerable elephants and that sent forth an uproar resembling the roar of a vast ocean of salt and also that looked like the army of the Asuras or of the celestials and again, that was most terrifying to look at; looked most resplendent with extraordinary beauty.

9. Thereupon the son of Ravi (Sun), who was like the chief of the celestials (Indra) in prowess, struck that best of the Shini race, who also resembled the younger brother of the Tridashas (celestials), by means of arrows, that had the splendour of the rays of the sun, in the field of battle.

10. Thereafter that foremost one of the Shini race, with threat activity, wholly covered, in the field of battle, that chief among men, along with his car, horses and charioteer, with numerous arrows, that were as fierce as the virulent poison of the snake, in that dreadful field of battle.

11. Then the most expert car-warriors, who are your friends, being attended by their elephants, cars, horses and the foot-soldiers, with immense activity, rushed against Vasusena, that foremost of car-warriors, who was then highly oppressed with the shafts, shot by that chief of the Shini race.

12. That army, which was like a vast ocean and dispersed in all directions, was wholly made to run away from the battle by the Pandava heroes, headed by the sons of Drupada, with extraordinary quickness. On this occasion, a great slaughter of men, cars, horses and elephants took place.

13. Thereupon those two best of all persons, Arjuna and Keshava, who were resolved upon slaughtering all their antagonists, after having finished the worship of lord Bhava, according to the ordained rites and also having performed their daily prayer ceremonies, with great rapidity proceeded against your force.

14. Then their antagonists, namely the Kuru warriors, highly gratified at heart, looked upon that car, that had its rattle resembling the uproar of the masses of clouds and also whose banners

and standards were being by the air and to which again, beautiful white horses were yoked and moreover, that was proceeding towards them like the very Death himself.

15. Thereupon Arjuna, after having stretched his bow, called Gandiva, as if dancing upon the car, spread showers of arrows all over the firmament and the different points of the horizon, as well as all the subsidiary points of the compass.

16. After this, he (the son of Pandu, Arjuna) smote down numerous cars, that resembled the celestial balloons and that were furnished with all their equipments and also that were adorned with the weapons and standards, along with the charioteers themselves, by means of diverse kinds of arrows even as the great tempest disperses the congregated masses of clouds.

17. He then led, to the abode of Death by means of his numerous arrows, large numbers of elephants, along with their riders, that were equip with the most beautiful flags, weapons and standards, as also numerous horsemen and horses and many foot-soldiers.

18. Thereupon Duryodhana, unattended by any body else, rushed against that most powerful car-warrior, who was like the very Death himself and who was filled with great wrath and who, again, was most invincible in battle, smiting him with his numerous straight arrows.

19. Arjuna, on the other hand, after having destroyed his (antagonist's) bow, charioteer, horses and the standard by means of seven sharp shafts, severed his (foe's) umbrella by means of another winged arrow.

20. Then he (Arjuna), finding an opening in his antagonist, shot the foremost of his arrows, that was powerful enough to take away the very life itself (of the person struck with it), at Duryodhana. This the son of Drona severed into seven fragments.

21. Thereupon the son of Pandu, having first cut-off the bow of the son of Drona and slaughtered his horses, that were the best of their species, by means of his arrows, again, shattered that formidable bow belonging to Kripa.

22. Then he (the son of Pandu), having severed into pieces the bow, owned by the son of

Hridika, cut-off his standard and slaughtered his horses. Again, he, cutting off the bow of Dushasana, rushed against the son of Radha.

23. Thereupon Karna, having abandoned Satyaki and penetrated Arjuna with three sharp shafts most activity, pierced Krishna with twenty other arrows; and again, penetrated the son of Pritha often and often.

24. Karna, resembling Indra himself, when he is greatly filled with wrath, felt no fatigue while he was shooting large numbers of arrows in the field of battle, slaughtering the antagonists.

25. Thereupon Satyaki, having advanced to him, pierced Karna with ninety-nine sharp-headed and dreadful arrows and again, struck him with one hundred others.

26. Afterwards all the best heroes among the Parthas continued to oppress Karna greatly. Thus Yudhamanyu, Shikhandin, the sons of Draupadi, as well as all the Prabhadrakas.

27. And also Uttamanjas and Yuyutsu along with the twin brothers and the several divisions of the Chedis, the Karushas, the Matsyas and the Kaikeyas.

28. And Chekitana, who was possessed of immense prowess and the king of righteousness (Yudhishthira), observing the most excellent vows, all these heroes, perfectly aggrandised them by their cars, horses and elephants, as well as by their foot-soldiers, possessing fierce strength.

29. They all, having surrounded Karna on all sides, poured forth showers of numerous kinds of arrows upon him; and they, then having addressed him in a very harsh language, all determined to bring about the fall of Karna.

30. Then Karna, having severed into several fragment that shower of weapons by means of his sharp-headed arrows, cast away his foes with the help of his prowess in the use of weapon even as the wind uproots the tree that stands in its way.

31. Karna, who was highly enraged, was found to slaughter large numbers of car-warriors, elephants along with their riders, horses with men riding upon them, as well as throngs of foot-soldiers.

32. Then the entire army of the Pandavas, being thus slain by the prowess of those weapons belonging to Karna and being deprived of weapons and also having had their limbs torn and shattered, almost fled away from the field of battle.

33. Thereupon Arjuna, smiling for a time and smiting down in return the weapons of Karna by means of the weapons of his own, shrouded the different points of the horizon, the entire firmament and the earth will the showers of arrows.

34. Some of the arrows, shot by Arjuna, dropped down upon the earth like the maces; and some, like the spiked clubs; and other fell like the Shataghnis; whereas several other shafts fell down upon the ground like the most dreadful thunderbolt.

35. That force, belonging to the Kauravas, that consisted of numerous foot-soldiers, horses, cars and elephants and that were being slaughtered with the above weapons, that seemed to shut up the eyes, roved about (in the field of battle) ceaselessly and roared most loudly.

36. Thereupon the battle became most dreadful, as numerous horses, men and elephants were continually slaughtered. Then, again, a large number of them, highly afflicted with the arrows and struck with terror, fled away from the field of battle.

37. Thus whilst the battle raged most fearfully amongst your troops, who were most enthusiastic with the desire of victory, the Sun, approaching the setting mountain, entered into it.

38. O great monarch, we could not behold anything in the field, either favourable or unfavourable, owing to the thick darkness and especially on account of the dust.

39. O descendant of the Bharata race, then the most powerful Bowman (belonging to the Kuru army), being afraid of a battle that would take place in the night, made retreat from the field of battle, accompanied by all their combatants.

40. Thereupon, O monarch, at the fall of night when the Kaurava divisions had all fled away (from the field), the sons of Pritha, highly

gratified to attain the victory, retired to their own camps.

41. And they (the Pandava troops) continued to mock at the antagonists by raising various sorts of sounds with all their musical instruments and also by sending forth leonine-roars and uproars; and moreover, they praised both Achyuta and Arjuna.

42. Thus when that force of the Kauravas was routed by those heroic warriors, all the troops, as well as the lords of men, began to utter benedictions upon the Pandavas.

43. Thereupon, when the hostile army had made their retreat from the field, the Pandava warriors as well as the lords of men, became highly gratified and having retired to their camps, passed the night most cheerfully.

44. Thereafter large numbers of Rakshasas and Pisachas, as well as numerous other beasts, came to that dreadful field of battle, the looked like the sporting ground of Rudra himself.

CHAPTER 31

(KARNA PARVA)—Continued The parley between Karna and Duryodhana

Dhritarashtra said

1. It is told that Arjuna slaughtered all belonging to your side, according as he wished. Really even if the very Destroyer himself had come to battle, he could not escape Arjuna, when he took up arms against him.

2. Thereupon the son of Pritha, unassisted by anybody, ravished Vadra. And again, he, being solitary, gratified Agni. Then he, having subjugated this entire earth, compelled all the monarchs to pay him tribute.

3. Moreover he, being unassisted, slaughtered the whole force of the Nivatakavachas. And also having taken up his celestial bow and without any help from other hands, he (Arjuna) battled against the God, Mahadeva, who stayed before him in the guise of a hunter.

4. Again, single handed, he protected the entire race of the Bharatas; and similarly single-handed he gratified Vava. Also all the monarchs

of the earth were defeated by him alone, who was possessed of fierce strength.

5. They, that is the Kuru warriors, are not to be blamed; rather they should be praised for the reason of their having fought with such a great warrior. Then, O Suta, what did Duryodhana do afterwards? O Sanjaya, do you relate to me all these in detail.

Sanjaya said

6-7. The Kaurava warriors, who now resembled the serpents deprived of their fangs and poison and trodden over by the feet and some of whom were struck and wounded and some, again, were deprived of their armours, weapons and proper conveyances and some of whom were thrown down and who all, again, uttered very plaintive voices and who were scorched by the fire of grief and who merely made a parade of their knowledge in arms and who were all defeated by the antagonists and who now repaired to their encampment, had been counselling with one another.

8. Thereupon Karna, who was filled with wrath and who sighed heavily like a serpent and who squeezed his hands and who looked at your son, addressed them saying—

9. ‘The thing is that Arjuna is always very persevering, skillful and intelligent and again, when the first time (for any thing to be done) comes, the Eternal One (Vasudeva) awakes him to his duties.

10. Today we were all deceived by him (Arjuna) by the shower of weapons poured forth all on a sudden. But tomorrow, O ruler of earth, I will baffle all his attempts.’

11. Having been thus addressed (by Karna) and saying—so be it, he (Duryodhana) commanded all the best of monarchs to dissolve. All these kings, being thus ordered, repaired to their respective abodes.

12. Having passed that night most happily, the (those monarchs), with ample gratification, proceeded out for battle (the following morning). They then saw a very invincible array of army, that was constituted by the King of Justice (Yudhishtira); who was the greatest of the whole Kuru race, with the greatest care and quite

in accordance with the advices of both Brihaspati and Ushanas.

13. Thereupon Duryodhana, that smiter of enemies, called to his memory, Karna, who baffled the attempts of the his antagonists and who was the foremost of all heroic warriors and who was the slayer of his foes and who had the neck like that of a bull.

14. The king's (Duryodhana's) mind was now constantly directed towards Karna, who resembled Purandara in battle and who was like the Marutas in prowess and who also was equal to Kartavirya in prowess.

15. As also the hearts of all the troops turned towards Karna, who was the son of the charioteer and who, again was a great Bowman, even as the heart of a person always turns towards his friends, whilst he falls in some great danger.

Dhritarashtra said

16. Thus when the minds of all you were turned towards Karna the son of Vikartana, did the warriors on my side look at the son of Radha, even as persons, oppressed with cold, look at the sun?

17-18. O Sanjaya, how did Karna, the son of Vikartana, fight there (in the field of battle), when my troops had first re-retreated and again engaged themselves in the battle. And how also did the sons of Pandu fight in the field with the son of Suta?

19-20. Indeed, Karna that mighty-armed warrior, would have slaughtered all the sons of Pritha along with the whole lot of the Srinjayas, although he was alone. In the field of battle, the strength of the arms of Karna was similar to the prowess of both Shakra and Vishnu; and the weapons, as well as the prowess of that lofty-minded warrior were very fierce. Hoping to be under the protection of Karna, king Duryodhana was most eager for the battle.

21. Then what did that very powerful car-warrior do after seeing Duryodhana very highly oppressed by the son of Pandu and also after witnessing all the sons of Pandu to display their prowess in arms?

22. Relying upon Karna, the foolish prince Duryodhana, again, aspired to defeat the sons, of

Pritha along with their sons, as well as Keshava in the field of battle.

23. Alas! this is a matter of great grief that in the field of battle Karna, possessed of immense strength, could not defeat the sons of Pandu! It is certain that Destiny holds the foremost position in all affairs.

24. Alas! the most dreadful result of gaming at dice has now been visible. O Sanjaya, I now hear of the greatest sorrows, that had been brought about by foolish, Duryodhana and also that resemble a large number of deadly arrows!

25. O Sire, the son of Subala was considered to be possessed of great policy; as also Karna was always extremely attached to the prince (Duryodhana).

26-27. O Sanjaya, when such is the matter with the battle which is most dreadful I have often heard that my sons were being constantly defeated and slaughtered. There exists no one who can restrain the Pandavas in the battle; and they enter into my whole force, even as one penetrates into the midst of a throng of women. I is sure that Destiny is the must supreme.

Sanjaya said

28-29. O monarch, do you now reflect upon your past actions, that were most righteous (the game at dice and others of the kind). Man afterwards reflects upon all actions that had past away. But that however, one should not do. For, one is destroyed by that sort of reflection.

30. That act of yours has been far from bringing out the desired end. Although you are possessed of knowledge, yet you did not consider before hand the propriety and impropriety of your actions.

31. O monarch, it was several times told to you, that you should not fight with the, Pandavas. But, O ruler of earth, that advice you did not accept out of foolishness.

32. The most horrible deeds of sin had been perpetrated by you in respect to the Pandavas. And only for those acts of yours that this terrible destruction of kings takes place now.

33. O foremost of the Bharata race all has now passed away, do not grieve for them. O you of everlasting fame, do you now hear of all that had taken place, namely the details of that awful slaughter.

34. Thus when the night dawned, Karna went to the king. And having approached him that hero of very powerful arms then addressed Duryodhana.

Karna said

35. Today, O monarch, I will go forth for battle with the famous son of Pandu. Either I shall slay that hero or he will slay me.

36. O descendant of the Bharata race, O monarch, on account of the innumerable acts of both myself as well as of the son, O Pritha, that this encounter between me and Arjuna had taken place; else this would not have occurred.

37. O ruler of earth, do you listen to my speech, uttered in accordance with my wisdom. O descendant of the Bharata race, if I cannot slay the son of Pritha in battle, I will not return from the field.

38. For the reason of this army on over said having had the best of its warriors all slaughtered, that I will myself stand in the field—the son of Pritha will proceed against me, who am deprived of the Sakti-arrow given to me by Shakra (Indra).

39. O lord of men, then be you conscious of what proves beneficial to you. The strength of my celestial weapons is similar to the strength of Arjuna's weapons.

40. As regards the baffling of attempts of the most powerful antagonists and as to the highness of arms and the range of arrows shot and in respect to skillfulness, as also in the management of weapons, Savyasachin is never my peer.

41. Again, O descendant of the Bharata race, either in physical strength, or in heroism, or knowledge (in the management of arms), or in prowess or in hitting the mark Savyasachin is never my peer.

42. My bow, that was known by the name of Vijaya, was the most supreme of all weapons. It was made by Vishvakarman with the object of performing what was agreeable to Indra.

43. O monarch, Shatakratu (Indra), indeed, subdued all the Daityas by means of that bow and again, at the twang of that bow, the whole body of the Daityas supposed the ten points of the compass to be empty.

44. And formerly Shakra (Indra) gave away to the son of Bhrigu that excellently equiped and best of the celestial bows, which was highly respected by all; and afterwards the son of Bhrigu gave it to me.

45. I will battle with that foremost one amongst the victorious warriors, the mighty-armed Arjuna, in the field; even as Indra fought with all the Daityas, who had assembled against him.

46. That fierce bow, given away by Rama, is in every way superior to the Gandiva bow; with that bow the entire earth was conquered twenty-one times (by Bhargava).

47. The son of Bhrigu speaks of the celestial deeds of that formidable bow. As Rama has given it to me I will surely fight with the son of Pandu with that bow.

48. Today, O Duryodhana, I will gratify your heart, along with that of your friends by slaughter in the field of battle the heroic Arjuna that foremost one amongst the victorious warriors.

49. O lord of earth, the whole kingdom of earth, along with the oceans, the mountains, the forests and the islands, with all her heroes slaughtered, will be your own; and over which you will be established with your sons and grandsons.

50. There exists nothing that I cannot perform today, especially for gratifying you; even as success (ascetic) does surely exist in respect to a person, who is passionately attached to virtue and who also has controlled his soul.

51. There is no one, who, coming in contact with me, is able to bear me in the battle; even as the tree, coming in contact with the fire, is able to bear it. Indeed this must be told by me that is what respect with the fire, is able to bear it. Indeed this must be told by me that in what respect I am inferior to Phalguna (Arjuna).

52. The string of his bow is celestial as also he (Arjuna) has got two inexhaustible quivers. His charioteer is Govinda. But I have got nothing like all these.

53. His Gandiva bow is celestial and one of the best; as also it is indestructible in battle, whereas my bow, called Vijaya, is also divine

and formidable, as it is also the foremost of its kind.

54. Thus, O monarch, as regards the bow I am superior to the son of Pritha. But in what respect the son of Pandu (Arjuna), that heroic one, is superior to me, do you now listen to.

55. That one, born in the Dasharha race, is the holder of the reins (of his horses), who is revered by all people; as also his car, that is ornamented with gold, is celestial and the gift of Agni (the god of fire).

56. That hero is impenetrable in all his parts. His horses are possessed of the speed of the mind. His standard is also celestial, the most resplendent, bearing an Ape exciting the greatest wonder.

57. Moreover Krishna, who is the creator of the universe, most carefully guards that car. I am destitute of all these equipments, yet I wish to fight with the son of Pandu.

58. Indeed, this Shalya, who is the creator of the assemblies, resembles Shauri. Should be perform the duties of my charioteer, the victory will surely be yours.

59. Let Shalya, therefore, who is irresistible by the antagonists, act as my charioteer. And let the carts also convey my long shafts, as well as the arrows furnished with the feathers of vultures.

60. Let, O lord of kings, the best of horses by yoked to my excellent cars; and let them, O foremost of the Bharata race, follow me without exhaustion.

61. Thus I will be superior to the son of Pritha in respect to these (the above mentioned) qualities. And thus, again, A Shalya is superior to Krishna; and I am superior to Arjuna.

62. Even as that one, of the Dasharha race, who is the slayer of the hostile heroes, is thoroughly versed in knowledge about horses, so Shalya, that most powerful car-warriors, is also acquainted with the science of horses.

63. In respect of the strength of arms there exist none who is equal to the prince of Madras.

64. Even as there exists not a single Bowman, who is peer in respect to the management of

arms, so there is no one, who resembles Shalya as to the knowledge of horses.

65. Thus my car, which is attended with all these surroundings, will indeed, be superior to that of the son of Pritha. Even the very celestials, accompanied by Vasava, will not be capable of proceeding against it (my car).

66. Thus having performed all these, when I take my stand upon the car, I should surely be superior to Arjuna in respect of these (the above mentioned) qualities; and also I should, O foremost of the Kuru race, subdue Phalguna.

67. O mighty, O searcher of enemies, I desire that all this should be done by you. Also this my desire should be fulfilled by you; and the time in doing it should not pass away for nothing.

68. Having performed all this, there will be enough help to me on all desirable points. Thereupon, O descendant of the Bharata race, you will witness whatever I will achieve in the field of battle. By all means I will subdue all the assembled Pandavas in the field of battle.

69. Even the very celestials and the Asuras will not be able to proceed against me in the field. O monarch, what should I say of the sons of Pandu, who are of human origin and who will not be capable of withstanding me in the battle.

Sanjaya said

70. Thereupon your son, having been thus addressed by Karna, who was the ornament of battle and also having adored the son of Radha, told him these words with a highly gratified heart.

Duryodhana said

71. I will perform all this, that you, O Karna, desire. Numerous cars, furnished with the excellent quivers and yoked to the foremost of horses, will follow you in the field of battle.

72. And let the long shafts and the arrows furnished with the wings of vultures, be conveyed to you in innumerable carts; and O Karna, all of us, namely the princes, will follow you into the field.

Sanjaya said

73. O mighty monarch, your son, who is possessed of immense prowess, after having thus addressed and also having advanced before the

prince of Madras, spoke these words to that chief, O monarch.

CHAPTER 32

(KARNA PARVA)—Continued

Shalya's acceptance of the charioteership of Karna

Sanjaya said

1. O great king, your son, approaching the prince of Madras, that very powerful car-warrior, with enough of humility, spoke these words to him out of affection.

2. O you of truthful vows, O greatly fortunate one, O you who increase the sorrows of the antagonists, O lord of the Madras, O hero in battle, O you who instill terror in the hostile forces.

3. O best of speakers, you have heard what Karna had said, namely that this hero (Karna) chooses you amongst all the foremost of princes.

4. When such you are, O you of invincible prowess, O prince of the Madras, I solicit you today with enough of humility and bowing down my head in order to bring about the destruction of my enemies.

5. In consequence thereof, O best of car-warriors, it is necessary that you should serve me, out of affection, as my charioteer in order to bring about the death of the sun of Pritha, as also to render me a real good.

6. Having had you for his charioteer, the son of Radha will surely vanquish my antagonists.

7. Indeed, O greatly fortunate one, these exists on one, who can restrain the horses belonging to Karna, excepting yourself, who are cruel to Vasudeva in battle. So do you protect Karna by all means, even as Brahma protects Maheshvara.

8. Even as that descendant of the Vrishni race protects the son of Pandu all means in all his difficulties, so, O chief of the Madras, do you support today the son of Radha.

9. Bhishma, Drona, Kripa, Karna, yourself and the most energetic king of the Bhojas as well as Shakuni, the son of Subala, the son of Drona and myself too, all had formed our army.

10. O ruler of earth, thus nine divisions had been made of the army, but no such division or allotted share does yet exist of either Bhishma or lofty-minded Drona.

11. By those two (Bhishma and Drona), who had gone beyond their respective divisions, all my enemies were slain.

12. Those two foremost of persons, who were very old, were slaughtered by stratagem in the field. O sinless one, they repaired to heaven from here, after having performed the most arduous tasks; as also other foremost of men, having been slain by the enemies in battle, departed to paradise.

13. So again numerous other heroes, all belonging to our army, after having achieved the most difficult attempts to the best of their prowess and as also other having abandoned their lives in the battle, at last departed to heaven.

14. O lord of men, this our army the large part of which has been slain have already been massacred by the sons of Pritha, who were at first very few in number. What would be done now?

15. The sons of Kunti are all possessed of immense strength; they are lofty-minded; and also they are endued with undaunted course. O lord of earth, now act up in such a way that they may not slaughter the rest of my army.

16. O lord, this my force has lost the most heroic warriors, who were all slain by the sons of Pandu in the field of battle.

17. Indeed, Karna alone, that mighty-armed hero, is dear to us and attached to our good; as also, O foremost of persons you are, who are the mightiest car-warrior throughout the entire world.

18. O Shalya, Karna desires to engage in battle today with Arjuna. But O chief of the people of Madras, I entertain very great hopes in that dreadful battle.

19. There does none exist in the whole world, who can act as the best holder of the reins of Karna's horses; even as Krishna makes the foremost holder of reins of Partha's horses in the

field of battle, so, O monarch, should you be the holder of reins of the car belonging to Karna.

20. O sire, having been attended by him (Krishna) and also well guarded in battle, whatever deeds that the son of Pritha performs, will all be consequently done before your eyes.

21. Formerly Arjuna, indeed, never slaughtered his enemies in battle; but now, as he is always attended by Krishna, he shows forth such a prowess.

22. And now, O lord of the Madras, it is witnessed that day after day the son of Pritha causes the vast army of Dhritarashtra to retreat, because he is ever attended by Krishna in the field of battle.

23. O most resplendent one, the rest of the share given to Karna as well as to yourself still remains. Being accompanied by Karna, do you at once proceed to the field of battle.

24. Even as the Sun, being attended by the Arjuna, disposes the darkness, so you, being united with Karna, slaughter the son of Pritha in this dreadful battle.

25. Let the greatest car-warriors, belonging to the hostile force, run away from the field, after seeing in the battle both Karna and Shalya, who are like two risen suns and who also are possessed of the splendour of the rising sun.

26. As, O sire, the thick gloom is destroyed at the very view of both the Sun and Arjuna, even so let all the descendants of Kunti along with the Panchalas and the Srinjayas be destroyed (at the sight of Karna and Shalya in the battle).

27. Karna is superior to all the car-warriors, as also you are the foremost of all the charioteers; and there exists no one in the whole world, who is your peer in the field of battle.

28. Even as that descendant of the Vrishni race protects the son of Pandu in all his vicissitudes, so do you guard Karna the son of Vikartana, in the battle.

29. O ruler of earth, when you are his charioteer, this hero (Karna) will surely be invincible even in the war with all the celestials, headed by Shakra (Indra); and what again, need be said with all the Pandavas. O, do not doubt my sayings!

Sanjaya said

30. Having heard the words of Duryodhana, Shalya, who became highly enraged and who was stretching his bow to its extent and who, again, was waving his two arms often and often.

31. And who, moreover, was rolling his two expensive eyes reddened with great rage and who himself was endued with the mighty arms and who also was greatly proud of the possession of his high-birth, properties, vast learning and physical capability, Shalya uttered these words.

Shalya said

32. O son of Gandhari, you are offending me; and also surely you are suspecting my conduct, when you ask me without hesitation by saying - Do you act as my charioteer.

33. You praise Karna by considering that he is superior to ourselves. But I never reckon the son of Radha to be equal to myself in the field of battle.

34. O ruler of earth, let a much greater share be permitted to me in the battle. Having slaughtered him in the field, who has come to contend with me, I will repair to the place where from I came.

35. O descendant of the Kuru race, if it be desirable, I will fight alone. Do you witness today my energy in the field of battle, whilst I will engage in scorching the enemies.

36. O descendant of the Kuru race, no person, who is like ourselves, ever engages himself in the execution of my duties, after having reflected in the heart such an insult. Do not doubt me (my prowess). In the battle, you should not at all attach such a great insult to me.

37. See these two my muscular arms, that can smite down like thunder; as also do you behold my bow that is variegated with the excellent colors, as well as my shafts that are like snakes possessing virulent poison.

38. See again, my car, to which are yoked the most beautiful horses endued with the swiftness of the wind. And O son of Gandhari, see my mace, that is ornamented with gold and threads of hemp.

39. O lord of earth, when I am angry I can split up the very earth; and I can break as under the mountains; as also I can soak up even all the oceans by means of my own energy.

40. Why do you, O king, being conscious of the fact that I am thus capable of striking down the enemies, employ me to the office of the charioteer in the field of battle to the son of Adhiratha, who is born of such low parentage.

41. O lord of kings, you should not appoint me to this menial service. Having been indeed, thus superior to him, I cannot dare obey the commands of that sinful person.

42. That person, who makes one, who is a guest out of love and who is most supreme and who, again, is already very obedient, submissive to a very sinful man, surely becomes subject to that sort of crime which is similar to one of confusing the superior with the inferior.

43. This is a truth that Brahma created the twice-born persons from his mouth; and the Kshatriyas (or the people of the warrior class) from his arms; and also he created the Vaisyas (or the merchant class) from his thighs; and the Sudras (or the people of the servile class) from his feet.

44. Thereupon, O descendant of the Bharata race, the particular classes of persons, that is these born of (superior father marrying an inferior mother, or of a inferior father marrying a superior mother), have all originated from these four classes by means of their union with one another.

45-46. It has often been told that the Kshatriyas are the protectors of the rest of the classes, as also they are the possessors and givers of wealth. The Brahmana, or the regenerate persons, are characterised as presiding at sacrifices, teaching and also by the acceptance of pure gifts and again, the Brahmanas, that is, the twice-born persons, were established upon the earth in order that they would shower forth blessings upon all the people.

47. According to the Dharma-Shastras the occupations of the Vaisyas are agriculture, the rearing of cattle and gift; whereas the Sudras are ordained to be the servants of the Brahmanas, Kshatriyas and Vaisyas.

48. Then, again, the charioteers, indeed are servants to the Kshatriyas; but never the Kshatriyas, O sinless one, are servants to the charioteer class. Do you, therefore, listen to these my words.

49. I am that person, who have his head (or hairs) washed off with sanctity and I am born of a high family of royal sage and I am a mighty car-warriors and I am person of great note; as, again, I am worshipped and praised by the eulogists.

50. O slayer of the hostile force, when I am such a person as described, I cannot dare act as the charioteer of the son of Suta in the field.

51. Thus having obtained this insult I will never battle in the field, O son of Gandhari, today. I ask your permission, as I am really willing to return home.

Sanjaya said

52. Having thus addressed, that foremost of persons, Shalya, who was the ornament of assemblies and who also became highly enraged, immediately went away from the midst of the kings, after having stood up.

53. Then your son, having received him (Shalya) with great affection and high respect, addressed him in a friendly manner these sweet expressions, pregnant with very grave ideas.

54. O Shalya, this what you utter is doubtlessly true. In this, I have some object in sight. Be you, therefore, O lord of men, acquainted with this.

55. O lord of earth, Karna is in no way higher than what you are; nor that I doubt your conduct. It is sure also that the royal chief of the Madras will not achieve what should be unreal.

56. Indeed, your ancestors, who were the best of persons, always told the truth; and hence it is my opinion that yourself is said to be the descendant of the truthful persons.

57. O you who confer honors, you are like a barbed shaft to your enemies upon this earth. In consequence thereof you are called by the name of Shalya on the surface of the world.

58. O you who award ample gifts (to the regenerate persons). O you who are acquainted with virtue, you now achieve for my sake what

was told by you before, saying that you would achieve.

59. Really neither the son of Radha, nor I am more powerful than you. Hence I solicit you to be the driver of these horses of the best species (yoked to the car of Karna) in this dreadful battle.

60. O sire, even as Karna is reckoned to be superior to Dhananjaya regarding innumerable qualities, so this whole world is of opinion that you are superior to even Vasudeva.

61. O foremost of persons, Karna is, indeed, far superior to the son of Pritha respecting the management of weapons; and you, too, are superior to Krishna both in the horse-lore and physical power.

62. As that high-souled Vasudeva is thoroughly versed in the knowledge about horses, even so you, O royal chief of the Madras, is twice acquainted with that knowledge. There is no doubt about it.

Shalya said

63. O son of Gandhari, O descendant of the Kuru race, as you tell me that amongst all these troops there is none more accomplished than the son of Devaki, even so I am highly gratified with you.

64. Thus I will act as the charioteer of that greatly famous son of Radha, while he will engage in battle with that foremost of the sons of Pandu, even as you, O hero, desire me.

65. But O hero, this should really be my provision towards the son of Vikartana that I will sent forth in his presence such utterances as I will desire.

Sanjaya said

66. O king, O descendant of Bharata, O best of the Bharata race, your son, accompanied by Karna, replied to the son of the king of the Madras, saying—so be it.

CHAPTER 33

(KARNA PARVA)—Continued

The history of the three cities of the Danavas

Duryodhana said

1. Do you, again, O chief of the Madras, O lord, hear all that I will relate to you, namely what had taken place in the days of old in the great war between the celestials and the Asuras.

2. O foremost of the royal sages, do you not listen to what the great sage Markandeya had related to me as well as to my father which I will, again describe to you in detail. No doubt should be made by you in this.

3. O monarch, there had taken place a dreadful battle, that had its root in Taraka, between the celestials and the Asuras, each of which parties was most desirous of defeating the other.

4-5. Then it has been heard by us that the Daityas were subdued by the celestials. O monarch, when the Daityas were thus defeated by the celestials, the three sons of Taraka, named Taraksha, Kamalaksha and Vidyunmali. Who had placed themselves under severe devotion.

6-7. Who, also, had submitted themselves to the strictest rules liberated their bodies by means of that austere devotion, O scorcher of enemies. Who was ever the giver of boons, became highly gratified with them on account of their devotion, self-restraint, observance of strict rules and also of divine contemplation and offered them numerous boons.

8. O monarch, they, have united with one another, asked of the great grandsire of all the worlds that boon, namely that they would not attain death from all creatures always.

9. Thereupon the lord, the God, that divine master of all the worlds, addressed to them, saying - “O Asuras, there exists no such thing, namely the freedom from death at the hands of all creatures; and therefore do you retain from such a solicitation. Indeed you ask another boon, that you like most.”

10-11. Thereafter, O monarch, those Asuras after having brooded over the matter conjointly for a long while and settled amongst themselves and also having bowed down to that Lord of all the worlds, addressed him with these words- 'O God, O grandsire, do you give us this boon.'

Asuras said

12. 'In this world having kept your grace always in the front we will, living in three different cities, wonder over this entire earth.

13-14. Then after one thousand years we will again unite together; and O faultless one, these three cities, belonging to ourselves, will also attain the similar condition once more. Whenever, O lord, any one of the celestials will penetrate with a single arrow those cities united into the one that most excellent of celestials will become the cause of our death.'

15-16. Then that god, having replied to them, saying—So be it, ascended to heaven. Thereupon they (the three Asuras), being highly gratified for having obtained the boons and also having settled everything amongst themselves, called Maya, who was a mighty Asura and who was the celestial architect and who was also without decay or death and highly respected by the whole lot of the Daityas and the Danavas with a view to have those three cities constructed.

17. Thereupon Maya, who was of superior intelligence, constructed the three cities with the help of his own asceticism, the one of the three was made of gold, the second of silver and the third of black iron.

18. The city that was constructed of gold rested in the heaven; and that one of silver was placed in the firmament; and where as the third, that was made of black iron, was established upon the earth. But, O lord of earth, they all were made to rest upon a wheel.

19. Each one of them (the three cities) were measured to be one hundred yojanas broad; and contained numerous buildings and houses, as also lofty walls and perches.

20. Although the foremost of the buildings in them were very closely situated to one another yet the high roads were very spacious and far off from one another. They also were very excellently furnished with the diverse kinds of palaces and beautiful perches.

21. O monarch, separate kings lived in those cities. The one of gold that was most beautiful had been in the possession of the high-souled Tarakaksha.

22-23. And the other made of silver had been in the possession of Kamalaksha; and the third of black iron belonged to Vidyunmalin. And those three Daitya monarchs immediately attacked the three worlds with the aid of their prowess and continued to reside; they said also these words, who is that one called Prajapati (or the creator).

24. Thereupon millions and millions of persons from all directions proceeded against those best of the Danavas who had no hordes to come against them.

25. The greatly hangfty and flesh-eating Danavas, who were in the days of yore vanquished by the celestials, now having dwelt in those three well fortified cities, became highly desirous of obtaining immense property.

26. Now Maya had became the supporter of them all, who have thus united together. Indeed, all of them having been under his protection (Maya's) lived there with perfect fearlessness.

27. Thenceforth whoever amongst those dwelling in those cities entertained whatever wish in his heart it was then Maya who fulfilled their desires by aid of his illusory energy.

28. The heroic and the most powerful son of Tarakaksha, who was known by the name of Hari, practised the most severe devotion, in consequence of which the Grandsire became highly satisfied with him.

29. Thus when the God was satisfied with him, he (Hari) asked him the following boon - 'Let there be a lake in our city, in which the persons, greatly struck by the weapons, having been dipped, will revive with resembled vigor.

30. O lord, after having obtained the boon, that war-like son of Tarakaksha, named Hari, created a lake in that city, which possessed the power of reviving the dead.

31. Indeed , the Daityas, in whatever form and whatever guise they were slaughtered, after having been dipped into that lake, had come back to their life in the same form and guise.

32. Thus after having regained their dead, they (the Daityas), who attained to their ascetic success by means of great devotion and who also enhanced the terrors of all the celestials, now began to oppress all the different worlds. O monarch, there had never been the slightest diminution of their number in the field of battle.

33. Thereupon they, who had been involved both by covetousness and insensibility and who also were deprived of their sense, now began to destroy the cities and the towns, that were settled upon the whole universe.

34. Having routed all the celestials, along with their attendants, at all times and in all places, those Danavas, who had been rendered haughty by the attainment of the boons, wandered, according to their option.

35. All over the celestials, forests and different other regions that had been very dear to celestials themselves and the scared asylums belonging to the sages, as also the most excellent abodes of men. Moreover these Danavas, who behaved most cruelly, had damaged the honour of all.

36. While thus all the worlds were very greatly oppressed (by the Danavas), then Shakra (Indra), who had been encompassed by all the Maruts, fought against those cities by hurling his thunder (upon them) from all sides.

37-39. When, O foremost of monarchs, Purandara became incapable to pierce cities, which had been made impenetrable by that creator and which also had received the boons. Then, O subduer of enemies, the terror struck lord of the gods abandoning these cities and celestials, went to the Grandsire with a view to relate to him the great insults wrought out by the Asuras.

40. They then, having described who whole history and also having bowed down to him with their heads, asked the lord grandsire the fitting means of their destruction.

41. Having listened to all that, the lord god addressed all the celestials, saying this. 'That injurious fellow, who offends you, does surely offend me too.'

42. Indeed the Asuras are all very wicked-souled; and also they are dead against the celestials. And when they commit oppressions against you; they thus afflict me always.

43. I am, indeed, equally disposed towards all the creatures. There is no doubt about it. My fixed vow is that the unrighteous ones should ever be slaughtered.

44. Those three fortresses can only be penetrated by means of a single shafts; but in no other way can they be pierced. There exists no other person except Stana, who is able to pierce them with a single arrows.

45. Then you, O Adityas, select that heroic warrior Stana, also called Ishana, as well as Jishnu, who can hardly be afflicted in the battle. He will surely slaughter these Asuras.

46. hearing this speech of his, all the celestials, under the leadership of Shakra, placing Brahman at their front, went to seek shelter of that god, who had a bull for his symbol.

47. Being accompanied by these Rishis (sages), who practised severe devotion and who also uttered the eternal words of the Vedas, all these righteous gods repaired to Bhava with their whole soul directed towards him.

48. Then, O monarch, they began to satisfy him with the high speeches (as found in the Vedas), who is the giver of fearlessness in all fears and who is the soul of all and who himself is high-souled and by whom, again, the entire universe is pervaded through with his eternal soul.

49-50. That one, who knows how to meditate upon the Soul by means of special devotional performances and who also knows the capability of the soul, that is, the difference between soul and matter, as also whose soul is ever under his control. That one, named Ishana, that mass of fiery energy, that lord of Uma, that one having had no equal in the world, that cause of all causes, that faultless one, they (the celestials) saw.

51. Then there lords conceived innumerable forms in him, although he was but one. Thereafter they all, after having found out all these numerous form as each of them had

respectively conceived in their minds, became highly astonished.

52. All the celestials, as well as all the regenerate sages, after having seen that embodiment of all creatures, that unborn person, who was the most supreme of the entire universe, touched the earth with their heads.

53. Then having received them by uttering the worlds you are welcome and also having raised their heads, Lord Shankara smilingly addressed them, saying—do you tell me the purpose of your coming here.

54. Thereupon having been commanded by the three-eyed deity, the celestials, who became highly gratified, uttered these words to him - O lord, let our repeated salutations be to you.

55-56. Let our salutations be to you, who are the lord of all the celestials; let our salutations be to you, who are mighty bowman and to you, who are subject to great rage and also to you, who are the destroyer of the sacrifices of the creator; and to you, again, who are worshipped by all the lords of the creatures. Let our salutations be to you, who are ever present; and to you, who are worthy to be prayed; and to you, who are continuously praised; and to you, who are the death himself; and

57. You are possessed of red splendour; and to you, who are dreadful; and to you who are endued with blue throat; and to you, who are furnished with the symbol of a trident; and to you, who are never to be prostrated; and to you, who are furnished with the eyes of a yazelle; and to you, who battle with the best weapons;

58-59. And to you, who are worthy of all praises; and to you, who are pure; and to you, who are the very death himself; and to you also, who are the destroyer of all; and to you, who can with difficulty be resisted; and to you who are Shakra himself; and to you, who are also Brahman; and to you who behave like a Brahmachari; and to you who are Ishana; and to you, who are immeasurable; and to you, who are the leader of all; and to you, who are dressed with rages; and to you, who practise eternal vows; and to you, who are tawny-colored; and to

you, who carry on severe vows; and to you, who are dressed with the skins of animal;

60. And to you, who are the father of Kumara; and to you, who are furnished with the three eyes; and to you, who are armed with the best of weapons; and to you, who destroy the afflictions of those who have sought your protection; and to you, who bring about the death of those who are enemies to the regenerate persons;

61. You are nourisher to vegetation and king to human-beings. You are the defender of cows and governor to all offerings (yajna). Frequent salute to you.

62. Let our salutations be to you, who are the leader of the troops; and to you, who are furnished with three eyes; and to you, who are possessed of fierce energy; O god, let our salutations be to you with our whole heart, speech and acts. Be you kind to us, who seek your shelter.

63. Thereupon the lord, who became highly gratified, having received them with the words you are welcome, addressed them, saying let your fears be all gone; tell me what am I to do for you all.

CHAPTER 34

(KARNA PARVA)—Continued

The history of destruction of the triple city belonging to the Asuras

Duryodhana said

1. When fearlessness was given to the whole class of the Pitrîs, the celestials and the Rishis by that high-souled one (Brahman), he (Brahman), after having adorned Shankara properly uttered these words beneficial to the people of the entire universe.

2. O lord of all, through your grace I have been established in this high situation, namely the creatorship of all creatures. Holding this, a very great boon was given by me to the Danavas.

3. O Lord of the past and the future, there exists no one, excepting yourself, who is fit to slaughter these who have gone beyond paying proper respects. Indeed, you are only person, who can slay these antagonists.

4. O God, when you are such, do you, therefore, achieve good to the celestials who have fallen into imminent danger and who also solicit your grace. O lord of the celestials. O wielder of the trident, Slaughter these Danavas.

5. O you, who give honor to all, through your kindness let the entire universes attain bliss. Indeed you are worthy to be taken protection of. O lord of the universe, we all seek your protection.

Sthanu said

6. My opinion is that all your enemies should be slain. Being unassisted, I cannot dare slaughter them; for really the antagonists of the celestials are all very powerful.

7. Having been united, together, all of you, therefore, destroy these enemies in the field of battle with one-self of the strength possessed by me. For union is, indeed, an immense strength.

The celestials said

8. I have observed energy and prowess of them (the Danavas). From this I am of opinion that the amount of energy and strength possessed by them, is twice the energy and prowess possessed by us.

Sthanu said

9. These sinful persons, who have insulted you, all should be slaughtered. Do you kill all these antagonists with one-half of my energy and prowess.

The celestials said

10. O Maheshvara, we are not capable of bearing half of your energy. Do you slaughter the antagonists with one-half of the entire strength, possessed by all of us.

Sthanu said

11. If you have not really got the power of bearing my whole force, then, I, endued with only one half of your united energy, slay them all.

12. Thereupon, O foremost of monarchs, the chief of the celestials was thus addressed by the gods, saying—so be it; and he in this way became superior to all, after having added to his own one-half of the entire energy possessed by them (the celestials) all.

13. That god had really become much more powerful than all others in strength. Thereupon Shankara came to be celebrated under the title of Mahadeva from that time forward.

14. At this Mahadeva, who was armed with the bow and arrows, uttered these words; 'O celestials, mounted upon the car, I shall slaughter those enemies of yours in the field of battle.'

15. Do you all now behold my car, the bow and arrow, as also how I cast down today these antagonists upon the surface of the earth.

The celestials said

16. O Lord of the celestials, having taken up all forms of the three worlds, we will construct a car for you, that will be endued with immense energy.

17. Thereupon the foremost of the celestials began to construct that car, which was conceived to be a very gigantic cue and also that was, with great intelligence designed by Vishvakarman himself (the celestial artificer).

18. Then they prepared arrows for him, that were identical with Vishnu, Soma and Hutasha. Agni became the staff of his arrow; and Soma became its head and ruler of earth, then again Vishnu constituted the point of that best of arrows.

19. Then they made his car to be the same as the goddess earth, that is adorned with garlands of magnificent towns and cities and that is furnished with the mountains, forests and islands and the contained creatures and also that is ornamented with innumerable ups and downs.

20. The Mandara mountain was made the axle of that car; and the great river (the Ganges) constituted its Jangha; and the different directions and the subsidiary points constituted its several ornaments.

21-22. The constellations constituted its shafts; and the Kritayuga constituted its yoke; and Vasuki, (the foremost of all snakes, constituted the Kubara of the car). Then the best of the celestials made the Apaskora and Adhistana of that car to be the same as the Himavat and the Vindhya mountains; and also made the Udaya and Asta mountains to be the wheels of that car.

23. The ocean, that was excellent abode of the Danavas, was made to be the other axle of the car; as also the body of the seven Rishis became the protectors of the wheels of that car.

24. The Ganga, the Sarasvati and the Sindhu, as well as the firmament constituted the Dhara of that car; and the water (on the surface of the earth), as also all the other rivers became the Uparkaga of the car (the chains binding its several limbs).

25. The whole day and night and several other divisions of the time, namely the Kalas and Kushtas, as also the different seasons of the year constituted the Anakarsha of that car; and again the most resplendent planets and stars constituted its Varutha (the wooden fences).

26. Virtue, profit and desire, united together constituted its Trivena. And there the herbs, containing innumerable flowers and fruits, formed its rows of bells.

27. The Sun and the Moon, having been made equal, were constituted to be the two other wheels of that foremost and most excellent car. The day and the night were made to be the two auspicious wings on the right and left in that car.

28. The ten princes of snakes, headed by one, named Dhritarashtra, that were all very powerful constituted the shafts of that car.

29-30. The sky was made to be its yoke; and the clouds, known by the names of Samvartakas and Balahakas, were made its leathern strings. Then also Kalaprishta, Nahusha, Karkotaka and Dhananjaya, as also several other snakes became the chords for binding the manes of those horses. The cardinal points and the subsidiary directions constituted the reins of those horses yoked to that car.

31. The Dhriti the Medha, the Sthiti and the Sannati and the firmament, covered over with the planets, constellations and stars, were made its variegated leathern covers.

32-33. The gods made horses for driving that chariot, the four lokapalas i.e. Indra, Varuna, Yama and Kubera. The adored goddesses of Sinivali, Anumati, Kuhu and Raka, all great resolute were made the yoke for that chariot and the gods governing these goddesses were made the thorns of the bridle to direct those horses.

34. The chords of that car were constituted by Action, Truth, Devotion and Profit. The mind was the situation upon which the car rested; and speech formed its tacks. The beautiful flags of diverse colours undulated in the air and both the lightening and the Indra's bow (the Rainbow) enlightened that resplendent car.

35. The Vashatkara (the chief Vedic sound) formed the goad; and Gayatri formed the chord attached to the goad.

36. That entire year, which was formerly fixed in the sacrifice of that high-minded Ishana, now constituted the bow of the car; whereas Savitri formed the high sounding bow-string.

37. A celestial coat of mail was constructed, that was adorned with the most valuable gems and that was impenetrable and that was most resplendent and also that had arisen from the wheel of time.

38-39. That handsome mountain of gold, called the Meru, formed the flag staff; and the chords, that were ornamented with the lightning, became the banners of that car. That car, being thus furnished with all its equipments, looked most resplendent like the blazing fire in the midst of the priests attending a sacrifice.

40. The celestials also, after having looked at that excellently equipt car, became greatly astonished. O sire, the celestials, after having seen that the energies of the entire universe were united together in one place, informed that high-souled one (Brahman) that the car was ready.

41-42. O great monarch, O foremost of persons, when that best of cars was thus prepared by all the celestials with a view to crush down their antagonists (the Danavas). Shankara then placed his celestial weapons upon the car; and also having made the entire firmament to be his flag-staff, he placed his bull (the symbol of the Deity) upon it.

43. Then the rod of Brahman, the rod of Death and the rod of Rudra, as also Fever formed the guards on the sides of that car, that were pointed towards all directions of the horizon.

44. The protectors of the car-wheels of that high-souled personage were the Athurvan and

Angiras; and Rigveda, Samaveda and Purana stood at the front of that car.

45. All histories and the Yajurveda became the guards of the back of the car; and all divine speeches and the different branches of knowledge placed themselves on all sides of the car.

46. O king, the hymns and others, as also the principal Vedic sounds, namely, Vashatkara, stood round the car. And O monarch, the syllable Om, having placed at the front of it, became greatly hand-some.

47. Then having made the year, looking exceedingly beautiful with the six seasons, to be his bow, he prepared the string with his own shadow, that was indestructible in the field of battle.

48. Indeed, that illustrious Rudra is the same as Death himself. The year was his bow; and accordingly the death-night, which was but the shade of Rudra himself, was constituted to be the indestructible string at that bow.

49. Vishnu, Agni (the god of fire) and Soma formed the shaft of that bow. The entire universe of nothing but Agni and Soma. The universe is also to consist of Vishnu.

50. The soul of that illustrious and highly energetic Bhava is identical with Vishnu. They (the Asuras), therefore, could not bear the touch of the bow-string of Hara (Bhava).

51. Then the fiercely wrathful Lord cast his fire of anger upon that arrow, which anger was most irresistible and also which had sprung from the very wrath of both Bhrigu and Angiras and which, again, was most intolerable.

52. That dreadful God, dressed in skins, who was blue, red and of smoke color and who also resembled ten thousand suns in splendour and who again was shrouded over with the flames of energy and blazed forth most brightly.

53. Then that subduer of those, who can with difficulty be subdued, that victor that slayer of the antagonists of Brahman, that universal protector, that slayer of persons, with whom rest both righteousness and unrighteousness that One named Hara.

54. Then having been surrounded by innumerable beings, who were all very powerful to crush the enemies and who were possessed of fierce prowess and dreadful appearances and who, again, were fleet as the mind and who, at last, were endued with the different (fourteen) physical faculties, illustrious Sthanu blazed forth with great splendour.

55. Then having taken refuge under the different phases of his body, this entire universe, both mobile and immobile, standing beside him, blazed forth and presented a very extraordinary appearance, O monarch.

56. Seeing that car furnished with all its equipment's, he, coated himself with the armour and armed with the bow, took up that celestial arrow sprung from the deities, Soma, Vishnu and Agni.

57. Thereupon, O monarch, O king, all the celestials ordered Wind, that foremost of the gods, to carry to that highly powerful Deity his pure and fragrant breeze.

58. Then having taken hold of the car, Mahadeva mounted upon it, thus terrifying even the very celestials; and therefrom he caused the whole earth to tremble with dread.

59. The great Rishis, the Gandharvas, the whole body of the celestials, as well as the different tribes of the Apsaras praised that Lord of the gods, when he was desirous to ascend the car.

60. Then the Lord was highly praised by the Brahmanical sages; and he was worshipped by the eulogists; as also he was pleased with the dance of numerous Apsaras, who were all very well-acquainted with the art of dancing.

61. Thereupon that beautiful boon-giver, who was excellently armed with the sword, arrow and bow, smilingly addressed the celestials saying—"Who will become my charioteer?"

62. The celestials replied him, saying—"O Lord of the gods, he will be your charioteer, whomever you will be pleased to appoint. There is no doubt about it."

63. Then the God, again, replied them (the celestials), saying, "Having meditated upon the matter yourselves, without the least hesitation,

do you appoint him as my charioteer, who will prove himself superior to myself."

64. Thereupon the celestials, after having listened to these speeches uttered by that high-souled god and also having repaired to the grandsire propitiated him and said to him these words.

65. O God, what instruction, imparted by you as regards the destruction of the antagonists of the celestials, was thoroughly acted up to by all of us. That Deity having the bovine hull for his symbol, was gratified with us.

66. Also a car had been constructed by us, that was furnished with the most beautiful and diverse kinds of weapons. But we do not know who will make the best charioteer in this foremost of cars.

67. In consequence thereof, do you appoint some such best of the celestials as the charioteer. O illustrious one, it is necessary for you to make good of that word said to us.

68. O illustrious one, you have said to us before to this effect that you would do us some good. Now it is necessary for you to fulfill that promise.

69. That most invincible and foremost of cars was constructed by us with the best parts of all the celestials in such a way that it was capable of routing our enemies; and that Deity, having Pinaka in his hand, was made the warrior to fight upon it. This One, having terrified the Danavas, is now ready for battle.

70. So also, the four Vedas have become the four horses, the best of their species, of that high-souled Deity; and the Earth, among with the numerous mountains, had become his car. The equipments of that car were the constellations. The warrior (who will fight from that car) is Hara. But who will be the charioteer, is still unfound.

71. For that car's charioteer is to be sought, who will prove himself a specialist amongst all these (celestials). O Lord, this car is constructed to such an importance, as also Hara is the warrior who will fight from it.

72. O Grandsire, armours, along with the weapons and the bow, have already been

obtained. Save yourself, there exists no other charioteer, whom we can find out. O illustrious one, you are, indeed, attended with all accomplishments; and you are superior to all the celestials.

73. Having immediately mounted upon that car, do you guide the horses of the best species with the object of bringing about the victory of the celestials and the destruction of their antagonists.

74. It has been heard by us that after bowing down with their heads to the Grandsire, who is the lord of the three worlds, all the celestials began to appease him in order to appoint him as the charioteer (of that car).

The grandsire said

75. O dwellers of heaven, there is nothing like untruth in this speech uttered by you. While, indeed, Kapardin will engage in battle, I will surely hold the reins of his horses.

76. Thereupon that illustrious person-age, that God, the creator of all creatures, the Grandsire was appointed to the charioteership of high-souled Ishana by the celestials.

77. Thus while he was immediately ascending that car, which was revered by all persons, those horses, that were as fleet as the wind, bowed down upon the ground with their heads.

78. Having mounted upon that car, the illustrious Grandsire, that God who blazed forth with the splendour of his own, then indeed took up the reins of the horses, as well as the goad.

79. Thereupon that illustrious God, after having hit those horses, that resembled the wind in swiftness, they addressed the foremost of the celestials Sthanu saying "Do you ascend."

80. After this, Sthanu, after having taken up that shaft, which was born of Vishnu, Soma and Agni and then also having caused by his bow the numerous enemies to tremble, mounted upon that car.

81. The great Rishis, that Gandharvas, the whole of the celestials, as also large numbers of the Apsaras, uttered prayers to that Lord of the gods, who had already mounted upon that car.

82. That handsome personage, that giver of boons, that holder of the sword, arrow and bow rested upon that car and looked most resplendent with his own energy shedding lustre upon the three worlds.

83-84. Thereupon the God once more addressed all the celestials, headed by Indra himself, saying - "Grief should never be felt by you considering that I shall not slaughter the Asuras. Now do you understand that the Asuras have already been slaughtered by this arrow."

85. Thereupon those gods considered it to be true; and uttered those words - "That they (Asuras) have been all slaughtered." Then, indeed, those celestials, considering that the speech what the illustrious Lord had uttered could not be untrue, attained to the highest gratification.

86. Thereupon, O monarch, that lord of the celestials, riding upon that mighty car, which had no equal, proceeded on, having been encompassed by the whole lot of, the celestials.

87-88. Then that highly famous God was worshipped by all his companions, as well as by others, who were dancing in his front and who lived on meat and who were invincible in battle and who also were running on all sides of that God and who again shouted with joy at one another.

89. Thus the great Rishis, who were highly fortunate and who were endued with ascetic merit and best qualities, as well as all the celestials, blessed in every way Mahadeva with success.

90. O foremost of persons, when that boon-giving Lord, who destroys the terrors of all creatures of the entire universe, was thus proceeding onwards; the whole universe, as also all the celestials became highly satisfied.

91. There the great Rishi began to praise that Lord of the celestials with numerous kinds of hymns; as also they were repeatedly increasing His energy and stood up there, O monarch.

92. While the Lord was proceeding; millions and millions of the Gandharvas began to play innumerable kinds of musical instruments.

93. Thereupon when the boon-giving Lord, after mounting upon the car, was advancing towards the Asuras, the Lord of the universe smilingly addressed him saying—"Most excellent! Most excellent!"

95. O Lord, do you advance to the spot where the Daityas are waiting. Being highly enlivened, do you urge the heroes. Do you observe the strength of my arms today, while slaughter the antagonists in the field of battle.

95. Thereupon, O monarch, the Lord urged those horses, that were possessed of the fleetness of wind or mind, towards that triple city, which was excellently protected by both the Daityas and the Danavas.

96. Accompanied by those horses, that were highly revered by all the three worlds and also that seemed to drink the skies by their speed, the Lord, endued with great lustre, started immediately with a view to secure victory for the denizens of heaven.

97. When Bhaga, riding upon that car, proceeded towards that triple city, his bull (symbol of Bhava) uttered a very excellent and loud roar, filling thereby the different directions with the noise.

98. Having heard that dreadful and loud roar of his (Lord's) bull, there the descendants of Taraka, who were all the enemies of the celestials, attained to their destruction (died).

99. Then others also took their stations there in his front with the object of battle. Upon this Sthanu, O mighty monarch, that wielder of the trident, became senseless with rage.

100. All the creatures were filled with terror; and the three worlds began to tremble. And while he was aiming that shaft, numerous dreadful omens appeared there.

101. On account of the pressure of Soma Agni and Vishnu in that shaft and that caused by both Brahman and Rudra, as also of great weight of that formidable bow, that car began to sink.

102. Thereupon Narayana came out of the pointed head of that arrow; and then having taken-up the form of a bull lifted up that huge car.

103. While, indeed, that car was going down and the enemies were uttering loud roars, then the illustrious lord, who was possessed of immense prowess, made a very tremendous roar out of rage.

104. O giver of honors, while that illustrious lord Rudra was thus standing at the head of his bull and on the back of his horses, then he beheld the city belonging to the Danavas.

105. O foremost of men, while Rudra was thus standing upon his bull and horses, then he severed the tents of his horses, then he severed the tents of his horses and separated into two parts the hoofs of his bull.

106. May you be blessed; from that time forward the hoofs of all animals belonging to the bevine species came to be cloven (into two parts). O monarch, from that time also the teats of horses, that were highly oppressed by that most powered Rudra, performing miraculous deeds, ceased to appear.

107. Then having filled his bow with the string and also having aimed that arrow and again having united his Pasupata weapon with that shaft, Hare reflected for a while that triple city.

108. O most powerful monarch, while Rudra was thus standing, grasping his bow, then by that time, those three cities became united together.

109. Thus then the three cities had come to be of similar character after having lost their individual features, there had taken place loud shouts of joy amongst the high-souled celestials.

110. Thereupon all the celestials, the Siddhas and the high-class Rishis uttered the word, success whilst thus praying Maheshvara.

111. Thereafter that triple city appeared just at the front of that slayer of the Asuras, that deity of dreadful and indescribable form, that god who was indescribable from, that god who was endued with energy that he bore with great difficulty.

112. Then that illustrious lord of the three worlds, after having stretched that celestial bow, shot that arrow, which was made of the essence of the three worlds, at the triple city.

113-114. O highly fortunate one, when that best of arrows was shot at the triple city, there

had arisen loud wails of grief's as those three cities were trembling down upon the earth. Then having burnt those Asuras, he cast them down in the western ocean.

115. Thus three cities were burnt and the Danavas were all destroyed by wrathful Maheshvara, who had wrought it having the desire for benefiting the three worlds.

116. That fire, springing from his own wrath, was soon quenched by the god, saying stop, stop. Then three-eyed deity addressed the fire, saying—O, do you reduce to ashes three worlds.

117. Thereupon all the celestials, the entire universe and the great Rishis, who had now attained to their natural conditions, began to greatly Sthanu, who is endued with unequalled prowess, with the most excellent speeches.

118. When their desires well all fulfilled by such great efforts; and the celestials, headed by the creature, having been permitted by that illustrious lord, went to their respective abodes, they came from.

119. Thus the illustrious god, that creator of the universe, that superior lord of the gods and the Assuras Maheshvara achieved good for all the worlds.

120-121. Even as the illustrious Brahman, the creator of the universe, the Grandsire, that supreme being, that celestial one, acted as the charioteer of Rudra. So do you hold immediately the reins of the horses, belonging to that high-souled son of Radha, like the Grandsire holding the reins of horses belonging to Rudra.

122. Chiefly you are, indeed, superior to Krishna and to Karna, as well as to Phalguna, O foremost of monarch, there is no doubt about this.

123. In the field of battle, this one does really resemble Rudra; and in policy you resemble Brahman. In consequence of this you two, united together, are capable of vanquishing our enemies, who are like those Assuras.

124. O Shalya, even this should immediately be performed, by following which this Karna today, having crushed the son of Kunti, who possesses white horses and has Krishna for his charioteer, should slaughter him.

125. O king of Madra country! I am dependent with an ambition to yield of the state

and hope for survival. The victory in anvil as a result of your participation to war as charioteer to Karna also depends on your skilled execution.

126. The fate of Karna, our kingdom and we ourselves, a well as our victory in the field, rest entirely upon you. Do you, therefore, hold the reins of the foremost of the horses belonging to this warrior.

127. Do you listen to another story, which I will once more relate to you. This (story) a virtuous regenerate person told in the presence of my father.

128. O Shalya, having listened to that beautiful story, which is full of causes and consequences of actions and also having settled all, do this immediately. There should be made no doubt about this.

129. There was one, named Jamadagni, born in the race of Bhrigu and practising severe asceticism. He had a son, celebrated by the name of Rama and who also was endued with energy and excellent qualities.

130. Having practised the most severe asceticism, that cheerful souled personage, who always observed strict vows and who also had his soul under control, began to gratify Bhava in order to obtain weapon.

131. Mahadeva became highly gratified with him for his devotional performances and coolness of mind and Shankara, becoming conscious of the object in his mind showed himself to him.

Mahadeva said

132. O Rama, are you happy? I am exceedingly satisfied with you; and what you desire is known to me. Do you make your soul sanctified. You will obtain all your desire.

133. I will give you all these weapons, when you will become pure. For, O son of Bhrigu, these weapons burn that person, who is incompetent and incapable.

134. The son of Jamadagni, having been thus addressed by the lord of the celestials, that wielder of the trident; reaped to that lord, who was endued with a lofty soul, after bowing down his head to him.

135. When I worshipped you always, then you the lord of the celestials, know it very well

that I am competent to wield those weapons. So it is necessary for you to give me these weapons.

Duryodhana said

136. Thereupon he, by means of severe penances, by subduing his souls and by the observance of vows, as also by means of performing worship, offerings and sacrifices, followed by the performance of Homa; attended with the utterance of the Mantras, began to worship Bhava through many long years.

137-138. Then Mahadeva, who became highly gratified with that lofty minded descendant of Bhrigu's race, enumerated the innumerable virtues of him just in the presence of his divine wife. This Rama is always very devotional towards me and is of firm vows.

139. The lord, therefore, being thus satisfied with him, enumerated his several virtues in the presence of all the celestials and the Pitrīs, O slayer of enemies.

140. During this time, all the Daityas had really become very powerful. By them who we darkened with pride and senselessness, all the dwellers of heaven were greatly oppressed.

141. Thereupon all the celestials, having united together, were determined upon to slaughter them; and also made attempts to bring about the destruction of these antagonists. But they, however, were incapable of vanquishing them.

142. All gods then got vicinity to Maheshvara, the husband of Uma, obtained his grace with salute in keen devotion and submitted - O sovereign god! Slaughter please, our enemies.

143. Thereupon that god Shankara, after having promised all the celestials the destruction of their enemies and also having called Rama, that descendent of Bhrigu's race before him, addressed him in the following language.

144. O descendant of Bhrigu race, do you slaughter all the antagonists of the celestials, who have assembled here, out of desire for benefiting all the worlds, as also for the satisfaction of myself. Being thus addressed, he (Bhargava) replied to that boon-giving and three-eyed Lord.

Rama said

145. O Lord of the celestials, what might have I got, who am quite unfit for the management of all weapons, that I may slaughter all the Danavas, who are very well-acquainted with the use of weapons, as also who are most invincible in the field of battle.

Maheshvara said

146. Being commanded by me, do you start at once. You will slaughter these enemies. Having thus subdued all these enemies, you will surely gain innumerable excellent virtues.

147-148. Hearing these words and also accepting them in all ways, Rama performed all the propitiatory ceremonies; as also he advanced against the Danavas. Then he addressed those enemies of the celestials, who were possessed of insensibility, pride and enormous strength, saying—

149. Most invincible in battle as you are, O Daityas, do you give me battle. I had been sent by the lord of the celestials to subdue the mighty Asuras.

150-151. Having been thus addressed by that descendant of Bhrigu's race, all the Daityas began to fight with him (Bhargava). Then that descendant of Bhrigu's race, that delighter of the race of Bhrigu, after having slaughtered those Daityas in the field of battle by means of strokes, that were like the touches of the thunder belonging to Indra.

152. Was greatly wounded in the body by the Danavas. But thereafter that son of Jamadagni, that foremost of regenerate persons, being immediately touched by Sthanu, became wholly freed from these wounds.

153. Thereupon the illustrious lord, being gratified by that deed of his, gave to that high-souled descendant of Bhrigu's race various kinds of boons.

154. The wounds, caused upon your body by the falling of innumerable weapons testify to the superhuman act performed by you. O delighter of Bhrigu's race, do you, therefore, accept these numerous celestial weapons from me, according to your desire.

Duryodhana said

155-156. Thereupon, having obtained all the diverse kinds of weapons and boons desired in his heart, Rama performed the ceremony of bowing down his head to Shiva. Thus having received the command from the lord of the celestials, that great devotee went away.

157. This is the old story, which then; the Rishi narrated (to my father). O foremost of persons, the son of Bhrigu handed over all that knowledge of archery to the high-souled Karna, being gratified in his inner heart.

158. O ruler, of earth, if Karna had the slightest fault, in that case the descendant of Bhrigu's race would not have given him these celestial weapons.

159-160. I do not think that Karna was ever born in the family of a charioteer. Rather I think that he is the son of a god, or he is come of the race of the Kshatriyas. My opinion is that he was abandoned (in his infancy), lest his race be ascertained.

160. O Shalya, this one, namely Karna, is, indeed, by no means born of the family of a charioteer. This mighty car-warrior resembling the very Sun, is furnished with the (natural) earrings, armour and long arms; could it be possible that the she deer had given birth to a tiger.

162-163. O monarch, Indeed, his two arms are very massive; and they are like the trunk of the prince of elephants. Do you behold his broad chest, which is powerful enough to resist all sorts of enemies. This Karna, the son of Vikartana, can never be an ordinary individual. O lord of kings, this high-souled disciple of Rama is really a very powerful warrior.

CHAPTER 35**(KARNA PARVA)-Continued****Shalya's accepting the charioteer ship of
Karna****Duryodhana said**

1. Thus that illustrious god, Brahman, that Grandsire of all the worlds, acted as the charioteer on that occasion; while Rudra acted as the car-warrior.

2. That hero, who is superior to the warrior on the car, should be made to act as the charioteer. You do, therefore, hold the reins of the horses in the field of battle, O foremost of persons.

3. Even as, on that occasion, the Grandsire was elected by all the celestials with great care, so you, who are superior to Karna, are selected with great care by us.

4. As he (Grandsire), O great monarch, was chosen as one superior to the lord (Shankara) by all the celestials, even so do you immediately restrain the horses of Rudra.

Shalya said

5-6. O best of persons, this celestial and most extraordinary history regarding those two foremost of immortals, narrated several times, was heard by me also. O descendant of the Bharata race, I have also heard how the great Grandsire acted as the charioteer of Bhava and how the Asuras were all slaughtered with a single arrow.

7. All this, namely how the Grandsire, that illustrious one, acted as the charioteer on that occasion, had fully been known to Krishna beforehand.

8-9. Again, Krishna knows very well in all their details what had already taken place and what will take place hereafter. O descendant of the Bharata race, knowing the import of all this, Krishna took up the charioteership of the son of Pritha, even as the Self-create One took up the charioteership of Rudra.

10. If it be possible that the son of charioteer (Karna) should ever slay the son of Kunti, beholding the son of Pritha slaughtered, Keshava himself will surely engage in battle. And that holder of the conch, the discus and the mace will destroy your whole race.

11. There exists no king in our whole army, who will be able to stand in the front of that high-souled descendant of Vrishni's race, when he will be filled with wrath.

Sanjaya said

12. Your son, who was a chastiser of enemies and who was endued with mighty arms and who also had a very cheerful heart, now replied to the

king of the Madra, who was speaking in such a tone.

13. In the field of battle, O mighty-armed warrior, you do not under-mine the value of Karna, the son of Vikartana, who is most supreme of all that are versed in the management of arms and who, again, has crossed the great ocean of all Shastras.

14. Hearing the most tremendous and very high twang of his bow-string and the sound of his palms, even the troops of the Pandavas run away in different directions.

15. O mighty-armed heroes, you have witnessed it with your own eyes and Ghatotkacha, who dreamed innumerable dreams, was slain by (Karna) in that night with several other illusions before him.

16. Having been encompassed with very great terrors during all these days, Vibhatsu could never stay in the ranks facing against him (Karna).

17. Then, O monarch, the very powerful Bhimasena, who was hemmed in on all sides by the horns of the bow (belonging to Karna), was addressed in these terms namely fool and Glutton.

18. So also, O sire, the two war-like sons of Madri, having been first vanquished by him in that dreadful battle, were not slain by him in the field having some motive in view.

19. By him (Karna) also that most heroic warrior of the Vrishni race, that chief of the Satvata clan, Satyaki, who was a mighty warrior, was vanquished in the battle; as also he was deprived of his car.

20. And several other heroes, namely all the Srinjayas, who were headed by Dhrishtadyumna, were often and often vanquished in the field by him, who felt the greatest ease in the battle.

21. How will it be possible then that the Pandavas will defeat that great car-warrior in the field of battle, who, when enraged, can slaughter even Purandara, that wielder of the thunderbolt, in battle.

22. O heroic warrior, you are well-versed in diverse kinds of weapons and you have crossed over the ocean of all branches of knowledge. And there exists none else in this world, who is equal to you in the strength of arms.

23. O monarch, you are made up of shafts; and you are invincible in respect to your antagonists in prowess. O slayer of enemies, you are, therefore, called Shalya (shaft).

24. All the warriors of the Satvata race are not able to stand, encountering the strength of your arms. O monarch, is the highly powerful Krishna superior to you in the strength of your arms?

25. Even as, indeed, the whole force (belonging to the Pandavas) is supported by Krishna upon the fall of Phalguna, so should this vast army (of the Kurus) be supported by you upon the death of Karna.

26. O sire, for what reason should Vasudeva restrain your forces in the field of battle; and for what reason also you will not slaughter the hostile army.

27. Now, O sire, for your sake I wish to go in the way in this field of battle, that had already been trodden by my heroic brothers (slain), as well as by all the rulers of the earth.

Shalya said

28. O son of Gandhari, O bestower of honors, when you describe me in the presence of your troops to be superior to the son of Devaki I am highly satisfied with you.

29. O hero, even as you desire, so now I accept the charioteership of that highly illustrious son of Radha, while he will engage in fight with that foremost of the sons of Pandu.

30. But O war-like one, I must have a condition in respect to the son of Vikartana, namely that I may be allowed to utter any words, I like, in his presence.

Sanjaya said

31. Then, O monarch, O sire, your son, attended by Karna, addressed the king of the Madras, in the presence of all the Kshatriyas, saying—So be it.

32. Having been thus assured by Shalya's accepting the office of charioteership (of Karna), Duryodhana, being highly gratified, embraced Karna.

33. Moreover your son, being greatly praised (by the bands around him), addressed Karna, saying—do you slaughter all the sons of Pritha in

the field of battle, even as Mahendra (Indra) slaughtered all the Danavas in the battle-field.

34. When the drivership of his horses was accepted by Shalya, Karna became highly gratified and once more addressed Duryodhana, saying -

35. Indeed, this king of the Madras does not say this in a cheerful spirit. Therefore, O monarch, do you request him once more (for the charioteership) in sweeter words.

36. Thereupon king Duryodhana, who was very learned and versed in all objects and who also was possessed of great strength, once more addressed that ruler of earth. Shalya, the chief of the Madras, in a voice as deep as the rumbling of the clouds, filling the whole region with the echo of his voice.

37. O Shalya, Karna thinks that he should fight with Arjuna today. So you, O foremost of men, restrain his horses in the field of battle.

38. Karna is most willing to slaughter Phalguna (Arjuna), after having slain all the other heroes inferior to him. In consequence of this, O monarch, I repeatedly entreat you to hold the reins of his horses.

39. Even as Krishna, that foremost one amongst all the charioteers, is the adviser of the son of Pritha, so you would support the son of Radha in all ways.

Sanjaya said

40. Thereupon Shalya, that king of the Madras, being highly gratified, after having embraced your son, Duryodhana, that slayer of enemies, addressed him, saying.

Shalya said

41. O monarch, O son of Gandhari, O handsome-looking one, if you so desire, I will perform all that you consider to be dear to you.

42. O foremost of the Bharata race, for whatever acts I am competent, there I will engage myself with the whole of my heart; and I will bear the burden of all your acts.

43. Whatever, either agreeable or disagreeable, I will order to Karna, who are willing to do you good, for all that you, as well as Karna, should excuse me in every way.

Karna said

44. Even as Brahma is to Ishana or a Keshava is to Ishana or as Keshava is to the son of Pritha, so you, O king of the Madras, should ever be engaged in rendering us good.

Shalya said

45. The most respectable personages believe in these four different ways, which are enumerated thus - self-blame, or self-praise and speaking ill or well of others.

46. O wise one, whatever I will speak with a view to draw out your confidence, all that is full of self-praise. Be what it may, do you listen to it properly.

47. O illustrious one, I am, like Matali, competent to act as the charioteer of Indra and careful as I am, I am also versed in the management of horses, as, again, I am acquainted with all sorts of knowledge and learning, conscious of the means of avoiding all future dangers.

48. Then, O sinless one, I will drive your horses, while you will be engaged in battle with the son of Pritha, in the field. O son of a charioteer, be you free from all anxieties and troubles.

CHAPTER 36**(KARNA PARVA)-Continued****The conversation between Karna and Shalya****Duryodhana said**

1. O Karna, this king of Madra, superior even to Krishna, will act as your driver, like Matali, the driver of the king of gods.

2. As Matali manages his car drawn by the horse of Hari so will Shalya manage today your car and horses.

3. With you as the warrior on that car and the king of Madra as the charioteer it will, forsooth, defeat the Parthas in battle.

Sanjaya said

4. Thereupon again in the morning Duryodhana addressed the active king of Madra in the battle field saying—

5. O king of Madra, manage in battle the excellent horses of Karna. Protected by you Karna will defeat Arjuna.

6. Thus addressed he expressed his consent and got upon the chariot, O Bharata. When Shalya went there, Karna, in good spirits, addressed his driver saying, O charioteer, quickly equip this car for me.

7. Having duly equipped that victorious car the best of its kind, which resembled the city of Gandharvas Shalya presented it to Karna, saying - "May good betide you and may you come off victorious!"

8-9. Duly worshipping that car which had formerly been sanctified by a priest conversant with Brahma, going round it and worshipping the sun, Karna, the foremost of car-warriors, addressed the king of Madra, standing near him, saying - "get upon the chariot."

10. Then like a lion ascending a hill the highly energetic Shalya got upon the strong built car of Karna.

11. Beholding Shalya stationed there Karna got upon his most excellent car like the sun riding on a mass of clouds charged with lightning.

12. Seated on the same car those two horses, effulgent like the sun and fire, shone there like the sun and fire sitting together on a cloud in the sky.

13-14. Eulogised those two highly effulgent heroes shone like Indra and Agni (fire-god) adored with hymns in a sacrifice by Ritvikas and Sadasyas.

14. Shalya holding the reins of the horses Karna stood on that car stretching his dreadful bow like the sun enveloped with a circular light.

15. Stationed on that best of cars Karna, the foremost of men, with the rays of his shafts, looked like the sun on the mount Mandara.

16. Duryodhana invited to battle that mighty armed son of Radha of incomparable energy stationed on the car saying - O hero, O car-warrior, do you perform in the presence of all bond men an action, hard of accomplishment which had not been performed even by Bhishma and Drona.

17. I had always thought that those two mighty car-warriors Bhishma and Drona would kill, without any doubt, Bhima and Arjuna.

18. Like the second wielder of thunderbolt do you accomplish that heroic feat in the great battle which had not been performed by them.

19. Either attack the pious Yudhishtira or kill Arjuna and Bhima, O son of Radha and the twin sons of Madri.

20. Many blessings and victory attend you. Start for battle, O foremost of men, consume the army of the Pandavas.

21. Ten thousands of trumpets and ten thousand drums were simultaneously struck and produced a sound resembling the muttering of clouds in the sky.

22-25. Accepting his words that foremost of car-warriors, the son of Radha stationed on the car, said to Shalya, an expert in fighting. Drive the horses on, O great heroes so that I may kill Arjuna, Bhima, the twins and Yudhishtira.

26. O Shalya, Arjuna will witness today the strength of my arms when I will discharge hundreds and thousands of Kanka feather arrows.

27. I will shoot today, O Shalya, powerful arrows for destroying the Pandavas and securing victory for Duryodhana.

Shalya said

28. O son of a charioteer, why do you make light of the sons of Pandu who are all very powerful, great bow men and experts in the use of other weapons. They never retreat from battle, fortunate, unconquerable and are of great prowess.

29. They are capable of striking fear even into the heart of Indra himself. O son of Radha, when you will hear the twang of his Gandiva bow in battle like the peal of the thunder itself you will not give vent to such words.

30. When you will see Bhimsena killed elephants with their riders by serially splitting their teeth in the battle-field, your tongue will definitely pause saying anything otherwise.

31-32. When you will see Yudhishtira and the twins making a canopy with their sharpened shafts like that of clouds in the sky and other

irrepressible kings all light-handed, shooting arrows reducing the number of their enemies you will not speak such words.

Sanjaya said

33. Disregarding the words spoken by the king of Madra Karna said to him who was greatly active - "go on".

CHAPTER 37

(KARNA PARVA)-Continued

The conversation between Karna and Shalya on the eve of the battle

Sanjaya said

1. Beholding the great bowmen Karna stationed for battle all the Kurus began to utter loud cries of joy from all sides.

2. Thereupon with the beatings of cymbals and drums, the sound of all sorts of weapons and the war-cries of the greatly active heroes all your soldiers proceeded to the battle-field, making death the final point of stoppage.

3. When Karna went all the soldiers, were filled with joy. The earth, O king, trembled and created a loud noise.

4-5. All the great planets including the sun seemed moving about. And the meteors were seen blazing up all the quarters. Cloudless thunders fell and fierce winds blew.

6. A large number of animals and birds, kept to the right of your army and emitted noise foreboding a dreadful calamity.

7. After the departure of Karna his horses trembled down on earth. And a dreadful shower of bones fell from the sky.

8. O king, their weapons were as if burning and the flags were trembling. And the horses shed tears.

9. Those and other dreadful portends appeared there presaging the destruction of the Kauravas. Stupefied by Destiny they paid no attention of them.

10. Seeing the departure of the charioteer's son all the king cried out victory. The Kauravas then thought that the Pandavas had been defeated.

11. The king Vikartana, the subduer of hostile heroes and the foremost of car-warriors, stood on the car, thinking of the death of Bhishma and Drona. He shone there like the sun of fire.

12. Thinking of the powerful feats of Arjuna, elated with self conceit and pride, worked up with anger and breathing hot and hard, said to Shalya -

13. When I am with my bow I do not fear even the angry Mahendra with thunder-bolt in his hand. Beholding Bhishma and other leading heroes lying on the battle field I do not feel the least anxiety.

14. Seeing the immaculate Bhishma and Drona equal to Indra and Vishnu, the grinders of the best of cars, elephants and horses and who are not to be killed by any, slain by the enemy I do not feel any fear in battle today.

15. Well-versed in the use of powerful weapons and himself the foremost of Brahmanas why did not the preceptor kill in battle all the enemies who killed the most powerful of our hero with their drivers, elephants and chariots?

16. Listen to me, O Karna, I tell you the truth, thinking of this Drona in battle that there is none amongst you excepting myself who can withstand the advancing Arjuna the heroes who resembled the most dreadful Regent of Death.

17. In Drona were skill, practice, strength, patience, the greatest of weapons and policy. While that high-souled one has come by death I think all others, shorn of strength, on the point of death.

18. Even on reflection I do not find any thing permanent in this world on account of the eternal connection of acts. When the preceptor himself is no more who can expect that he will surely live till even today's sun-rise.

19. While preceptor has been slain in battle by the enemies, weapons, strength, prowess, actions and wise policy cannot forsooth conduce to the happiness of a man.

20. In energy Drona equaled the sun or fire; in prowess he was like Vishnu or Indra, in policy he was like Vrihaspati or Ushanas; invincible though he was even weapons could not protect him.

21. Our women and children are weeping and bewailing, the manliness of the sons of Dhritarashtra has been defeated, I know therefore, O Shalya, that it is I who am to fight; proceed therefore against the array of our enemies.

22. Save me who can withstand the army in the midst of which in the truthful Pandavas king Bhimasena, Arjuna, Vasudeva, Satyaki, Srinjaya and the twins.

23. Therefore, O king of Madra, move on quickly in this battle towards the Panchalas, Pandavas and Srinjayas. Encountering them either I will kill them or will myself go to the abode of death by the road followed by Drona.

24. Do not think, O Shalya, that I will not enter into the heart of their army. I cannot tolerate such dissension's amongst the kith and kin. I will even follow Drona, renouncing my life.

25. A wise man or an ignorant person, none can escape death, when the lease of his life expires. Therefore, O learned one. I shall proceed against Partha. I cannot transgress my destiny.

26. O king, the son of Chitravirya's son always does me good. For the accomplishment of his object I will give up this dear life which it is very difficult to renounce.

27. Rama conferred upon me this best of cars covered with tiger-skins, with axle producing no sound, equipped with a golden seat, having trivenu made of silver and drawn by best of horses.

28. Behold, O Shalya, these beautiful bows, these, flags, these maces, these dreadful arrows, this shinning sword, this powerful weapon this white conch of dreadful and loud blare.

29. Mounted upon this chariot with banners, its wheels producing a sound like that of a thunderbolt drawn by white horses and adorned with beautiful quivers I shall, with all my mighty, destroy that best of car-warriors, Arjuna.

30. Even if death himself the destroyer of all, protects vigilantly the son of Pandu, in battle I will either kill him or go myself to the abode of death following Bhishma.

31. If Yama, Varuna, Kubera and Vasava with all their followers come here and unitedly protect the son of Pandu in battle, I will even then defeat him with them all. What is the use of speaking more?

Sanjaya said

32. Hearing those words of Karna who was delighted at the prospect of the battle, the powerful king of Madras laughed him and said the following to check him.

33. Do not brag thus, do not brag thus, O Karna; you are so much transported with joy that you are speaking what you should not do. Who is that Dhananjaya, the best of men and who again are you the vilest of men?

34. Who else save him the foremost of men (Arjuna) could carry away by force the younger sister of Keshava, having made a confusion in the capital of Yadus that was protected by the younger brother of Indra and that resembled the celestial region protected by the king of gods.

35. Who else save, Arjuna, powerful like the king of gods, could on the occasion of a quarrel brought about by the slaughter of an animal summon Bhaba, the lord of lords, the creator of the worlds, to battle?

36. To honor the god of fire Jaya, (Arjuna) vanquished the Asuras, gods, great snakes, men, birds, Pishacas, Yakshas and Rakshasas with his arrow and gave him the food he wanted.

37. Do you remember, O Karna, the occasion when killing the large number of enemies with this arrows effulgent like the sun Arjuna liberated the son of Dhritarashtra himself among the Kurus?

38. Do you remember the occasion when you yourself were the first to take to your heels and the Pandavas, having defeated the Gandharvas headed by Chitraratha, liberated the quarrelsome sons of Dhritarashtra?

39. When Virata's kine were seized by them, the Kauravas, overwhelming in number both as regards men and animals and having the preceptor, the preceptor's son and Bhishma amongst them, were defeated by that foremost of men. Why did you not defeat Arjuna then?

40. Another battle has presented itself today for your destruction. If you do not fly from the battle in fear of your enemies you will be killed, O charioteer's son, as soon as you will go to the battle.

Sanjaya said

41. When the king of Madra was thus, in all sincerity, addressing these harsh words to him and singing the glories of his enemy, that slayer of foes, the commander of the Kuru army, excited with anger, said.

Karna said

42. Let it be so. Why do you praise Arjuna so much. A battle will soon take place between him and me. If he defeats me in battle then your praises will be considered as well said.

Sanjaya said

43-44. The king of Madra said - 'let it be so,' and gave no reply, when Karna desirous of fighting, said to Shalya 'go'. Then that car-warrior, having white horses and Shalya as his driver, dashed against his enemies killing a number of enemies in battle like the sun destroying darkness.

45. Then in that car covered with tiger-skins and white horses yoked to it, Karna went on cheerfully. And seeing the armies of the Pandavas he immediately inquired after Arjuna.

CHAPTER 38

(KARNA PARVA)-Continued

Karna offering to give rewards

Sanjaya said

1. After Karna, gladdening your army, had started for battle he addressed to every Pandava soldier he met with these harsh words.

2. I shall give him whatever riches he will want who will point out to me today the high-souled (Arjuna) of white horses.

3. I shall further more confer upon him, if he is not satisfied, a cart-load of jewels who will tell me where Dhananjaya is.

4. If the person who will point out Arjuna be not contented with it, I shall give him a hundred

kine with an equal number of brass vessels for milching them.

5. I will confer one hundred prosperous villages upon the man who will find out Arjuna for me. I will also give him who will point out Arjuna a number of damsels having long tresses and black eyes and a car drawn by white mules.

6-7. If the person, who will point out Arjuna, be not contented with it I shall give him another best of cars made of gold and drawn by six bulls as large as elephants. I shall furthermore confer upon him one hundred well-adorned females wearing golden necklaces, fair and accomplished in singing and dancing.

8-9. If the person, who will point out Arjuna, be not contented with it I shall give him a hundred elephants, a hundred villages, a hundred golden cars, ten thousand horses of most superior breed, fat, docile, gifted with other qualities, capable of dragging cars and well-trained.

10. I shall also give the person who will point out Arjuna four hundred kine, each with golden horns and her calf.

11-12. If the person, who will find out Arjuna for me, be not satisfied with it I shall give him a more valuable present, namely five hundred horses—with gold trappings and jewelled ornaments.

13. I shall also give him eighteen other tame horses. I shall give him, who will point out Arjuna to me, a golden car adorned with various ornaments and drawn by best Kamboja horses.

14-15. If the person showing Arjuna to me considers it again inchoate reward, I will give him some more precious wealth. I will offer him six hundred elephants decorated with different gold ornaments and garlands who have born in the western border of India and suffice training given by the expert Mahavatas.

16-17. In case that person still considers it inchoate reward, I will give him another wealth more previous than the above. I will grant him ownership of fourteen prosperous and fertile villages equipped with facilities of water and forest in adjacent areas and where fear and discomfort any kind is not existed. These

fourteen villages will prosperous and filled with kingly luxuries.

18. I will offer in gift on hundred young maids from Magadha state, well dressed and with gold garlands to the man who will tell me whereabouts of Arjuna.

19. If the person producing Arjuna is yet consider it insufficient, I shall grace him with another thing for which he should ask himself.

20. I will give him all that wished by him and had in my possession whether wife, son, the garden and parks including clubs and whatever is with me in term of wealth and prosperity.

21. I shall give him who will find out Keshava and Arjuna all the riches that will be left by them after slaying these two.

22. Having expressed himself thus in the battle Karna blew his excellent conch sea-born and making sweet blare.

23. Hearing the words of the charioteer's son, which seemed proper to him, the great king Duryodhana, with all his followers, became filled with delight.

24-25. Then there arose in the midst of the army, O king, O foremost, of men, the beat of cymbals and drums, leonine roars of the elephants and the sounds of the various musical instruments as well as war-cries of the heroes filled with joy.

26. When the Kuru army was thus filled with joy the king of Madra said in derision the following words to the subduer of foes, the son of Radha, the powerful car-warrior who was thus bragging and about to plunge himself into that ocean of battle.

CHAPTER 39

(KARNA PARVA)—Continued

Shalya reviling

Shalya said

1. O son of a charioteer, give away to any man a golden car with six bulls as large as the elephants you will see Dhananjaya today.

2. Foolishly you are giving away your wealth as if you are Vaisravana, the king of riches.

Without any trouble, O son of Radha, you will see Dhananjaya today.

3. You are giving away your riches as if they are nothing like a highly ignorant man. You do not out of ignorance perceive the demerit attached to gifts made to unworthy persons.

4. You may perform many Yajnas with the immense wealth that you are thus distributing. Therefore, O charioteer's son, do you perform Yajnas.

5. But vain is the desire that you cherish out of folly, for destroying Krishna and Arjuna. We have never heard of a couple of lions overthrown by a fox.

6. You seek what you should never do. You have no such friends as will prevent you from immediately falling into fire.

7. You are unable to distinguish between what you should do and should not. Forsooth, the lease of your life has run out. What man, desirous of living, would give vent to such incoherent words unworthy of being listened to.

8. This your attempt is like that of a person, who, having tied round his neck a heavy stone, wishes to cross the ocean with his two arms or like that of a man who wishes to leap down from the summit of a mountain.

9. If you wish to secure your well-being, fight with Dhananjaya from the division of your own army well protected and aided by your warriors.

10. I tell you this for the well-being of Duryodhana and not out of any ill will for you. If you wish to preserve your life obey my words.

Karna said

11. Depending on the strength of my own arms I wish to meet Arjuna in battle. You are an enemy with the look of a friend and wish to frighten me.

12. No one will be able to make me change this resolution, not even Indra taking up his thunderbolt, what to speak of an insignificant mortal?

Sanjaya said

13. After Karna had his say, Shalya the king of Madra, with a view to provoke him greatly, said in reply.

14. When keen edged and Kanka feathered arrows, shot off his bow by the powerful Phalguna with all his energy, will come upon you, you will repent for your encounter with that hero.

15. When Partha, otherwise called Savyasachin, taking up his celestial bow, will scorch the Kuru army and assail you greatly with his keen edged arrows then O charioteer's son, you will repent for your folly.

16. Like a child, on mother's lap seeking to catch hold of the sun, you, out of your folly, wish to defect the effulgent Arjuna stationed on his car.

17. By desiring to fight, O Karna, today with Arjuna of illustrious feats, you have addressed yourself to rule your body against the keen edges of a trident.

18. O charioteer's son, your challenge of Arjuna is like that of an over active little deer against a huge angry lion.

19. O charioteer's son, do not challenge that highly energetic prince like a fox, gratified with meat, challenging a lion. Do not be slain by encountering Arjuna.

20. O Karna, your challenge of Dhananjaya, the son of Pritha, is like that of a hare challenging a powerful elephant with tusks large as plough-shares and with temporal juice trickling out of its mouth and temples.

21. By wishing to fight with Partha you are, out of folly, striking with a piece of wood the black cobra of deadly venom furiously excited within its hole.

22. You are a fool to yell at Arjuna, the best of men, disregarding him like a jackal yelling at an excited lion.

23. As a snake, for its own destruction, encounters the best of birds Garuda, highly active and of beautiful feathers, so do you O Karna, challenge Dhananjaya the son of Pritha.

24. You wish to cross, without a raft at the rise of the moon, the ocean, the receptacle of all waters with dreadful huge waves and teeming with aquatic animals.

25. O Karna, your challenge of Dhananjaya is like that of a calf against a fearful bull of sharpened horns and with a neck thick as a drum.

26. Your roaring at Arjuna, the deity of clouds among men, like that of frog at a dreadful huge cloud discharging copious showers of rain.

27. Like a dog barking from within his master's house at a forest-ranging tiger you bark at Dhananjaya, the foremost of men.

28. While living in the forest in the midst of hares a jackal, O Karna, considers himself a lion till he actually sees the latter.

29. So do you, O son of Radha, consider yourself a lion for you do not see that subduer of foes, that foremost of men, Dhananjaya.

30. You consider yourself a lion for you have not seen Krishna and Arjuna stationed on the same car like the sun and moon.

31. As long as you do not hear the twang of Gandiva in battle, so long you are able to do what you please.

32. Beholding the ten quarters filled with the sound of his car and the twang of his bow and him roaring like a tiger you will become a jackal.

33. You are always a jackal and Dhananjaya always a lion. On account of your envy and hatred for heroes, you appear a jackal.

34-35. As a mouse and a cat are to each other in strength, or a fox and a lion or a hare and an elephant, as falsehood and truth, ambrosia and poison so you and Partha are known to all by your respective deeds.

CHAPTER 40

(KARNA PARVA)—Continued

The discourse of Karna and Shalya

Sanjaya said

1. Thus reviled by Shalya of incomparable energy the son of Radha understanding the meaning of the word Shalya by his words said to him in great anger.

Karna said

2. O Shalya, the meritorious only appreciate the merits of those who possess them and not one who has none. You are destitute of all merits. How can you understand what is merit and what is demerit.

3. O Shalya, I know that powerful weapons of Arjuna, his anger, energy, bow, arrows and as well as the prowess of that high-souled one.

4. O Shalya, you do not know, so well as I do, the greatness of Krishna, the foremost of kings.

5. Knowing my own strength as well as that of Pandava I have challenged him in battle, O Shalya, I shall not fall into fire like an insect.

6. I have this arrow, O Shalya, keen edged, blood-drinking, occupying alone one quiver, furnished with wings, well-steeped in oil and well-adorned.

7. It lies in sandal dust and is being adored by me from a long time. Having the shape and nature of a serpent it is poisonous and dreadful and capable of killing a great many men, horses and elephants.

8. Highly dreadful in form it can go through coats of mail and bones. When worked up with anger I can perforate with it even the huge Meru mountain.

9. I will not discharge this arrow at any other person excepting Arjuna or Krishna, the son of Devaki. Listen, I tell you the truth.

10. Worked up with anger, I shall with that arrow, O Shalya, fight Vasudeva and Dhananjaya. That will be a deed becoming me.

11. Of all the heroes of the Vrishni race in Krishna only prosperity exists eternally. Of all the sons of Pandu, Partha is the one who comes off invariable victorious.

12. Those two foremost of men, seated on the same car, will encounter me single in battle, you will, O Shalya, witness today the nobility of my birth.

13. You will see that (With one shaft) I will kill those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle—those two invincible warriors. They will look like two pearls strung together in the same string.

14-15. The Gandiva of Arjuna, the discus of Krishna and their two banners having the emblems of a monkey and Garuda strike terror into the timid. But they are sources of delight to me.

16. You are a fool, a bad character and do not know the mode of a true war-fare. Possessed by fear you are giving vent to these ravings.

17. Born in a sinful country you are wicked, mean and a wrath of a Kshatriya or you are praising them for something which is not known to me. Having killed those two first I shall kill you today with all your relatives.

18. Being a friend why do you frighten me with (the praises of) those two Krishnas? Either they will kill me today or I will kill them both.

19. I know my strength well and I do not fear the two Krishnas. I will kill single handed a thousand Vasudevas and hundreds of Phalgunas. Hold your tongue. O you born in a sinful country.

20-22. Hear from me, O Shalya, the sayings that have already passed into proverbs, that men young and old and women, persons while sporting utter as if they are their studies about the wicked Madrakas. the Brahmanas also recounted them formerly in the courts of kings. Hearing them, O fool, you may forgive or give a reply.

23. Madraka is always a hater of friends. He who hates us is a Madraka. There is no good feeling in a Madraka who is the vilest of men and gives vent to mean words.

24. The Madraka is always wicked, untruthful and crooked. We have heard that the Madrakas are wicked till the hour of their death.

25-31. Amongst them the father, the son, the mother, the mother-in-law, the father-in-law, the maternal uncle, the son-in-law, the daughter-in-law, the brother, the grandson, other relations and guests, slaves, male and female mingle together. Thus women freely mix with men, known and unknown. Dishonest as they are they live upon friend and powered corn and fish in their homes and laugh and cry being drunk; they also eat beef. They sing unconnected songs and move about lustfully. They indulge in free speeches amongst themselves. How can virtue find a room among them?

32. No one should make friends with a Madraka or enter into hostilities with him. There is no feeling of friendship in him. The Madraka is always impure.

33. Friendship is lost on a Madraka as purity in Gandharakas and as oblation offered in a sacrifice where the king is both the sacrificer and

the priest. As a Brahmana performing the initiation ceremony of a Sudra meets with deterioration as one who hates a Brahmana, meets with deterioration so a person, forming alliance with a Madraka, is deteriorated. As there is no friendship in a Madraka, so is your poison is powerless, O Scorpion; with this Mantra of Atharvan I have duly performed the ceremony of peace.

34. It is seen that with these words the wise treat a person bitten by a scorpion and affected by its poison.

35-37. Thinking of this, O learned one, either hold your tongue or hear something more that I will say. (The Madraka) women, influenced by liquor, throw off their robes and dance; they do not observe control in intercourse and do whatever they like. Being the son of one of those women, how can you, O Madraka, dictate duties unto a man?

38. Being the son of one of those women who live and answer calls of nature like camels and asses, sinful and shameless as they are, how can you wish to dictate the duties of men?

39. When a Madraka woman is requested to give a little bit of vinegar she scratches her hips and reluctant to give it gives vent to harsh words - "Let no one ask of me vinegar which is so dear to me. I would give him my son, I would give him my husband but I would not part with my vinegar.

40. The Madraka maidens, I am informed, are generally shameless, have profuse hairs, are gluttonous and impure.

41. These and such like many other things of their evil acts beginning with the tip of their hair to that of their nails I can recount.

42. The Madrakas and Sindhu Souviras are born in a sinful country, are Melechas and innocent of duties. How can they know them?

43. We have heard that this is the prime duty of the Kshatriyas that when slain in battle he would lie down on earth being spoken highly of by the pious.

44. This is my first resolution, desirous of heaven after my death as I am that I will lay down my life in this clash of arms.

45-46. I am the dear friend of the intelligent son of Dhritarashtra. For him are my vital airs and the wealth that I possess. As for you, born as you are in a sinful country it is clear that you have been bribed by the Pandavas as because you behave towards us in everything like an enemy.

47. As a pious man is not to be easily persuaded by atheists so I am not to be dissuaded from this battle by hundreds of persons like you.

48. Like a deer perspiring, you may either bewail or pant; observant of the duties of a Kshatriya I am incapable of being frightened by you.

49. I remember the end, described to me formerly by my preceptor Rama, which befell those foremost of men who laid down their lives and did not return from the field of battle.

50. I am bent upon rescuing the Kauravas and killing my enemies; know that I am determined upon imitating the excellent conduct of Pururavas.

51. I do not, O king of Madraka, see a man in the three worlds who can shake this resolution of mine.

52. Do not speak more. Knowing this Why do you rove in such a way from fear? O wretch of a Madraka, I shall not kill you now and offer your dead body to the carnivorous animals.

53. Out of regard for a friend, O Shalya, for the sake of Dhritarashtra's son and for avoiding blame—for these three reasons, you will live.

54. O king of Madras, if you speak again in this strain I will crush down your head with my mace, as hard as the thunder.

55. O you born in a sinful country, people will either see or hear today that either the two Krishnas have slain Karna or Karna has killed the two Krishnas."

56. Saying this the son of Radha, O king, once more addressed the king of Madras, saying - "go on! go on."

CHAPTER 41

(KARNA PARVA)—Continued The story of the swan and crow

Sanjaya said

1. Hearing the words of the great car-warrior Karna who took delight in battle Shalya again said to him, citing an example.

2. I am born in a family the members of which performed sacrifices, never fled away from the field of battle and who were kings whose heads were sprinkled with the water of coronation. I am also devoted to virtue.

3. O Vrishna, you appear like an intoxicated man. For all that, out of friendship I will try to cure you of your mistakes.

4. Hear, O Karna, this allegory of a crow that I will relate. Hearing this, you may do whatever you like, O you shorn of intelligence and the wretch of your family.

5. O Karna, I do not remember a single sin in me for which you desire to kill me innocent as I am.

6. I must tell you what is good for you and what is bad. I know both and besides I am the driver of your car and wish good to the king Duryodhana.

7-9. (I know) what land is even and what is uneven—the strength and weakness of the car-warrior (of my chariot) the fatigue and perspiration of the horses along with the car-warrior; (I have) a knowledge of weapons, of the cries of birds and animals, of what would be heavy for the horses and what would be exceedingly heavy for them, of the taking out of the arrows, of the wounds, of the weapons counteracting each other of the diverse modes of fighting and of all kinds of omens and indications. I know all this who am so familiar with this car. I therefore describe to you this incident once more.

10-11. There lived on the other side of the sea a Vaishya who rolled in wealth and corn. He performed yajnas, made liberal gifts, was quiet, observant of the duties of his own order and pure in habits and mind.

12. He had a number of sons of whom he was fond and kind to all creatures. He lived without any fear in the kingdom of a pious king.

13. There was a crow who lived upon the leavings of the well-behaved children of the Vaishya. His children always gave the crow meat, curds, mild, pudding, honey and butter.

14. Thus fed with the leavings of the food by those sons of the Vaishya the crow became arrogant and began to think light of all birds who were equal to him or even superior.

15. It so happened that once on a time several cheerful swans, quick-coursing, capable of going every where at will, equal to Garuda in fight and speed, came to that side of the ocean.

16. Seeing those swans the Vaishya boys said to the crow—"O ranger of the sky, you are superior to all winged creatures."

17. Thus imposed upon by the little-witted children, the bird, out of folly and arrogance, took their words as true.

18-20. Proud of the leavings on which he fed the crow, approaching the swans who were capable of traversing a great distance, desired to enquire who amongst them was the leader. That foolish crow challenged him whom he considered as the leader amongst those swans capable of going to a great distance, saying - "Let us compete in fight."

21. Hearing the words of the arrogant crow, the swans, that had come there, the foremost of birds gifted with great strength, began to laugh. The swans, who were capable of coursing everywhere at will then, addressed the crow saying.

The Swans said

22. "We are swans and live in the Manasa lake. We range over the whole earth and amongst the winged creatures we are always spoken high for the length of the distances we traverse.

23. A crow as you are, how do you, O fool, challenge a mighty swan coursing every where at will and traversing over a great distance. Tell us, O crow, how you will fly with us."

24. Finding fault repeatedly with the words of the swans, the vain crow, on account of the

foolishness of its species, at last gave this answer.

The crow said

25. Forsooth shall I fly displaying a hundred and one different kinds of motion. I shall show them traversing every hundred yojanas with each separate and beautiful motion.

26-29. Rising up, swooping down, whirling around, going straight, proceeding gently, coursing aslant up and down, going still, wheeling around, going back, sowing high, darting forward, sowing higher up with greater velocity more, moving on gently—and going on in various ways.

30-31. These various motions I shall display before you. You will see my strength. With one of these diverse kinds of motions I shall immediately soar into the sky. Tell me, O swans, by which of these motion shall I course through the sky.

32. Settling your course you shall have to fly with me. Adopting all these motions you shall have to course with me through the sky having no support."

33. Having been thus addressed by the crow, O son of Radha, one of the swans said to him laughing. Hear from me (what he said).

The Swan said

34. Forsooth O crow, you will course in hundred and different ways. I shall however fly in one kind of motion which all other birds know; for I do not know any other, O crow. As for yourself, O you of red eyes, you may fly in any kind of way you like.

35-37. Thereupon all the crows that had assembled there laughed saying - "How will the swan with one kind of flight beat down a hundred flights? The powerful and the quick-coursing crow will beat down the swan with one flight.

38. Then those two, the swan the crow, rose into the sky challenging each other—the swan coursing in one motion and the crow in a hundred different ways. The swan flew and the crow flew.

39. Making each other to wonder and speaking highly of their respective feats. Seeing

the various kinds of motions at every moment the crows that were there were filled with delight and began to caw loudly.

40-42. The swans also laughed aloud making many unpleasant remarks. They began to rise up and alight repeatedly. They came down and rose up from the tops of the trees and the surface of the earth; they began to emit cries bespeaking their respective victories.

43. With one kind of gentle motion the swan began to roar up. For a moment, O Marisha, the crow seemed to have defeated him.

44. Thereat disregarding the swans the crows said - "That swan amongst us who has soared high up is evidently defeated."

45. Hearing this the swan with great velocity began to move westwards towards the ocean abounding in Makaras.

46. Then the crow became afraid who was almost besides himself at not seeing any island or trees whereon to perch when tired.

47. (He then thought) "where shall I alight on this vast ocean when tired?" Irrepressible is the deep the abode of numberless creatures. Inhabited by hundreds of monsters it is greater than the sky.

48. O you wretch, none can exceed the ocean in depth. O Karna, the men know that the waters of the ocean are equally boundless like the sky. What is crow to it considering its extent?

49. Doing a great distance in a moment the swan looked back at the crow and could not leave him behind.

50. Having beaten down the crow the swan looked at him and waited thinking 'Let the crow come up.'

51-52. Thereupon greatly exhausted the crow came up to the swan. Thereupon beholding him about to sink and with a view to rescue him the swan, remembering the good offices of the pious, said to him -

The Swan said

53. "While speaking about flight you again and again mentioned about a goodly number of them. You should not mention this your flight which is a mystery to us.

54. What is the name of this flight, O crow, which you have followed now? You repeatedly touch the waters with your wings and beak.

55. Which amongst those many kinds of flight, O crow, that you are bow following? Come quickly, O crow, I am waiting for you.

Shalya said

56. O wicked one, greatly tired and touching the water with his wings and beak and seen by the swan the crow said to him.

57. Not beholding the limit of the ocean, fatigued and broken down with the exertion of flight the crow said to the swan.

58. "We are crows, we move about here and there crying caw, caw. O swan, I lay my life at your hands and seek refuge with you. Take me to the bank of the ocean."

59. Greatly tired and touching the ocean with his wings and beak the crow all on a sudden fell down.

60. Beholding him thus fallen into the ocean with a sorry heart the swan addressed the crow who was on the verge of death saying:-

61. "O crow, how did you praise yourself. Remember, you said that you would course through the sky in a hundred different ways.

62. You, who would fly in a hundred different ways, are superior to me; why are you then tired and fallen on the ocean?"

63. Overcome with weakness, the crow, raising his looks up at the swan and trying to please him said.

The crow said

64. "Rendered arrogant by feeding upon the leavings of others' food I thought myself as equal to Garuda and did not care for crows and other birds.

65. I now seek refuge with you and place my life at your disposal. Oh, take me to the shore of some island.

66. If I, O swan, O lord, return safely to my country I will never disregard any body; Oh, save me from this calamity."

67-68. Without a word the swan took him up with his foot and placed him slowly on his back, who said so, was melancholy, weeping, deprived

of his sense, was sinking in the ocean, was crying caw! caw, was drenched with water, hedeous to look at and trembling in fear.

69. Having placed speedily the crow who was besides himself on his back he came to the island from which they had started challenging each other.

70. Putting that ranger of the sky down (on the land) and comforting him the swan repaired quickly to his wished-for region with the mind.

71. Thus the crow, fed fat with the leavings, was defeated by the swan. Then casting off the pride of strength and prowess the crow, O Karna, led a peaceful and quiet life.

72. As that crow, fed upon the refuses of the food of the Vaishya children, did not care his equals and superiors, so do you, O Karna, fed by Dhritarashtra's sons, with the leavings of their food, disregard your equals and superiors.

73. Why did you not kill Partha at Virata's city when you were protected by Drona and his son Kripa, Bhishma and other Kaurava?

74. What became of your prowess there when defeated by Kiriti you all fled away like a pack of jackals?

75. Seeing your brother killed by Savya Sachin in the very presence of the Kuru heroes it was you who fled away first.

76. When you were assailed by the Gandharvas in the Dvaita forest it was you who, leaving behind the Kurus, did run away from the forest.

77. Having defeated in battle the Gandharvas led by Chitrasena with a great slaughter it was Arjuna, O Karna, who rescued Duryodhana with his wife.

78. Rama himself, O Karna, before the assembly of the Kuru heroes spoke of the prowess of Arjuna and Kesava.

79. You have always heard Drona and Bhishma speaking before all the kings of the two Krishnas as being unslayable.

80. I have told you only a bit about this that Dhananjaya is superior to you as a Brahmana is to all creatures.

81. You will soon see stationed on that best of cars the son of Vasudeva and the son of Kunti and Pandu.

82. As the crow intelligently sought the protection of the swan so do you seek the shelter of the Vrishni hero (Krishna) and of Pandu's son Dhananjaya.

83. When you will see in battle the highly powerful Vasudeva and Dhananjaya stationed in the same car, you will not utter such words, O Karna.

84. When Partha with hundreds of shafts break down you pride you will then see the difference between yourself and Dhananjaya.

85. Those two best of men are well-known among the gods, Asuras and men; you are a firefly, do not foolishly disregard those two bright luminaries.

86. Like the sun and the moon Kesava and Arjuna are famous for their effulgence; you are but a fire-fly among men.

87. O learned one, O son of a charioteer, do not make light of Arjuna and Achyuta; those two high-souled ones are best of men. Do not make such vaunts.

CHAPTER 42

(KARNA PARVA)-Continued

The conversation between Karna and Shalya

Sanjaya said

1. Listening to those unpleasant words and not being convinced the high-souled car-warrior, the king of Madra, said to Shalya "I know well what Vasudeva and Arjuna are."

2. Even now I know well the skill of Shouri in the management of cars and the power and great weapons of Arjuna, the son of Pandu. But you have no practical knowledge of them, O Shalya.

3. I shall fearlessly fight with those two Krishnas, the foremost of the wielders of weapons. The course of Rama, the foremost of Brahmanas, pains me greatly.

4-5. I lived formerly with Rama in the disguise of a Brahmana with a view to obtain the celestial weapons from him. At that time, O Shalya, the king of gods, wishing to do a good office by Phalguna, put in an impediment by

approaching my thigh and piercing it in the form of a dreadful worm. When my preceptor slept placing his head on my thigh that worm began to bore it through.

6. On account of this boring of my thigh a pool of thick blood gushed out of my body. For fear of my preceptor I did not move my limb. The Brahmana, on waking, saw it.

7. O Shalya, Beholding my patience he said - "you are never a Brahmana. Tell me truly who you are." I then gave him the true information about myself and said that I was a Suta.

8. Hearing this the great ascetic, worked up with anger, imprecated a curse on me, saying - "On account of the deception O charioteer, by which you have got this weapon it will never come to your mind at the time of necessity.

9. When the hour of your death will arrive. Brahmastra can never live in one who is not a Brahmana. I have forgotten that great weapon in this fierce and dreadful encounter.

10. O Shalya, that descendant of Bharatas who is highly dreadful, the destroyer of all the grinders of foes and powerful, will, methinks, grind many Kshatriya heroes.

11. Know however, O Shalya, I will kill in battle today that terrible Bowman and the foremost of warriors, the son of Pandu, Dhananjaya, who is highly energetic and ascetic—a hero whose promises and always carried out.

12. I have at least that weapon with me with which I will be able to kill a goodly number of enemies. I will kill in battle, that grinder of weapons, that powerful heroes, the master of weapons, that dreadful Bowman of incomparable energy, that ruthless and dreadful hero who can resist his enemies—(I mean) Dhananjaya.

13. The limitless deep, the king of waters dashes on impetuously for overwhelming numberless creatures. The continent flow over holds and restrains him.

14-15. I will today, in this world, withstand in fight the son of Kunti the foremost of archers while he will ceaselessly discharge his winged arrows capable of killing heroes and penetrating into every limb and none of which becomes futile.

16-17. Like the bank of an ocean restraining it I will withstand Partha that foremost strongest of the strong the great hero owning many weapons, resembling the ocean itself and having many dreadful and far-reaching arrows like unto the waves of the ocean while he will be engaged in assailing the kings.

18. Witness my highly dreadful encounter with him today in battle, who, methinks, has not equal amongst men, using bows and who vanquished the gods and demons in battle.

19. The Pandava is exceedingly haughty. Desirous of fighting he will approach me with superhuman and powerful weapons. Counteracting his weapons with mine in battle I will fell Partha with my excellent arrows.

20. He burns down his enemies like the sun of fiery rays and shines in his fame. As the clouds gather round the dispeller of darkness, so I shall cover Dhananjaya with my shafts.

21. As the clouds with showers extinguish the powerful fire burning with smoking flames and as if consuming the whole worlds, so I will with showers of my arrows, put down the son of Kunti.

22. With my darts I will put down the son of Kunti in battle who is like a dreadful and fierce snake of sharpened fang, who burns in effulgence and anger and consumes those who work him evil.

23. As the Himalaya holds the powerful, crushing and all-striking wind-god so I will, without perturbation, withstand the angry and vindictive Dhananjaya.

24. I will withstand in battle Dhananjaya the foremost of all the archers in the world who knows well all the car-tracks, who is always in the van, competent and heroic in battle.

25. Today, I will encounter in battle the man, who, in my view, is non-pariel amongst the archers and who conquered the entire earth.

26. What man, save me, who wishes to keep his life, will fight with Savyasachin who defeated all creatures, including even the celestials in the country called Khandava.

27. He is proud, holds his weapons firmly, is light-handed, knows the use of celestial

weapons, has white horses and is capable of smiting all. Today shall I with sharpened shafts sever the head of such a great warrior from his body.

28. O Shalya, keeping either death or victory before me, I will fight with Dhananjaya today. There is none else but me who can fight on a single car with that Pandava resembling Death himself.

27. I will myself with pleasure speak of the prowess of Pandava in battle before the assembly of the Kshatriyas. Why do you, a fool as you are, speak of the prowess of Phalguna to me?

28. The forgiving always forgive a mean and a cruel person who performs unpleasant deeds. I can slay a hundred like you, but I forgive you for my forgiving nature and the necessity of the time.

29. You are the perpetrator of evil deeds. You have, like a fool, for the sake of the Pandavas, remonstrated with me and spoken many unpleasant things. You have said these to me who am innocent. Cursed you are, an injurer of friendship is seven paced.

30. The present moment, that has arrived, is really dreadful for Duryodhana has come to battle. I always wish to see his ends accomplished. But you are acting in such a way that it appears you have no friendship for the Kuru king.

31. He is a friend who gladdens his friend, pleases him, protects him, honors him and shares in his joy. I have got all these qualities; the king himself knows it.

32. Whereas he who destroys, remonstrates with, sharpens his weapons, makes us to sigh and cheerless and wrongs us in many ways is our enemy. All these marks are to be seen in you and you display them all against us.

33. For the sake of Duryodhana, for the sake of doing what is agreeable to you, for the sake of fame, for the sake of myself and the God, I will vigorously fight with Partha and Vasudeva. Behold today my feats.

34. Behold today all my excellent weapons, Brahma, celestial and human, I will like today that highly powerful heroes like an infuriate elephants slaying another such.

35. For my victory I will hurl today that highly powerful Brahma weapon at Partha will my mind alone. Arjuna will never be able to escape that weapon if only the wheels of my car do not sink in the earth in battle today.

37. Know this, O Shalya, that I will not even fear Yama armed with his rod or Varuna armed with his noose, or Kubera armed with his mace, or Vasava armed with his thunder-bolt or any other enemy who may come forward to kill me.

38. There I have no fear from Partha or Janardana. There shall take place an encounter between me and them both in the battle.

40. O king, while wandering about to set arrows on my Vijaya bow I myself unconsciously killed with an arrows the calf of a Brahmana's Homa cow as I began discharging dreadful shafts while it was roaming in the dense forest. The Brahmana then addressed me, saying—

41. Since you have carelessly killed the offspring of my Homa cow, the wheel of your car will sink into the earth and at the time of war your heart will be possessed by fear.

43. I always stand in great fear of these words of the Brahmana. The kings of the Lunar dynasty, the lords of people's happiness and misery, offered him a thousand kine and six hundred bovine bulls. Still with such a gift O Shalya, O king Madra, the Brahmana was not graced.

44. I then offered him seven hundred elephants of huge tusks and many hundreds of male and female slaves. And still that best of Brahmanas was not satisfied.

45. Offering him then full fourteen thousand black kine each with a white calf I could not obtain the grace of that best of Brahmanas.

46. Then I offered him a beautiful palace abounding in all objects of desire, in fact, whatever riches I had but still he refused to accept the gift.

47. He then said to me who had offered him and thus implored his forgiveness." What I have said, O Suta, will surely take place. It can never be otherwise.

48. False words will destroy creatures and the sin will come upon me. Therefore for preserving virtue I dare not speak an untruth.

49. You shall not destroy the means of Brahmana's livelihood. There is none on earth who can falsify my words. Accept my words and this will be an atonement for your sin.

50. Although chastised by you still for your friendship I have spoken out all this to you. I know you who are chastising me thus. Be silent and hear what I will speak now.

CHAPTER 43

(KARNA PARVA)-Continued

The conversation between Karna and Shalya

Sanjaya said

1. Once more, O great king, thus silencing the king of Madras, the son of Radha, the chastiser of foes, said to him.

2. As a rejoinder to what you have said to me, O Shalya, by way of examples I tell you that I am not to be frightened by you in battle with your words.

3. If all the gods with Vasava come to fight with me I will not fear them what to speak of my fear from Partha and Kesava.

4. I am not to be frightened by mere words. O Shalya, he, whom you will be able to frighten in battle, is some other person.

5. You have addressed many unpleasant words to me. Therein lies the strength of a mean person, O you of wicked soul; you can speak of my merits and so you say many unpleasant words.

6. Karna is not born for fear in battle, O Madraka. I am rather born to display my valour and achieve glory for my own self.

7. Out of friendship for you, out of my affection and on account of your being an ally—for these three reasons, you still live, O Shalya.

8. A great work is now to be done for the king Dhritarashtra. This work depends on me, O Shalya and therefore you live for a moment.

9. I made this agreement with you formerly that I would forgive you for all your unpleasant words. This agreement I will observe and for this you still live. Without a thousand Shalyas I will vanquish my enemies. The injurer of a friend is sinful. It is for this you live for the present.

CHAPTER 44

(KARNA PARVA)—Continued

The conversation between Karna and Shalya

Shalya said

1. These are but your ravings, O Karna that you give vent to with regard to your enemies. But I can without a thousand Karnas defeat my foe in battle.

Sanjaya said

2. To the king of Madras, who was speaking such harsh words Karna, of unpleasant looks, spoke words again twice as harsh.

Karna said

3. O king of Madras, listen attentively to what I heard recited in the presence of Dhritarashtra.

4. In Dhritarashtra's house the Brahmanas used to describe many pleasant regions and the lives of many ancient kings.

5. One aged and leading Brahmana among them, while recounting the ancient historian, said thus blaming the Balhikas and Madrakas.

6-7. One should always avoid the impure and impious Balhikas who live away from Himavat and Ganga, Sarasvati, Yamuna and Kurukshetra and the Sindhu with its five tributaries.

8. I remember from my youth that a slaughter ground for kine and the cellars for wine mark out the gates of the palaces of Balhika kings.

9. For some secret work I had to live with them. On account of this living I know them very well.

10. There is a town of the name of Shakala, a river by the name of Apaga and a clan of the Balhikas known as Jartikas. Their conduct is very reprehensible.

11. They drink the liquor Ganda and eat friend barley with it. They also eat beef with garlics. They also take flour with meat and boiled rice that is bought of others. They are shorn of all good practices.

12-13. Their women all drink and are nude and laugh and dance, outside the walls of the houses in cities, with garlands and unguents, singing under the influence of liquor various

obscene songs like the bray of the ass or the bleat of lambs. They freely mix and intercourse with all. Inebriate they address one another with endearing terms.

14. The fallen Balhika women, unobservant of restrictions even on sacred days, dance and exclaim "Alas! our husband, our lord is dead!"

15. One of those wicked Balhikas who lived amongst them and for some time in Kurujangala burst out with cheerless heart saying -

16. "Surely that big and fair (Balhika maiden) dressed in her blankets is thinking of me her Balhika lover, who am living in Kurujangala at the time of her going to bed.

17-18. Crossing the Sutlej, the charming Iravati and coming to my own country when shall I look at those beautiful women with thick frontal bones, with shining circles of red arsenic on their foreheads, with tinges of red, black collyrium on their eyes and their beautiful forms dressed in blankets and skins and themselves uttering shrill cries?

19. When shall I be happy in the company of those inebriate women amid the sound of drums and kettle-drums and conches sweet as the brays of asses and cries of camels and mules?

20. When shall I be in the midst of those women who live on cakes of flour and meat and balls of barley and skimmed milk in the forest having pleasant paths of Shami, Pilu and Karira?

21. When shall I, surrounded by my countrymen, muster strong on the high roads, fall upon the passers by, carry away their robes and attires and beat them repeatedly?

22. What man is there who will live willingly even for a moment in the midst of Bahikas who are so fallen, wicked and of fraudulent conduct?

23. Thus did the Brahmanas describe the vile Balhikas, a sixty of whose merit and demerit, you possess, O Shalya.

24. Having said this the pious Brahmana said some thing about the wicked Bahikas. Hear what I say.

25. In the large and populous city of Shakala a Rakshasa woman used to sing on every fourteenth day of the dark half of the month in accompaniment with a drum.

26-29. When shall I next sing the songs of the Bahikas in this town of Shakala having fed me full with beef and drunk the Gada liquor. Decked with ornaments when shall I with these huge women and maidens feed upon a large number of sheep, a quantity of pork and beef and the meat of fowls, asses and camels. In vain do they live who do not eat the sheep.

31. Thus O Shalya, the young and old inhabitants of Sakala, sing and cry under the influence of liquor. How can there be virtue among such people?

32. You should know this. I will now recount to you again what another Brahmana said to us in the Kuru court.

33. There where the forests of Pilus stand and the five rivers Shatadru, Vipasha, Iravati, Chandrabhaga and Vitasta and which have the Sindhu for their sixty flow there in those region is situated the Province called the Arattas distant from Himavat. The Province is shorn of virtue and religion. No one should go there.

34. The celestials, the ancestral manes and the Brahmanas never accept gifts from fallen persons, from those that are begotten by Sudras upon women of other castes and from Bahikas who never perform Yajnas and are greatly irreligious.

35-37. This the learned Brahmana also said in the Kuru Court. The Balhikas, who have no feelings of revulsion, take their food in deep wooden vessels, earthen plates in vessels that have been licked by dogs and those that have been stained with pounded barely and other corn. They drink the milk of sheep, camels and asses and eat curds and other preparations of those various kinds of milk.

38. There is a number of bastards among those fallen people. There is no food or no milk that they do not take. The ignorant Aratta Bahikas should always be avoided.

39. You should always know this, O Shalya. I will now speak to you what another Brahmana said in the Kuru court.

40. How can a man attain to the celestial region having drunk milk in the town called Yugandhara and lived in the place called

Achyutastala and bathed in the spot called Bhutilaya.

41. No respectable man should live even for two days where the five rivers flow just after issuing from the mountains and where live Aratta Balhikas.

42. There are two Pishachas in the river Vipasha named Bahi and Hika. The Bahikas are the offspring of those two Pishchas. They are not creatures created by God. Being of such a low birth how can they know the duties laid down in the scriptures?

43. The Karaskaras, the Mahishkas, the Kurandas, the Keralas, the Karkotakas, the Virakas and other people who have no religion should always be avoided by men.

44. A Rakshasa woman of huge hips, thus spoke to a Brahman, who once went to that country for bathing in a sacred water and passed a single night there.

45. This Province passes under the name of Arattas. And the people who live there are called Balhikas. The Brahmanas of the lowest order also live there from a very ancient time.

46. They are ignorant of the Vedas and void of knowledge. They do not perform Yajnas nor can help others in them. They are all fallen and many of them have been begotten by Sudras upon other caste girls; the gods never accept gifts from them.

47. The Prasthalas, the Madras, the Gandharvas, the Arattas, Khasas, the Vasatis, the Sindhus and the Sauviras also follow these reprehensible practices.

CHAPTER 45

(KARNA PARVA)—Continued

The end of wordy war-fare between Karna and Shalya

Karna said

1. You should know all this, O Shalya, I shall again speak. Hear attentively what I say.

2. Once on a time a Brahmana came to our houses as a guest. he was highly pleased with our conduct and said to us—

3. I lived for a long time alone on a summit of the Himalaya mountain, since then I have seen various countries following various religions.

4. But I have never seen a country where all the people are irreligious. All the races I have met with recognise as religion what has been declared by persons conversant with the Vedas.

5. Wandering through various countries following diverse religions, I came at last O king, among the Vahikas. There I heard,

6. That one at first becomes a Brahmana and then becomes a Kshatriya, A Vahika after that will become a Vaishya, then a Sudra and then a barber.

7. Having become a barber he will again become a Brahmana. Attaining again to the position of a Brahmana he will again become a slave.

8. One member of a family becomes a Brahmana, All others falling off from virtue act as they please. The Govharas, the Madrakas and the little-witted Vahikas are such.

9. Having wandered over the entire earth I heard of these sinful practices and irregularities amongst the Vahikas.

10. You should know this, O Shalya; I will speak to you again these words blaming the Vahikas which another person said to me.

11. In the days of yore a chaste woman of the country of Aratta was abducted by robbers; they violated her, on which she imprecated a cures on them saying-

12. As you have sinfully ravished a girl who has no husband all the women of your families will become unchaste.

13. You villains, you will never escape the consequences of this great iniquity. It is for this O Shalya, that the sisters sons of the Arattas become their heirs and not their own sons,

14-15. Kauravas with the Panchalas, the Shalyas, the Matsyas, the Naimishas, the Koshalas, the Kashapauncras, the Kalingas, the Maghadas and the Chedis, who are all blessed, are conversant with the eternal religion. Even the wicked of every country know what religion is; the Balhikas are however divested of piety.

16. The Matsyas, the Kurus, the Panchalas, the Naimishas and all other respectable races know the eternal truths of religion. This cannot be said of the Madrakas and the wily people that live in the land of the five rivers.

17. Knowing all these, O Shalya, O king, you should hold your tongue like one of base words in all matters connected with religion and virtue. You are the guardian and the king of this race and therefore partake of the tenth part of their virtue and sin.

18. Or perhaps you pertake of the sixth portion of their sins only for you never protect them. A king who protects his people is only entitled to the sixth portion of their virtue. You are not a sharer of their virtue.

19. In the days of yore when the eternal religion was held in reverence in all countries, the grand-father, marking the conduct of those living in the land of five rivers, denounced them.

20. When even in the golden age the Brahman had consumed those fallen men of evil deeds who were begotten by Sudra on others' wives who can put them to shame?

21. Thus did the grand-father condemn the practices of the land of five rivers. When all the people observed the duties of their respective orders he had to find fault with those people.

22. You should know all this, O Shalya, I will speak again to you. A Rakshasa by the name of Kamalashapada, while bathing in a tank said.

23. Begging is a Kshatriya's dirt, the non-observance of vows is that of Brahmana. The Vahikas are the dirt of the earth and the Madra women are the dirt of the whole female sex.

24. While going down the stream a king rescued the Rakshasa. Asked by the former the latter gave this answer. I will recite it to you, listen.

25. The Mlechas are the dirt of the humanity, the oil-men are the dirt of Mlechas; eunuchs are the dirt of oilmen. And they who appoint Kshatriyas as priests in their yagnas are the dirt of eunuchs.

26. The sin of those persons who appoint Kshatriyas as their priests as well as that of the Madrakas will visit you if you do not abandon me.

27. This was declared by the Rakshasa as the Mantra that should be used as a remedy for curing a person possessed by a Rakshasa or one killed by poison.

28. The Panchalas observe the duties laid down in the Vedas; the Kauravas observe truth; the Matsyas Surasena perform Yajnas; the people of the east follow the conduct of the Sudras. Those of the south are fallen; the Bahikas are thieves, the Saurashtras are bastards.

29. They are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, absence from house during night for bad purposes, the using of other people's ornaments. What sin is there that they cannot commit? Fie on Arathas and the people of the land of the five rivers.

30. The Panchalas, the Kauravas, the Naimishas, the Matsyas all these are conversant with religion. Even the old people of the North, the Angas and Magadhas follow the practice of the pious.

31. Many gods, led by Agni, reside in the East. The ancestral manes live in the South presided over by Yama the just.

32. The West is ruled over by the powerful Varuna, who is superior to all the gods there. The North is guarded by the Divine along with the Brahmanas.

33. The Rakshasas and Pichashas protect Himavat, the best of mountains. The Guhykas protect, O great king, the mount Gandhamadana. Forsooth does Vishnu otherwise called Janardana protect all creatures.

34. The Magadhas are conversant with hints, the Koshalas can understand what they see. The Kurus and Panchalas can understand half-expressed words. The Shalyas cannot understand till the whole thing is expressed.

35. The mountaineers like Sivis are very dull. The Yavanas are omniscient, O king and the Suras and particularly so.

36. The Mlechhas are steeped in their own fanciful creations—other inferior people cannot understand any thing. Bahikas never accept good counsels and Madrakas are none amongst them. You are such, O Shalya, you should not give me any reply.

37. Madras are called the dirt of all nations on earth so the Madra woman is called the dirt of the entire female sex.

38. There is none more wretched than he whose duty consists in drinking wine, violating the bed of his preceptor, destroying the embryo by miscarriage and robbing other people of their riches. Oh fie on the Arthas and the people of the land of five rivers.

39. Knowing this, be silent. do not try to contradict me. Do not make me kill Keshava and Arjuna after having killed you first.

Shalya said

40. To forsake the distressed and sell children with wives are the practices of Angas whose king you are, O Karna.

41. Remembering your faults that were recited by Bhishma before the assembled car-warriors and mighty car-warriors drive away your anger and be not angry.

42. In every country, O Karna, there are Brahmanas, the Kshatriyas, the Vaishyas, the Sudras and the chaste women observant of good vows.

43. In every country there are kings observant of their own religions and engaged in repressing the wicked. And in every country there are virtuous men.

44. There is in every country and every moment men who are experts in speaking of the faults of others. There is none who knows his own faults and knowing them becomes ashamed.

45. In every country there are kings observant of their own religions and engaged in repressing the wicked. And in every country there are virtuous men.

46. There is no country, O Karna, where every one is sinful. There are men in many countries who excel even the gods by their good conduct.

Sanjaya said

47. Thereupon the king Duryodhana stopped Karna Shalya, addressing the son of Radha as a friend and requesting Shalya with joined hands.

48. Karna was pacified, O sire and did not speak anything more. Shalya, then advanced against his enemies. Thereupon smilingly Karna once more excited Shalya saying - "go on."

CHAPTER 46

(KARNA PARVA)–Continued

The beginning of battle

Sanjaya said

1. Thereupon beholding that unrivalled arrangement of the army of Partha protected by Dhristadyumna who was capable of resisting all hostile armies Karna.

2. Proceeded sending up leonine shouts and making his chariot produce a loud rattle. He made the earth tremble with the loud din of musical instruments.

3. That chastiser of foes, irrepressible in battle, seemed to tremble in anger. Then arranging his own army in counter array, that hero of great energy, O best of Bharatas.

4. Made a great havoc of the Pandava army like Indra killing the Asura army. Then wounding Yudhishtira with many arrows he placed the son of Pandu to his right.

Dhritarashtra said

5-6. How did, O Sanjaya, the son of Radha arrange his army against the Pandavas led by Dhristadyumna and protected by Bhimasena—all those great bowmen invincible even to the very gods. Who stood, O Sanjaya, at the one wing and at the other of my army?

7. Dividing themselves duly how were they stationed? How did also the sons of Pandu arrange their army against mine?

8. And how did that great and dreadful battle began? Where was Vibatsu when Karna proceeded against Yudhishtira?

9. Who could successfully assail Yudhishtira before Arjuna? Who else except the son of Radha, who wishes to keep his life, would fight with Arjuna who had defeated single-handed formerly all creatures at Khandava?

Sanjaya said

10. Hear now of the arrangement of the army and how Arjuna came and how the battle was fought by both sides encircling their respective kings.

11. O king, Saradvata's son Kripa, the highly active Magadhas and Kritavarma of the Satvata race stood at the right wing.

12-13. Standing at the right of these and accompanied by many dauntless Gandhara horse-men armed with bright lances and many invincible mountaineers numerous as the swarms of locusts and grim-visaged as the Pishachas, Shakuni and the powerful car-warrior Uluka protected the Kuru army.

14. Thirty-four thousand cars of the Samsaptakas never to come back from the battle-field mad after fight, encircling your son and desirous of killing Krishna and Arjuna, protected the left side.

15-16. The Kambojas, the Sakas, the Yavanas, with their cars, horses and infantry stood on this left challenging Arjuna and the powerful Kesava.

17. In the centre, stood Karna at the head of the army, clad in armour and a beautiful coat of mail and adorned with bracelets and garlands, for protecting it.

18-19. Endued with the effulgence of the moon and fire, beautiful to look at and with twany eyes, protected by his greatly angry sons, that hero, the foremost of the wielders of weapons, shone at the head of his army drawing his bow.

20. The mighty-armed Dushasana, encircled by his soldiers, stood at the back of the army on a huge elephant and proceeded therefrom.

21-22. Protected by the highly energetic Madrakas and Kekayas the king shone there like the performer of hundred sacrifices surrounded by the celestials. Then followed him, O emperor, the king Duryodhana himself protected by his own brothers, clad in beautiful mails and riding on beautiful horses.

23. Ashvatthama and other leading car-warriors and many infuriate elephants shedding temporal juice, resembling a mass of clouds and driven by brave Mlechchas followed that car force.

24. With Vaijayanti flags, shining weapons and riders they appeared like hills filled with trees.

25. The rear of that elephant army was protected by thousands of horses with swords and Patticas never to return back from battle.

26. Brilliantly adorned with cavalry, car-warriors and elephants that best of armies looked exceedingly picturesque like that of that of the gods or of the demons.

27. That army arranged after the plan of Vrihaspati by its expert commander appeared to dance and strike terror into the hearts of the enemies.

28. Like the continual clouds of the rainy season, the infantry, cavalry, car-warriors and elephants, desirous of battle, began to issue from all the wings.

29. Beholding Karna at the head of the army Yudhishthira addressed the following words to Dhananjaya, that slayer of foes, the one heroes in the battle.

30. Behold, O Arjuna, the great army arranged by Karna. The enemy's army shines with all its wings.

31. In the face of such a huge army you should take such precautions as we may not be defeated.

32. Thus accosted by the king, Arjuna replied with joined hands "Every thing will be done as you say. Nothing will be otherwise."

33. I will bring about the destruction of the enemy, O Bharata. By killing the head of this army, I will encompass their destruction.

Yudhishthira said

34-35. Having this in view you yourself proceed against the son of Radha; let Bhimasena proceed against Suyodhana; Nakula against Vrihsena, Sahadeva against the son of Subala, Satanika against Dushasana the best of Sinis; Shalyaki against the son of Hridika and Pandya against the son of Drona. I myself will fight with Kripa.

36. Let the sons of Draupadi, with Shikhandin proceed against the remaining sons of Dhritarashtra. Let the other heroes proceed against the rest of our enemies.

Sanjaya said

37. Thus addressed by the pious Yudhishthira, Dhananjaya said - 'so be it' and ordered his army. He then himself proceeded to the head.

38. Keshava and Arjuna proceeded to battle on that prime car, for which the leader of the universe Agni who derives his effulgence from Brahman became the horses and

39. Sri Krishna and Arjuna were marching forward to enemies for attack on an ancient chariot used by Brahma, Rudra, Indra and Varuna respectively for riding during ancient period.

40. Beholding that wonderful car advance Shalya once more addressed the following words to that highly energetic warrior the son of Adhiratha.

41-42. There comes the car drawn by white horses and having Krishna as its driver, the car which even all the soldiers cannot resist as the fruit follows the work. There comes the son of Kunti slaying all his foes along the way, he of whom you were inquiring.

43. Undoubtedly they are the great Vasudeva and Arjuna as a tremendous uproar deep as the muttering of clouds is being heard.

44. A cloud of dust is overspreading the welkin like a canopy. The whole earth, O Arjuna, is shaking cut deep by the wheels of Arjuna's cars.

45. Violent winds are raging on both the sides of the army. The carnivorous animals are yelling aloud and the animals are emitting dreadful cries.

46. Behold, O Arjuna, the dreadful and evil Ketu of vapoury form, capable of making hairs erect. It has appeared covering the sun.

47. Behold various sorts of animals in large numbers and many powerful wolves and tigers are looking at the sun.

48. Behold those terrible Kankas and vultures in thousands sitting with faces towards one another as if holding a conversation.

49. O Karna, the coloured chowries attached to your huge car are waving roughly and your pennon is also trembling.

50. See, your beautiful and large horses endued with great speed resembling the beautiful Garuda in the sky, are also trembling.

51. It is evident from these evil omens O Karna, that hundreds and thousands of kings, deprived of their lives, will sleep the eternal sleep in the field of battles.

52. There is being heard the hair-stirring and loud sound of the conch. The sound of drums and cymbals, O son of Radha, is being also heard on all sides.

53. The whizz of the various sorts of shafts and the noise of chariots, horses and men is also being heard. Listen, O Karna, to the twang of the bows of the various warriors.

54. Many flags of diverse colours and embroidered with gold, made by skillful artisans and shining on Arjuna's car shaken by the wind.

55. See, O Karna, also the banners of Arjuna, adorned with rows of bells and golden moons and stars, like lightning on the clouds.

56. Those banners, producing a sound, are being shaken by the wind; the high-souled Panchalas with their cars decked with flags look like the gods on their cars.

57. Behold the heroic Vibhatsu, the son of Kunti, invincible in battle and having a flag with the emblem of a monkey, is coming forward to assail his enemies.

58. On the top of Partha's banner a dreadful monkey is being seen capable of increasing the anger of the enemies.

59. These are the discus, club, Sranga bow and the conch of the intelligent Krishna. The Kaustava jewel appears beautiful (on the breast of) Krishna.

60. The highly energetic Vasudeva with club and Sranga bow in his hands is driving the yellow horses endued with speed of the wind.

61. This is the twang of the bow Gandiva drawn by Savyasachin. These sharpened arrows discharged off his hands will kill the enemies.

62. The earth is strewn with the heads of the kings who never come back from the battle-field, having expansive coppery eyes and faces like the full moon.

63. There are falling, the arms, resembling the spiked maces, with weapons and smeared with scents, of warriors taking delight in fight and contending with uplifted weapons.

64. Horses with eyes, tongues and entrails drawn out, with their riders and falling, fallen and lie dead on earth.

65. Wounded, mangled and pierced by Partha, lifeless elephants, huge as mountain tops, are falling down like hills.

66. The cars, resembling the cities of the Gandharvas, with the kings slain are falling down like the celestial cars, on the wane of the piety of the inhabitants of heaven.

67. Behold, the army has been greatly assailed by Kiritin as various animals are by a lion.

68. Coming forward the heroic Pandavas are killing the kings, a good many elephants, horses, car-warriors and foot soldiers of your army engaged in battle.

69. Partha is not visible like the sun covered with clouds. The top of his car is being seen and the twang of his bow is being heard.

70. You will see him today, O Karna, about whom you are inquiring—that hero, with white horses and Krishna as his driver engaged in killing the enemies in battle.

71. You will see today, O Karna, stationed on the same car in battle those two foremost of men with coppery eyes—the subduers of enemies—Krishna and Arjuna.

72. O son of Radha, you will be our king if you can slay him today who has Krishna for his driver and Gandiva for his bow.

73. Challenged by Samsaptakas Partha proceeds against them; the powerful warrior is making a great havoc of his enemies in battle.

74. Thereupon Karna in anger said to the king of Madras who had spoken thus. "See Partha is being assailed on all sides by the Samsaptakas.

75. Like the sun covered by cloud Partha is no longer visible. Plunged into the deep of warriors O Shalya, Partha is sure to die."

Shalya said

76. Who is there who can slay the god of water with water and fire with fuel? Who is there who can get hold of the wind or drink off the ocean?

77. Methinks, to assail Partha is just like this. Even the very gods and demons united together with Indra at their head cannot discomfit Arjuna in battle.

78. Better satisfy yourself and make your mind comfortable by saying this. Partha is not to be conquered in battle. Better fulfill some other object you may have in view.

79. He who will lift up the earth on his two arms, or consume all creatures with his wrath of hurl down the gods from heaven, may defeat Arjuna in battle.

80. Behold Bhima, the other heroic son of Kunti who is never worn out with fatigue, shining in his native lustre, mighty armed and is like the second Meru.

81. With his anger always burning, bent on wrecking revenge the highly energetic Bhima stands there with a view to acquire victory, remembering all his wrongs.

82. There stands the impartial king Yudhishtira, the foremost of the pious and the conqueror of enemies' cities. The enemies can never resist him in battle.

83. There stand the twins Nakula and Sahadeva, the two Asvinis, the two foremost of men, invincible in battle.

84. There stand the five Vrishni heroes like five mountains desirous of lighting all equal to Arjuna in battle.

85. There stand the proud, beautiful heroic and highly energetic sons of Draupadi headed by Dhristadyumna.

86. There advances against us Satyaki, the foremost of the Satvatas, irresistible like Indra, with view to fight like Death himself in anger.

87. While these two best of men were thus speaking to each other the two armies encountered in battle like the streams of Ganga and Yamuna.

CHAPTER 47

(KARNA PARVA)—Continued

Battle between Kauravas and Pandavas

Dhritarashtra said

1. While armies thus encountered each other, did Partha, O Sanjaya, assail the Samsaptakas and Karna the Pandavas.

2. Skilled in narration as you are, recount at length the incidents of the battle to me. I am

never satiated with listening to the accounts of the prowess of heroes.

Sanjaya said

3. Disregarding the huge hostile array arranged in that way Arjuna rayed his force in proper form on account of the evil policy of your son.

4. The huge army of the Pandavas, abounding in infantry, cavalry, elephants and cars and led by Dhristadyumna, looked magnificent.

5. With his horses white as the pigeons and endued with the effulgence of the sun or the moon the son of Prishata, with bow in hand, shone like Death himself in body.

6. The sons of Draupadi desirous of fighting stood by the side of the son of Prishata. They had celestial coats of mail and weapons and were powerful like tigers. They followed him like stars following the moon.

7. Beholding he Samsaptakas in battle array, Arjuna, worked up with anger, rushed against them, drawing his Gandiva bow.

8. With a view to kill Arjuna the Samsaptakas bent upon acquiring victory, advanced against him, making death their end.

9. Those brave warriors with men, horses, infuriate elephants and cars began quickly to assail Arjuna.

10. Furious was their encounter with Kiritin. It resembled that between Arjuna and Nivata Kavachas, as we have heard.

11-12. Thousands and thousands of cars, horses, flags, elephants, foot-soldiers engaged in fighting, arrows, bows, swords, discus, battle axes, uplifted arms holding weapons and heads of enemies were cut by Partha.

13. Considering his car drowned into that whirlpool of warriors resembling the bed of the nether region the Samsaptakas sent up loud warcries.

14. Slaying all his enemies in front Partha killed those that stood at a distance, then those that were on his right and back like Rudra himself killing in anger the entire animate creation.

15. And exceedingly dreadful was the encounter of your army with the Panchalas, Chedis and Srinjayas.

16-18. Kripa, Kritavarma, Shakuni, the son of Subala, with cheerful soldiers, all greatly worked up with anger and capable of striking the car-warriors fought with Kosalas, the Kachis, Matsyas, Karushas, Kekayas and Surasenas all of whom were highly terrible in battle.

19. That great battle, destructive of life, body and sins, brought on fame, virtue and heaven for all the Kshatriya, Vaishyas and Sudra heroes that engaged in it.

20. O best of Bharatas, meanwhile, the king Duryodhana, with all his brothers and Kuru heroes and many powerful Madraka car-warriors, protected Karna while he fought with the Pandavas, the Panchalas, the Chedis and Satyaki.

21. Destroying that huge army with his sharpened arrows and assailing many leading car-warriors Karna afflicted Yudhishthira.

22. Sundering the armour, weapons and bodies of thousands of his enemies, killing them by thousands and sending them to heaven to earn fame Karna gave great delight to his friends.

23. Thus, O father, the battle, putting the Kurus and Srinjayas resembled that between the gods and demons in the days of yore.

CHAPTER 48

(KARNA PARVA)—Continued

The fight between Karna and Yudhishthira

Dhritarashtra said

1. Tell me, O Sanjaya, how Karna, having caused a great carnage and entered into the midst of the Pandavas assailed the king Yudhishthira.

2. What leading warriors amongst the Pandavas resisted Karna? Whom did Karna crush before he could assail Yudhishthira?

Sanjaya said

3. Seeing the followers of the Pandavas led by Dhristadyumna stationed for battle, Karna, the subduer of foes, rushed furiously against the Panchalas.

4. The Panchalas, desirous of victory, advanced against that high-souled one who came quickly as the swans go to the ocean.

5. Then there arose from both the armies the sound of a thousand conches capable striking terror into hearts as well as that of bugles.

6. Then there arose the dreadful sound of warriors other musical instruments, the noise of the elephants, horses and cars and leonine shouts of the heroes.

7. The entire earth with her mountains, trees and oceans, the sky enshrouded with clouds driven by the wind and the whole firmament with the sun and the moon, seemed to tremble.

8. So dreadful appeared the noise to all creatures and they became all agitated. The weak amongst them fell dead.

9. Then worked with great anger and invoking speedily his weapons Karna began to assail the Pandava host like Indra grinding the army of the demons.

10. Entering into the midst of the Pandava army and discharging his arrows furnished with beautiful wings of that best of car-warriors (Karna) killed seventy-seven five Prabhadrakas.

11. Karna, the best chariot warrior shot twenty five arrows having decent wings and beheaded twenty five Panchalas.

12. With many gold feathered Narachas capable of piercing others bodies the hence killed hundred and thousands of the Chedis.

13. While he was performing those superhuman feats in battle a large number of Panchala cars surrounded him quickly on all sides, O king.

14. O Bharata, then setting five dreadful arrows Karna, the son of Vikartana, killed five Panchalas.

15. He killed in battle the Panchalas—Bhanudeva, Chitrasena, Senabindu, Tapana and Shurasena.

16. The heroic Panchalas being thus killed with arrows there arose lamentations Alas! and Oh of the Panchalas in that great battle.

17. Then ten car-warriors amongst Panchalas surrounded Karna whom all he quickly killed with arrows.

18. Then the two protectors of Karna's car-wheels, his two invincible sons, Sushena and Satyasena began to fight reckless of their lives.

19. The powerful car-warrior Vrishasena, the eldest son of Karna, himself protected his father's rear.

20-21. Thereupon, Dhristadyumna, Satyaki, the five sons of Draupadi, Vrikodara, Janmejaya, Shikhandin and many leading warriors among Probhadrakas and many amongst the Chedis, the Kekayas and the Panchalas, the twins, the Matsyas, all clad in mail rushed upon Karna to kill him.

22. Showering upon him various kinds of weapons and arrows they began to assail him like the clouds striking the mountain breast during the rainy season.

23. To rescue their father, the sons of Karna all of whom were sinless and many heroes of your army resisted them.

24. Cutting off with a broad headed bow, that of Bhimasena, Sushena pierced him on the breast with seven Narachas and made a loud war-cry.

25. Thereupon taking up another strong bow and setting it right in haste the highly powerful Vrikodara cut-off Sushena's bow.

26. Worked up with anger and as if dancing on his car he quickly bored through Sushena with ten arrows and pierced Karna himself with seventy sharp arrows within the twinkling of an eye.

27. Then with ten other arrows Bhima struck down Bhanusena, another son of Karna, with horses, drivers, arms and flags before the eyes of his friends.

28. Sundered by a razor-headed shaft the beautiful head of the youth with a moon-like countenance appeared like a lotus plucked from its stalk.

29. Having killed Karna's son Bhima began to assail your army once more; sundering the bows of Kripa and Hridika's son he began to assail those two heroes.

30. Striking Dushasana with ten iron arrows and Shakuni with six he deprived both Uluka and Patatri of their cars.

31. Then saying to Sushena "you are killed" Bhima took up another arrow. Karna cut it off and pierced Bhima himself with three arrows.

32. Bhimasena shot at Sushena another sharp edge and decent knot arrow but Karna cut-off the same in pieces too.

33. With a view to save his son and kill the ruthless Bhima Karna struck the former with seventy-three dreadful arrows.

34. Then taking up an excellent bow capable of bearing a great strain Sushena struck Nakula on the arms and the chest with five arrows.

35. Striking his antagonist with twenty strong arrows capable of bearing a strain Nakula too sent up a loud war-cry and struck terror unto Karna.

36. Then striking Nakula with ten arrows, the powerful car-warrior Sushena, quickly cut-off his bow with a razor headed arrows.

37. Then Nakula, beside himself with anger, took up another bow and withstood Sushena with nine arrows.

38-39. Then, O king, covering all the quarters with arrows that subduer of hostile heroes killed Sushena's driver, striking Sushena himself with three arrows and then sundered into pieces his highly strong bow with three Bhallas.

40. Then beside himself with anger Sushena took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven.

41. Then there took place a dreadful encounter between those heroes striking one another like that between the gods and demons.

42. Having killed Vrishasena's driver with three arrows Satyaki sundered his bow with a Bhalla and killed his horses with seven arrows. Then crushing down his standard with another arrow he struck Vrishasena himself on the breast with three arrows.

43-44. Deprived of his driver, horses, chariot and flags by Yuyudhana, thus struck Vrishasena became senseless on his car but stood up again within the twinkling of an eye. Vrishasena, armed with sword and shield, then rushed against him with a view to kill him.

45. As his antagonist advanced against him Satyaki struck at his sword and shield ten arrows with heads like a boar's ear.

46. Seeing Vrishasena deprived of his car and weapons Dushasana placing him on his own car then speedily put him on another.

47-50. Then riding on another car the powerful car-warrior Vrishasena pierced the five

sons of Draupadi with seventy-three and Yuyudhana with five, Bhimasena with sixty four, Sahadeva with five, Nakula with thirty, Shatanika with seven, Shikhandin with ten and king Yudhishtira with a hundred arrows. O monarch, the great Bowman, the son of Karna continually assailed with arrows those and many leading heroes all having victory in view. The invincible Vrishasena protected the rear of Karna in battle.

51. having deprived Dushasana of his driver, horses and car, with ninety nine iron arrows the grandson of Sini struck him then on his forehead with nine arrows.

52. Then riding on another car properly equipped once more he began to fight with the, Pandavas from within the division of Karna.

53-54. Then Dhristadyumna pierced Karna with ten arrows, the sons of Draupadi pierced him with seventy three arrows and Satyaki with seven. Bhimasena pierced him with sixty four arrows and Sahadeva with seven. Nakula pierced him with thirty arrows and Shatanika with seven. The heroic Shikhandin pierced him with ten and king Yudhishtira with a hundred.

55. Worked up with the desire of victory those and other foremost of men began to assail that great men, Suta's son, in that terrible battle.

56. Moving about in his car the heroic son of the charioteer, the subduer of foes, pierced each of them with ten arrows.

57. There, O monarch, we witnessed the wonderful strength in the handling of weapons and the light-handedness of the high-souled Karna.

58. People could not mark when he took up his arrows, when he aimed them and when he discharged them. They only saw his enemies slain by his anger.

59. The sky, the earth and the firmament were filled with his sharpened arrows. The firmament looked brilliant as if covered with clouds smitten with the rays of the sun.

60. The highly powerful son of Radha, with bow in his hand, as if dancing, pierced each of his antagonists with thrice as many shafts as each of them had struck him with.

61. Once more striking each of them and his horses, drivers, car and flag with ten arrows he sent up a loud war-cry. His antagonist then gave him a way.

62. Having crushed those powerful bowmen with showers of arrows, the son of Radha, the subduer of foes, entered unopposed into the thick of the army led by the Pandava king.

63. Having broken down thirty chariots of the Chedis who never return from the battle-field the son of Radha pierced Yudhishtira with many sharp arrows.

64. With a view to rescue the king from the son of Radha many Pandava warriors, with Shikhandin and Satyaki surrounded him.

65. So did the powerful and brave bowmen of your army firmly guard the irresistible Karna in that battle.

66. O king, then there arose the sound of various musical instruments and the leonine roars of brave heroes rent the sky.

67. The Kurus and Pandavas once more undauntedly met with each other, the former led by Karna and the latter by Yudhishtira.

CHAPTER 49

(KARNA PARVA)—Continued

The combat fight

Sanjaya said

1. Riving through that army Karna encountered the pious king surrounded by thousands of cars, elephants, horses and foot-soldiers.

2. Sundering with hundreds of dreadful shafts the thousands of arms discharged at him by his enemies Karna fearlessly went through the army.

3. The charioteer's son sundered the heads, the arms and the things of his enemies who, deprived of life, fell down on earth. Others, finding their division dispersed, took to their heels.

4. The Dravida, the Andhaka and the Nishada infantry, excited by Satyaki once more rushed upon Karna with a view to kill him in that battle.

5. Shorn of their arms and head-dresses and killed by Karna with his arrows they fell down

all at once on earth like a forest of Sala trees cut down.

6. Deprived of life and filling the heaven and earth with their fame, hundreds, thousands and ten thousands of warriors fell down with their bodies on earth.

7. The Pandus and Panchalas obstructed Karna, the son of Vikartana who proceeded in anger to battle like the destroyer himself even as people seek to obstruct a disease with incantations and drugs.

8. Grinding all those combatants Karna once more rushed upon Yudhishtira like an irresistible disease unchecked by incantations, drugs and rites.

9. Then obstructed by Pandus, Panchalas and Kekayas who were all desirous of rescuing the king he could not overcome them as Death cannot those conversant with Brahman.

10. Thereupon beholding Karna, the slayer of hostile heroes, obstructed at a distance, Yudhishtira, with eyes reddened with anger, said -

11. O Karna, O son of a charioteer, O you of vain seeing, hear my words, You always challenge in fight Phalguna of quick speed. Abiding by the counsel of the son of Dhritarashtra you always obstruct us.

12-13. You bring all your strength, energy and hatred to bear upon the Pandus. Do you display today all your great manliness. I will today give battle and destroy your desire for fight.

14. Having said this to Karna, the monarch, the son of Pandu, pierced him with ten arrows, made of iron and furnished with golden wings.

15. Then that Suta's son, the subduer of foes and a great Bowman, pierced him in return as if smiling, O Bharata, with ten arrows furnished with heads like the calf's tooth.

16. Thus placed by Suta's son in contempt the mighty-armed heroes was worked up with anger like fire with oblation.

17. The body of Yudhishtira surrounded by the flames of anger looked as if it was second Samvartaka fire intended to burn the whole

universe, in course of the great devastation (Pralaya).

18. Then stretching his huge bow made of gold he set sharp arrows capable of breaking down the mountains.

19. With a view to kill the Suta's son he drew his bow to its fullest stretch and discharged that fatal shaft as the rod of the destroyer himself.

20. Discharged with great velocity and making a sound like that of a thunder bolt the arrow suddenly pierced the great car-warrior Karna on his left side.

21. Greatly assailed by the violence of that spike the powerful Karna, with weaked limbs, swooned away on his car his bow dropping from his hand.

22. He fell down unconscious in front of Shalya as if he was dead. King Yudhishthira did not attack again on Karna by keeping in mind the interest of Arjuna.

23. Seeing Karna in that state the huge army of Dhritarashtra's son exclaimed Oh! and alas! and the faces of all the warriors became pale.

24. O monarch, witnessing the power of their king the Pandava army sent up leonine roars and cries of joy.

25. Regaining his sense in no time the dreadful son of Radha made up his mind to kill Yudhishthira.

26. Drawing his dreadful bow made of gold, Vijaya, the valiant son of Suta, began to resist Pandu's son with his sharp arrows.

27. Then with two razor he killed in that battle Chandradeva and Dandadharma, the two Panchalas princes who guarded the wheels of the high-souled (Pandu king).

28. Each of those heroes stood by Yudhishthira shining like the constellation Punarvasu by the side of the moon.

29. Yudhishthira again struck Karna with thirty arrows. He pierced Sushena and Satyasena each with three arrows.

30. He pierced Shalya with ninty and struck Karna with seventy-three arrows. He also struck every one of Karna's body guards with three straight arrows.

31. Then laughing and shaking his bow the son of Adhiratha wounded the king's body with a Bhalla, then pierce him with sixty arrows and then sent up a loud war-cry.

32. Then to rescue the king many leading Pandava warriors fell upon Karna in great anger and began to assail him with their arrows.

33-34. Satyaki, Chekitana, Yuyutshu, Shikhandin, the sons of Draupadi, the Prabhadrakas, the twins, Bhimasena, Shishupala, the Karushas, the Matsys, the Kaikeyas the Kashis and the Kosalas, all those valiant and highly active warriors assailed Vasushena.

36-37. The Panchala prince Janamejaya then struck Karna with many arrows. Encircling Karna with a view to kill him they all rushed upon him with various arrows, such as boar-eared, Narachas, Nalika, Nishat, calf-toothed, Vipatha, razor shaped, with diverse other weapons chariots horses, elephants.

38. Thus assailed on all sides by the leading Pandava warriors Karna invoked the assistance of the Brahma weapon and filled all the quarters with his arrows.

39. Like burning fire having arrows for its scorching flame Karna fought on consuming that forest of Pandava troops.

40. Aiming some powerful weapons and laughing the noble Karna, the great Bowman, sundered the bow of that best of men, Yudhishthira.

41. Thereupon aiming ninety straight arrows within the twinkling of an eye Karna cut-off, with those sharp arrows, the armour of his antagonist.

42. Made of gold and set with jewels that armour looked beautiful as if it fell down like the cloud driven by the wind and smitten by the rays of the sun.

43-44. The armour, adorned with jewels fallen off the body of that foremost of men, appeared like the sky in the night bespangled with stars. Having his armour sundered with those arrows the son of Pritha covered with blood.

45. He hurled in anger at the son of Adhiratha a dart made of iron. He too cut off that (dart) shining in the sky with seven arrows;

sundered with shafts by that great Bowman it reached the earth.

46. Then striking Karna with four lances on his two arms, forehead and chest Yudhishtira again and again sent up loud shouts.

47. Then blood gushed out from Karna wounds. Then filled with anger breathing like a snake he cut-off his enemy's standard and struck Pandava with three Bhallas. He also cut-off his two quivers and car into pieces.

48. Riding on the car drawn by horses white as teeth and having black hairs which used to bear Partha the king fled away from the battle-field.

49. Unable to stand before Karna, thus did the son of Pritiha, with his charioteer Parshin slain, cheerlessly fly away.

50-52. It seemed at the time when Karna, the son of Radha was chasing Yudhishtira as if he is intended to catch him forcibly so as to touch him on shoulder with his fair colour hand having lucky marks as thunderbolt, umbrella, goad, fish, flag, tortoise and lotus etc. in order to attain purity. In the meantime, a memory of commitment he had made once before Kunti, chained his racing feet.

53. King Shalya in the meantime made Karna alert by saying - "O Karna! Don't touch king Yudhishtira at all nonetheless you should burn in the fire erupted due to anger within him. You touch may cause of death for you."

54-55. O king, said, smiling and censuring the son of Pandu - "In what family are you born? You are to observe the duties of a Kshatriya. Why do you leave the battle-field in haste, to save your life? Methinks, you do not know the duties of a Kshatriya."

56. O son of Kunti, Endued with Brahma force, you are better fitted for the study of the Vedas and sacrificial rites.

57. Do not, O son of Kunti, fight again. Do not approach heroes and use harsh words towards them and do not go to great battles."

58-59. This and another pains you would have to bear for inflicting harsh words upon the people like me. Hence, O son of Kunti, either go back to your home or march only in company of

Sri Krishna and Arjuna. "O king! Karna will not slaughter you in battle-field."

60. Having said this and left off the son of Pritiha the highly powerful Karna began to slay Pandava like the holder of thunder-bolt, the army of Asuras.

61-62. Then the king Yudhishtira, O king, took to his heels quickly in great shame. Seeing the king take to his heels; the Chedis, the Pandavas, the Panchalas and the powerful car-warrior Satyaki, the heroic sons of Draupadi and the twin sons of Madri followed him of eternal glory.

63. Thereupon beholding the retreat of the army of Yudhishtira the heroes pursued them in great delight.

64. Then there arose the leonine shout of the sons of Dhritarashtra accompanied by the sound of bugles, conch, mridangas and the twang of bows.

65. O king, his horses become tired so getting upon quickly the car of Srutakirti, Yudhishtira began to witness the prowess of Karna.

66. Then beholding his own army slain the pious king Yudhishtira said to his own warriors - "Kill them; why do you sit idle?"

67. Thereupon obtaining the command of the king all the mighty car-warriors of the Pandavas headed by Bhimasena rushed upon your sons.

68. O Bharata, then there arose a great tumult of the warriors, chariots, elephants, horses, infantry and weapons.

69. "Rise, strike, face the foe" uttering those words the warriors killed one another in that great battle.

70. On account of the showers of arrows discharged by them a shadow as that of clouds seemed to spread over the field abounding in the best of men killing those weaker than they.

71. Deprived of their standards, flags, umbrellas, horses, drivers, weapons, armas and other limbs, the kings, weakened, fell down on earth.

72. Resembling mountain summits, the best of elephants with their drivers slain, fell down like mountains clapped by thunderbolt.

73. With their armours and other equipments torn and shattered thousands of horses and warriors fell down.

74. There fell in battle thousands of foot soldiers with their limbs wounded by weapons and deprived by hostile combatants of their elephants, horses and cars.

75-76. The earth was covered all over with heads of heroes, dreadful in battle, with expansive coppery eyes and with faces resembling the lotus or the moon. People heard on the earth as well as in the sky noise proceeding, from the singing and music of the band of Apsaras going in celestial cars.

77. Having placed on their cars thousands of heroes slain in battle the Apsara went on.

78. Beholding that wonderful spectacle the heroes, desirous of attaining to heaven, quickly and delightedly killed one another.

79. In that battle the car-warriors fought wondrously with car-warriors, the infantry with infantry, the elephants with elephants and horses with horses.

80. When the battle, destructive of elephants, horses and men, thus raged on the field was enshrouded with dust raised by the troops; the enemies then killed enemies and friends killed friends.

81. Then there took place a skirmish destructive of life and sins—the warriors dragging one another by their locks, biting one another with their teeth, tearing one another with their nails and striking one another with their clenched fists and fighting with one another with bare arms.

82. As that battle, destructive of elephants, horses and men, raged on fiercely a river of blood flew from the bodies of men, horses and elephants. That stream carried away many bodies of men, horses and elephants that fell there.

83. In that huge army abounding in men, horses and elephants, the river, formed by the blood of men, horses and elephants, became miry with flesh and that highly terrible river, striking terror into the timid, carried away the bodies of men, horses and elephants.

84. Some, desirous of victory, crossed it. Some plunged into its depths and some rose above its surface.

85. Their limbs, weapons and robes became all besmeared with blood. O foremost of Bharatas, some bathed in it, some drank its liquid.

86. We saw the cars, horses, men, elephants, armours, ornaments, robes, coats of mail, earth, sky and heaven and all directions were all seen dyed in red colour.

87. With the smell, the touch, the taste, the exceedingly redness of the blood and its gushing sound almost of the warriors became very cheerless.

88. The Pandava heroes headed by Bhimasena and Satyaki again attacked fiercely on Kaurava's army already destroyed in its considerable fraction.

89. Beholding the irrepressible force of their attack, the army of your sons, O king, turned their back.

90-91. With armours and coats of mail, displaced, weapons and bows loosened from their hands, your army, abounding in cars, horses, elephants and men, fled away in all directions, being agitated by the enemy as a herd of elephants in the forest is afflicted by lions.

CHAPTER 50

(KARNA PARVA)—Continued

The defeat of Karna

Sanjaya said

1-2. Beholding the Pandava troops rush upon your army, O monarch, Duryodhana checked his soldiers on all sides, O best of Bharatas. Although your son O king, cried at the top of his voice still his flying troops refused to stop.

3. Then one and the other wing of the army and Shakuni, the son of Subala and the Kauravas well-armed fell upon Bhima in battle.

4. Beholding the army of Dhritarashtra, with all the kings flying Karna said to the king of Madras. "Proceed towards the car of Bhima."

5. Thus accosted by Karna, the king of Madras urged those best of horses of the color of swans to where Vrikodara was.

6. Thus urged by Shalya, the ornament of battle those horses, approaching the chariot of Bhimasena, mingled in battle.

7. Seeing Karna approach Bhima too was filled with anger and made up his mind to kill him.

8. He then said to the heroic Satyaki and Dhristadyumna, the son of Prishata - "You two protect the pious king Yudhishthira. With great difficulty he escaped a perilous situation in my presence.

9. Before my very eyes the wicked son of Radha cut-off the king's armour and robes for the gratification of Duryodhana.

10. I shall go today to the end of that misery, O son of Prishata. I shall either slay today in battle Karna or he will kill me with a dreadful encounter. I tell you the truth.

11. Today I made over the king to you as a sacred trust; do you all, shaking off lethargy, address yourselves to protect him."

12. Having said these words and made all the quarters resound with a loud and leonine shout the mighty-armed Bhima proceeded towards Adhiratha's son.

13. Beholding Bhima, who takes delight in battle, advance quickly, the king of Madras said to the charioteer's son.

Shalya said

14. Behold, O Karna, the large-armed son of Pandu, worked up with anger. Forsooth he wishes to discharge at you his anger, accumulated for a long time.

15. O Karna, this form of his, I had never seen before even on the destruction of Abhimanyu and the Rakshasa Ghatotkacha.

16. He bears such a form, burning like the fire of dissolution, as it appears that he, when angered, is capable of resisting the three worlds.

Sanjaya said

17. O king, while the son of Radha thus said to the king of Madra, Vrikodara, burning with anger, approached Karna.

18. Beholding Bhima, who take delight in battle thus approach the son of Radha, as if smiling, said to Shalya:

19. O king of Madra, what you have said to me today regarding Bhimasena is all true; there is no doubt about it.

20. This Vrikodara is heroic, brave and wrathful. He does not care for any while protecting his body and is superior to all in vital strength.

21. While living secretly in the city of Virata, he depending merely on the strength of his own arms, slew secretly, to satisfy Draupadi, Kichaka with all his relations.

22. He today stands at the head of the battle, clad in mail and is beside himself with anger. he is ready to engage in battle with the destroyer armed with uplifted mace.

23. I have cherished this desire all through my life that either I shall kill Arjuna or Arjuna will kill me. That desire of mine may be fulfilled today on account of my encounter with Bhima.

24-25. If I kill Bhima or overpower him Partha may come against me. That will be good for me. Decide without any delay with you think proper for the moment.

26-27. Hearing these words of the highly energetic son of Radha Shalya replied—"O hero, proceed against the highly powerful Bhimasena. Having over-powered him you may then obtain Phalguna.

28. Your determination, you long-cherished desire, O Karna, will be accomplished today. I tell you the truth.

29. Thus accosted Karna once more said to Shalya. "Either I will kill Arjuna in battle or he will kill me. Giving your heart to battle, proceed where Vrikodara is."

Sanjay said

30. Then, O king, Shalya quickly went on his car where that great Bowman Bhima, was engaged in belabouring your army.

31. Then there arose, O king, the sound of trumpets and drums when Karna and Bhima met.

32. Worked up with anger the powerful Bhimasena began to rout your army, whom it is so difficult to vanquish, with his sharp and polished arrows.

33. O monarch, that encounter between Bhima and Karna in battle became dreadful and the noise thereof was tremendous.

34-35. Beholding Bhima approach towards him, Karna, otherwise called Vaikartana or Vrisha, filled with anger, struck him on the chest with an arrows. Once more the highly energetic Karna covered him with a shower of arrows. Thus struck by the charioteer's son Bhima two enshrouded him with Narachas.

36. With nine sharp and bent arrows he struck Karna who again cut-off his bow in twain with winged arrows.

37. Sundering his bow he once more struck him on the chest with a highly keen arrow capable of cutting off all kinds of arms.

38. Then, O king, taking up another bow, Bhima, who knew where the vital parts are, pierced the son of the charioteer to the very vitals with sharpened arrows.

39. Then Karna struck him with twenty-five arrows like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands.

40-41. Thereupon with his limbs mangled by arrows, beside himself with anger and his eyes reddened with pride and ire the son of Pandu set on his bow a highly impetuous and excellent arrow capable of bearing a heavy strain and riving the mountains.

42. Stretching with great force his bow to his cars the Maruti (Bhima), filled with anger all desirous of slaying Karna discharged it.

43. Discharged by powerful Bhima, that arrow, making a sound like that of a thunderbolt, struck Karna in that battle like the thunderbolt itself clapping a mountain.

44. O descendant of Kuru, thus struck by Bhimasena, the Commander Suta's son sat down senseless on the terrace of his car.

45. Beholding the Suta's son insensible the king of Madras carried him away on his car from the battle-field.

46. After Karna's defeat Bhima began to belabour the huge army of Dhritarashtra like Indra routing the Danavas.

CHAPTER 51

(KARNA PARVA)—Continued

The confused fight

Dhritarashtra said

1. Highly difficult was this feat performed by Bhima, O Sanjaya, by which the mighty-armed Karna was caused to lie down on his car.

2. "There is Karna who alone will kill the Pandava along with Srinjayas." This my son Duryodhana oftentimes said to me.

3. Beholding the son of Radha vanquished by Bhimasena in battle what did my son Duryodhana do afterwards?

Sanjaya said

4. Seeing Karna's retreat in that great battle, your son, O king, said to his own brothers.

5. May good betide you! Go quickly and rescue the son of Radha who is plunged into the fathomless calamity consequent upon the fear of Bhimasena.

6. Thus commanded by the king those princes, worked up with anger and desirous of killing Bhimasena, proceeded towards him like a swarm of insects, towards a blazing fire.

7-9. They were Srutarvan, Durddhara Kratha, Vivitsu, Vikata, Soma, Nishangin, Kavachin, Pashin, Nava, Upanedaka Duspradharsha, Savahu, Vatavega, Suvarchas, Dhanurgraha, Durmada, Jalasandha, Shala and Saha. Encircled by large car-force, those highly energetic and powerful princes approached Bhimasena and surrounded him on all sides.

10-11. They discharged at him from all sides showers of arrows of various sorts. Thus assailed by them, O king, the highly powerful Bhima soon killed fifty leading car-warriors and five hundred from amongst your sons who fell upon him.

12. Worked up with anger, Bhima, O king, with a Bhalla, cut-off the head of Vivitsu, adorned with ear-rings and a crown and a face resembling the full-moon. Thus cut-off the prince fell down on earth.

13. Beholding their heroic brother slain your other sons, from all sides, rushed upon the terribly powerful Bhima.

14. With two Bhallas Bhima killed two other sons of yours in that great battle.

15. Then Vikata and Saha, looking like two celestial youths, fell down on earth like a couple of trees uprooted by a tempest.

Then in a moment Bhima dispatched Kratha to the abode of Yama with a long keen arrow. Deprived of life that prince fell down on earth.

O king, when those your heroic sons, great bowmen, were being thus killed people began to send loud cried of lamentations.

When your army was once more agitated Bhima sent Nanda and Upananda in that great battle to the abode of the Regent of death.

Beholding Bhimasena in battle behave like the Destroyer himself at the end of Yuga your sons, worked up greatly with fear, took to their heels.

Seeing those sons of yours thus slain Karna once more urged on his swan-like horses to where that son of Pandu was.

The horses, driven by the king of Madras, approached quickly the car of Bhimasena and entered into battle.

The encounter, O king, that once more took place between Karna and Bhima, was highly dreadful and fierce and accompanied by a loud noise.

Seeing, O king, those two powerful car-warriors near each other I became curious to observe the course of fight.

Then boasting of his power in battle, O king, Bhima covered Karna with Naracha in the presence of your sons.

Then Karna, a master of best weapons, worked up with anger, struck Karna with nine Bhallas purely made of iron.

Thus struck by Karna the highly powerful and mighty-armed Bhima struck his antagonist in return with seven arrows shot off his bow-string drawn to his ear.

Then sighing like a serpent of deadly venom, O king, Karna covered the son of Pandu with a thick shower of arrows.

Then covering the mighty car-warrior Karna with a shower of arrows in return before the very eyes of the Kauravas, Bhima sent up a loud war-cry.

30. Then worked up with anger Karna grasped his bow very strongly and struck Bhima with ten Kanka-feathered arrows whetted on stone. With another sharp Bhalla he cut-off Bhima's bow.

Then taking up a dreadful Parigha adorned with gold resembling the rod of death the mighty-armed Bhima, with a view to kill Karna, hurled it at him making a great roar.

Then the serpentine arrow Karna sundered into pieces Parigha that was about to fall making a sound like that of a thunderbolt.

Then taking up a bow with grim grasp Bhima, the grinder of enemies, covered Karna with arrows.

Then there took place a dreadful encounter between Karna and Bhima desirous of discomfiting each other every moment like that between Hari and Indra.

Thereupon, O king, drawing firmly to his ear the bow Karna struck Bhima with three arrows.

Then pierced by Karna the great Bowman, the foremost of the strong, took up a dreadful arrow capable of piercing Karna's body.

Piercing his coat of mail and body, O king, that arrow entered into the earth like a snake entering into a noble-hill.

Then with that heavy stroke Karna trembled on his car, as if bewildered like a mountain at the time of earth-quake.

40. Thereupon O great king, filled with anger and revenge Karna discharged twenty-five Narachas at Bhima. With one arrow he then cut-off Bhima's standard.

42. With another Bhalla he dispatched Bhima's driver to the abode of Yama. Then quickly cutting off his bow with another winged arrow Karna deprived Bhima of dreadful feats of his car.

43. O best of Bharatas, deprived of his car the mighty-armed Bhima, who resembled the Wind-god, took up a mace and jumped down from his excellent car.

44. Jumping down furiously from his car Bhima began to kill your troops, O king, like the wind destroying the autumnal clouds.

45. Suddenly the son of Pandu, the consumer of enemies worked up with anger, dispersed

seven hundred elephants with tusks as large as plough-shares and all skilled in smiting hostile soldiers.

46. The powerful hero, conversant with vital parts, killed all those elephants striking them on their temples, frontal globes eyes and in parts above the gums.

47. Then filled with fear those animals ran away. But again urged on by their drivers they surrounded Bhimasena like the clouds covering the sun.

48. Like Indra, striking down mountains with his thunderbolt Bhima, with his mace, struck down those seven hundred elephants with their riders, weapons and standards.

49. Then the son of Kunti, the subduer of foes, struck down fifty two highly powerful elephants belonging to the son of Subala.

50. Then scorching your army the Pandava killed, in battle, a hundred of cars and hundreds of powerful foot soldiers.

Scorched by the sun and the high-souled Bhima your army began to shrink like a piece of leather spread over a fire.

52. O foremost of Bharatas, filled with anxiety consequent upon the fear of Bhima, your troops avoided him and fled away in all directions.

53. Then five hundred car-warriors, clad in excellent coats of mail, fell upon Bhima with loud shouts discharging a shower of arrows on all sides.

54. Like Vishnu killing the demons Bhima, with his mace, destroyed those valiant warriors with their drivers, cars, banners, standards and weapons.

55. Then three thousand cavalry led by Shakuni, held in esteem by all brave men and armed with darts, swords and lances, dashed on the great Bhima.

56. Advancing impetuously towards them and coursing in various ways that slayer of foes killed them with his mace.

57. While they were thus being assailed by Bhima loud sounds arose among them like those from among a herd of elephants struck with a large piece of rock.

58. Having killed those three thousand excellent horses of Subala's son in that way he rode upon another car and worked up with anger proceeded against the son of Radha.

59. Karna too, O king, covered with arrows in battle Dharma's son, the subduer of foes and struck down his charioteer.

60. Beholding him thus fly away quickly in battle the mighty car-warrior Karna pursued him shooting straight Kanka-feathered arrows.

61. Covering the earth and sky with arrows, the son of the Wind-god (Bhima) covered him with a shower of arrows while he pursued the king.

62. Then quickly returning, the son of Radha, the subduer of enemies, covered Bhima on all sides with sharpened arrows.

63. Then placing himself on the side of Bhima's car, O Bharata, the highly energetic Satyaki began to afflict Karna who was in front of Bhima.

Though greatly assailed by Satyaki Karna still approached Bhima; approaching each other, those two best of archers, the two highly energetic heroes, appeared highly resplendent as they discharged arrows at each other.

Spread by them, O king, in the sky those rows, shining as the backs of crane, looked exceedingly fierce and terrible.

66. On account of those thousands of arrows, O king, neither the rays of the sun nor the cardinal quarters could be seen either by ourselves or by the enemy.

67. The fierceness of the sun's rays burring at midday was removed by those thick showers of arrows discharged by Karna and the son of Pandu.

68. Beholding the son of Subala, Kritavarma, Drona's son, Adhiratha's son and Kripa fight with the Pandavas the Kauravas rallied and came back to the battle.

69. O king, the army, dashing impetuously against the enemies, caused a tumult resembling the terrible noise made by many oceans swollen with rams.

70. Furiously engaged in fight the two armies became filled with delight as the warriors saw and seized one another.

71. When the sun was at its meridian they engaged in fight the like of which was never seen or heard of before.

71-72. One powerful division, meeting with another such, rushed upon it with impetuosity like a huge collection of water rushing towards the ocean. The din, caused by the two armies as they roared at each other, was loud and deep like that which is heard when several oceans mingle with one another.

74. That the two furious armies, approaching one another, formed one mass like two furious rivers that run into each other.

75. Then a dreadful encounter took place between the Kurus and Pandavas who were actuated by the desire of gaining glory.

76. O descendant of Bharata, as those warriors called one another by name a regular confusion of voices was heard.

77. In that battle, his antagonist was made to hear by a hero whatever matter or ridicule he had of his father, mother, conduct of character.

78. Beholding those heroes reviling one another in battle, O king, I thought that the lease of their life had run out.

79. Beholding the bodies of those highly energetic and wrathful heroes my mind was possessed by great fear and I thought, "what will become of them?"

80. O king! Soon thereafter the great chariot riders in Pandava and Kauravas' army started causing injuries to each other by shooting acute arrows.

CHAPTER 52

(KARNA PARVA)—Continued

The thick fight

Sanjaya said

1. Desirous of slaying one another and cherishing hatred, the Kshatriyas, O monarch, killed one another in battle.

2. Cars, horses, men and elephants, O monarch, in large numbers, encountered one another on all sides.

3-4. We saw the falling maces, Parighas, Kunapas, lances, arrows and rockets discharged at one another in that terrible encounter.

Dreadful showers of arrows shot through like locusts.

5-6. Elephants struck elephants, horses routed horses and the car-warriors fought with car-warriors. There fought foot-soldiers with foot-soldiers and the infantry with the cars and elephants and horsemen and elephants with the three other kinds of forces. They began to crush, O monarch and grind one another.

7. On account of those combatants striking one another and shouting at the top of their voices, the battle-field became awful, resembling the slaughter ground of creatures.

8. Covered with blood, the earth looked like a vast plain in the season of rains covered with red cochineal.

9-10. The earth assumed, as it were, the form of youthful maiden of great beauty clad in white robes dyed with deep red. Variegated with flesh and blood the earth appeared as if decked with gold.

11-12. Large numbers of beads, cut-off from trunks and arms and thighs and ear-rings and other ornaments stripped off the bodies of the warriors, collars, cuirasses, bodies of brave bowmen, coats of mail and banners, lay scattered on the earth.

13. O king, the elephants approaching other elephants tore one another with their tusks. Stuck with the tusks of assailing elephants they looked beautiful.

14. Bathed in blood those huge creatures looked resplendent like moving hills covered with metals and streams of liquid chalk.

15. Many of them seized the lances hurled by horsemen whilst others broke and twisted them.

16. Many huge elephants, with their armours cut-off with arrows, looked like mountains divested of clouds at the approach of the winter.

17. Many leading elephants, struck with gold-winged arrows, looked beautiful, like mountains whose summits are lighted with torches.

18. Struck by their antagonists some of those creatures, huge as hills, fell down in battle like winged mountains.

19. Others, afflicted with arrows and much pained by the wound, fell down on the earth in

that dreadful encounter with their frontal globes or the parts between their tusks.

20. Others roared like lions. And many emitting terrible sounds ran hither and thither and many, O king, uttered cries of pain.

21. Horses, adorned with golden trappings, killed by arrows, fell down or became weak or ran in all directions.

22. Others, wounded with arrows or dragged, fell down on the earth making diverse kinds of motion in agony.

24. Men also slain fell down on the earth uttering many cries. Many beholding their relatives, fathers, grand-fathers, while others, seeing their retreating enemies called one another by their own and their family names.

25. Cut-off by enemies, the arms of many warriors adorned with golden ornaments fell down on the earth and writhed in agony.

26. Thousands of such arms fell down on the earth and sprang up and many seemed to dart forward like five-headed snakes.

27. O king, those arms, resembling the bodies of serpents, pasted with gold and besmeared with blood, appeared like little mountains.

28. When such a dreadful battle raged on all sides, people not know themselves killed one another.

29. When everything was covered with dust raised by the weapons, they, O king, could not recognise who were their own and who were their enemies.

30. Then there took place a dreadful encounter and there flew a river of blood striking terror unto all.

31. It was filled with heads forming the rocks. The hairs of the warriors formed the floating weeds and mosses. Bones formed the fishes; and bows, arrows and maces formed the rafts by which to cross them.

32. Flesh and blood formed their mire. Thus dreadful and terrible rivers, with currents swelled by blood, were formed there.

33. They struck terror unto the timid and increased the joy of the brave. Those awful rivers led to the abode of Yama.

34-35. And many plunged into those rivers striking terror unto the Kshatriyas and dies. O best of men, on account of many carnivorous animals emitting yells on all sides the battle-field became terrible, like the territory of the Regent of the Dead.

36. And innumerable, headless trunks rose on all sides. And many terrible creatures eating flesh and drinking blood and fat began to dance around.

37. And gratified with fat, marrow and flesh crows, vultures and cranes were seen to move about in delight.

38. The heroes, however, O king, shaking off fear and observing the warrior's vow, fearlessly did their duty.

39. On that field where innumerable arrows and darts passed through the air and where various carnivorous animals in large number and the brave warriors armed moved about displaying their powers.

41. They called out one another by their own and family names. And many taking the names of their fathers and families began to assail one another with darts, lances and battle axes.

42. In that-onset the Kuru army became divested of its strength and unable to stand any longer like a ship foundered on the bosom of the ocean.

CHAPTER 53

(KARNA PARVA)—Continued

**Destruction of Ten thousand Samsaptakas
by Arjuna**

Sanjaya said

1. While that war, destructive of the Kshatriyas, raged on, the dreadful twang of the Gandiva bow was heard, O Sire.

2. O king, there the son of Pandu brought about the destruction of the Samsaptakas, the Kosalas and the army of Narayana.

3. The Samsaptakas too, desirous of acquiring victory and worked up with rage, made a downpour of their arrows from all sides on the head of Partha.

4. That shower of arrows, O king, the powerful Arjuna soon checked and plunging into battle destroyed many leading car-warriors.

5. Having assailed the car-warriors with Kanka-feathered and sharp arrows, Partha approached the mighty car-warrior, Susharma.

6. That foremost of car-warriors made a downpour of arrows and the Samsaptakas too covered Partha with their shafts.

7. Thereupon, Susharma having pierced Partha with ten quick-coursing arrows struck Janardana on his right arm with three arrows.

8. Then with another Bhalla he struck down his standard. That huge monkey, created by Vishvakarma, O king, being terrified emitted a tremendous roar.

9. Hearing the roar of the monkey, your army was agitated. And possessed by terrible fear they became inactive.

10. Becoming inactive, O king, that army looked like the garden of Chitraratha filled with various flowers.

11. Then regaining their consciousness, O foremost of Kurus, your soldiers made a downpour of arrows on Arjuna like clouds on a mountain.

12. They, then, all surrounded the huge car of Pandava. And then assailing him with sharpened arrows they, desirous of killing him, began to emit terrific cries.

13. O king, then assailing with great vehemence his horses, the wheels of his car and Ishadanda.

14. Thousand of soldiers seized his car and began to send up leonine roars.

15. O sire, Some among them seized the long arms of Kesava and others seized Arjuna who was on his car.

16. Then shaking his arms on the field of battle Keshava struck down all of them like an elephant assailing other leading elephants.

17. Surrounded by those mighty car-warriors and beholding his car assailed and thus Keshava attacked, Partha, boiling with rage, overthrew a large number of car-warriors and foot-soldiers.

18-19. He pushed down a number of infantry soldiers rode on his chariot while fighting, covered all Samsaptaka warriors stood nearby through volley of arrows useful for proxy war and said with vigour to lord Krishna in the battle-field.

20. "Behold, O Krishna, O you of long arms, those numberless Samsaptakas, bent upon a dreadful feat, are killed by thousands.

21. O foremost of Yadus, there is none on earth, save myself who is capable of bearing such a close attack on his car."

22. Having said this Vibhatsu blew his Devadatta conch and Krishna his Panchajanya filling the earth and sky with the blare.

23. Hearing that sound the army of the Samsaptakas began to tremble and were filled with fear.

24. O monarch, then repeatedly invoking the Naga weapon, Paridava, the slayers of hostile horses, tied down their legs.

25. When they were thus bound down by the high-souled son of Pandu, O king, they became inactive like horses and dogs.

26. Then the son of Pandu began to slay all those inactive warriors as Indra killed the Asuras in the days of yore in his encounter with Taraka.

27. They, thus being slaughtered in battle, began to leave the best of cars and throw off all their weapons.

28. Having their legs bound down they could make no effort, O king. Then Partha slew them all with his straight arrows.

29. All those warriors, against whom Partha discharged his weapon of tying legs, were encircled by serpents in battle.

30. Then beholding his army thus bound down, O king, the mighty car-warrior Susharma speedily invoked his Sauparna weapon.

31. Then numerous vultures began to come down and devour snakes. Then, O king, beholding those birds the serpents began to fly away.

32. Freed from that foot-trapping weapon the Samsaptakas, O monarch, looked like the sun giving rays unto all creatures when freed from clouds.

33. Thus freed, the warriors once more discharged their arrows and weapons at Arjuna's car. And all of them pierced Partha with numerous weapons.

34. Cutting off with his own arrows the brightly weapons showered on him, Vasava's

son, the slayer of hostile heroes, began to kill those warriors.

35. Thereupon Susharma, O king, struck Arjuna to his very vitals with arrows and three weapons.

36-38. Deeply wounded and felling great pain Arjuna sunk down on the terrace of his car. Then all the soldiers cried aloud Partha is killed. Then there arose the blare of conch, the profuse sound of bugles and many other musical instruments and the leonine roars of the warriors.

39. Then regaining his consciousness the highly energetic Arjuna of white steeds and with Krishna for his charioteer, quickly discharged the Aindra weapon.

40. Thereupon, thousands of arrows were seen on all sides which killed the kings and elephants.

41. Thousands of horses and cars were also destroyed by those weapons. The army being thus slaughtered they were possessed by terrible fear. O descendant of Bharata, there was no man amongst the Samsaptakas and Gopalas who could withstand Arjuna.

42. There in the very presence of all the heroes Arjuna began to destroy your army.

73. Beholding that slaughter all of them were petrified and could not display their prowess. Having killed ten thousand warriors in that battle the son of Pandu shone like the blazing fire without smoke.

44. O Bharata! there remained living as much as fourteen thousand infantry soldiers, ten thousand chariot riders and three thousand elephants with Samsaptakas (Kauravas) till then.

45. Then the Samsaptakas surrounded Dhananjaya determined upon either gaining victory or meeting with death.

46. Then there took place a dreadful encounter between your army, O king and the heroic, diadem-decked son of Pandu.

CHAPTER 54

(KARNA PARVA)—Continued

The battle of Samsaptakas

Sanjaya said

1-2. Beholding the Kuru army afflicted with the fear of Pandu's son sinking like a boat foundered in the ocean, Kritavarma, Kripa, Drona's son, Suta's son, Ulaka, Subala's son Shakuni and the king himself with his brother, came to their rescue.

3. Then there took place an encounter for the time being capable of striking terror unto the timid and increasing the delight of the heroes.

4. The downpour of arrows made by Kripa in the battle covered the Srinjayas like a swarm of locusts.

5. Thereupon Shikhandin, worked up with anger, speedily approached the son of Gautama and discharged a shower of arrows upon that best of men.

6. And checking that downpour of arrows Kripa, conversant with the use of mighty weapons and filled with anger, struck in that encounter Shikhandin with ten arrows.

7. Then Shikhandin, worked up with anger, pierced Kripa and seven straight Kanka-feathered arrows.

8. Then the Brahmana Kripa, a mighty car-warrior, piercing heavily with sharp arrows, deprived Shikhandin of his horses, charioteer and car.

9. Then jumping down from the car, the heroes of which were slain, the mighty car-warrior speedily took up his sword and armour and approached the Brahmana.

10-11. Then he covered him suddenly who was approaching with straight arrows. This was indeed wonderful. We then, O king, beheld a wonderful spectacle like the flying of rocks. And Shikhandin remained inactive in that battle.

12. Beholding Shikhandin covered with arrows by Kripa, O foremost of kings, the mighty car-warrior Dhristadyumna speedily approached him.

13. Thereupon the mighty car-warrior Kritavarma vehemently resisted Dhristadyumna who was advancing towards the son of Sharadvata.

14. Drona's son then resisted Yudhishthira who was advancing with his own son and arms against the son of Sharadvata.

15. Your son then impeded with a downpour of arrows the approach of the two car-warriors Nakula and Sahadeva.

16. Karna, the son of Vikartana, O descendant of Bharata, then resisted in battle Bhimasena, Karushas, Kaikeyas and Srinjayas.

17. Then in the battle, O Sire, Kripa quickly hurled arrows at Shikhandin as to burn him down.

18. Whirling his sword repeatedly (Shikhandin) then with his sword cut-off all those gold-decked arrows that were discharged at him.

19. The son of Gautama then quickly cut-off with his arrows the shield of Prishata's son that was adorned with a hundred moons. At this his people made a loud uproar.

20. Deprived of his shield, O monarch and brought under the influence of Kripa, he, with his sword, advanced like a sick man advancing towards death.

21. O king, Chitraketu's son Suketu quickly proceeded towards the highly powerful (Shikhandin) who was thus distressed and assailed by the son of Sharadvata.

22. Having covered in battle the Brahmana with sharp arrows, that one of immeasurable energy, advanced towards the car of Gautama's son.

23. Beholding that Brahmana, observant of vows thus engaged in battle, Shikhandin, O king, quickly proceeded there.

24. O king, having pierced the son of Gautama with nine arrows Suketu once more pierced him with seventy and again with three.

25. He then cut-off his bow and arrows; then with another he pierced greatly his driver to the very vitals.

26. Thereupon worked up with anger Gautama took up a fresh and strong bow and cut-off Suketu to the very vital part with thirty arrows.

27. All his limbs were weakened and he shook on that best of cars as a tree trembles greatly during an earth quake.

28. Then with a razor-sharpened arrow he sundered from body his head still trembling with shining ear-rings, crown and head-protector.

29. His head fell down on the earth like a piece of meat stolen away by a hawk, afterwards his body, O Eternal one, fell down on the earth.

30. O Emperor, when he was slain, all his followers, leaving behind the son of Gautama in the battle-field fled, away in ten directions.

31. Encircling the highly powerful Dhristadyumna in the battle-field Kritavarma said to him—"Wait! wait!"

32. Then there took place a terrible and wonderful encounter between the Vrishnis and Parsatas like that of two angry hawks, O king, for a piece of meat.

33. Worked up with anger, Dhristadyumna, in that battle, assailed Hridika's son violently and struck him on the chest with nine arrows.

34. Thus Assailed by a Parohata in battle Kritavarma covered him, his chariot and horses with arrows.

35. O king, thus covered along with his car Dhristadyumna became invisible like the sun enshrouded by clouds surcharged with water.

36. Withstanding him with gold feathered arrows, O king, Dhristadyumna appeared in battle with wounds.

37. Obtaining Kritavarma, Parsata, the commander of the forces, worked up with anger, made a terrible downpour of arrows.

38. In that battle Hridika's son with many thousand arrows, all on a sudden, dispelled that highly dreadful shower of arrows that was about to fall on him.

39. Beholding in that battle that fearful downpour of arrows thus dispelled by him Prishata's son, approaching Kritavarma, withstood him.

40. With a sharpened spike he dispatched his charioteer to the abode of Death. Slain he fell down from the chariot.

41. Having vanquished his highly powerful enemy, the mighty Dhristadyumna speedily withstood the Kauravas in battle with arrows.

42. Thereupon emitting leonine roars your warriors ran towards Dhristadyumna and again an encounter took place.

CHAPTER 55

(KARNA PARVA)—Continued

The retreating of Yudhishtira from the battle-field

Sanjaya said

1-2. Beholding Yudhishtira protected by Sini's son as well as by the war-like sons of Draupadi, the son of Drona, as if delighted, proceeded against him, scattering gold-feathered arrows, showing various ways of his light-handedness.

3. Thereupon he filled the sky with arrows of the vigour of celestial weapons. That one, conversant with the use of weapons, withstood Yudhishtira in battle.

4. When the sky was covered with the arrows of Drona's son nothing could be perceived. The space before the warriors was filled with arrows.

5. The sky being covered with a net-work of golden arrows it appeared as if a canopy had been spread there.

6. O king, the sky being covered with a net-work of shining arrows a shadow appeared there like that of clouds.

7. When the sky was thus converted into one sheet of arrows it was a wonderful sight to look at. No creature could range in the sky at that time.

8. Satyaki, although trying his very best, the pious son of Pandu and other warriors, could not display their prowess.

9. Beholding the light-handness of Drona's son, all the mighty car-warriors there, O king, were filled with wonder. All the kings could not look at him, as if shedding lustre of the sun.

10-11. Thereupon, when their soldiers were being thus slaughtered, the mighty car-warriors, the son of Draupadi, Satyaki, the pious king

Yudhishtira and the Panchalas, all united, giving up the dreadful fear of death, rushed towards the son of Drona.

12. Piercing the son of Drona with twenty seven arrows he again pierced him with seven gold-plated winged arrows.

13-14. Yudhishtira struck him with seventy three arrows and Prativinda with seven. Shrutasarma cut him with three arrows and Shrutasamti with seven. Sutasoma struck him with nine arrows and Satanika with seven. And many other warrior struck him from all sides with a number of shafts.

15. Thereupon worked up with rage, O king, he, sighing like a deadly serpent, struck Satyaki with twenty five sharpened arrows.

16-17. And he struck Shrutasamti with nine arrows and Sutasoma with five; and Prativindhya with three arrows and Shrutasarma with eight. And he struck Raja Yudhishtira, the son of Dharma, with five arrows and Satanika with nine. And then he struck other warriors with two shafts each and cut into pieces the bow of Shrutasamti with very sharp pointed arrows.

18. After this Shrutasamti took up another fresh bow and at once struck Drona's son with three arrows and began to shower on him numerous sharp-pointed arrows.

19. Then, O monarch, O great sire of the Bharata race, the son of Drona covered the Pandava army with showers of arrows.

20. Just after this the highly spirited son of Drona, casting a smiling look upon Yudhishtira, simultaneously cut-off his bow and struck him with three arrows.

21. Upon that, O king, the son of Dharma took up a very big bow and darted, one after another, seventy shafts, piercing the arms and breast of the son of Drona.

22. Then Satyaki, filled with anger, roared aloud and broke down in that very battle the bow of that terrible afflicter, Drona's son, with the same-circular and sharp arrow of his own.

23. When his bow was thus cut-off that hero of heroes, Drona's son, with a dart quickly struck the driver of Satyaki's car down and unseated him from his chariot.

24. Then, O Bharata, the mighty son of Drona, taking up another bow, covered the son of Sini with quite a shower of arrows.

25. Thus, O Bharata, the driver was killed Satyaki's horses were seen to run riot in the battle-field.

26. Then the Pandava army commanded by Raja Yudhishtira, rushed furiously towards Drona's son, the foremost of all the wielders of weapons and began to shower sharp shafts upon him.

27. Seeing them thus coming upon him as so many incarnations of anger the great terror of foes, Drona's son, received them all in the terrible battle with a spiteful smile.

28. Then the great car-warrior, Drona's son, burnt down, as it were, the Pandava troops in the battle with the flames of his arrows, just as the forest fire burns the dry hays and straws.

29. O foremost of Bharata's race, the Pandava army, thus provoked by the son of Drona, became exceedingly agitated as the water of a river is troubled by a whale.

30. O Maharaj, seeing the bravery of Drona's son made the people think, as if the Pandava army already were killed.

31. Then the great car-warrior Yudhishtira being enraged and filled with revengeful spirit thus addressed the son of Drona in a challenging one—

32. O mightiest of men, neither have you any feeling nor do you cherish any sense of gratitude when today you are ready even to slay me.

33. To study and to practise asceticism and charities and the duties of a Brahman and the Kshatriyas only are authorised to use the bow. So it seems that you are a Brahmin in name only.

34. However, O you of mighty arms, I am determined upon killing the Kaurava army in the battle just before your eyes. Do your best. I call you a scum of the Brahman race.

35. Thus addressed, O monarch, the son of Drona smiled bashfully and pondering over what was proper and meet could not give any reply.

36. Getting thus terribly annoyed the son of Drona kept quiet for a while and then began to shower arrows upon the Pandavas like unto the

Destroyer himself when bent upon destroying the entire creation.

37. Thus covered, as it were, by the arrows of the son of Drona Pritha's son fled away from the field leaving his large army.

38. After Yudhishtira, the son of Dharma, had thus fled from the field, O king, the high-minded son of Drona also left the spot.

39. Yudhishtira then, O king, thus avoiding the son of Drona in the great battle, marched against your army being determined to wage a ruthless slaughter.

CHAPTER 56

(KARNA PARVA)—Continued

The battle of Sankula

Sanjaya said

1. After this Vaikartana, himself resisting Bhimasena aided by the king of Panchala, Chedi and Kaikeya, showered numberless arrows upon him.

2. Karna killed in the battle many strong car-warriors of the Chedis, Karushas and Srinjayas in the very presence of Bhimasena.

3. Then Bhimasena leaving Karna, the most powerful car-warrior, rushed towards the Kaurava force like a blazing forest fire.

4. The Suta's son too began to slay by thousands the mighty bowmen of the Panchalas, the Kaikeyas and the Srinjayas.

5. Indeed, the mighty car-warriors Karna, Partha and Vrikodera began to annihilate the Panchalas, Samasaptakas and Kauravas respectively.

6. For your bad policy, O king, all these Kshatriyas, burnt down, as it were, by those three heroes resembling three burning flames, got exterminated.

7. Thereupon, O foremost of the Bharatas, Duryodhana, being enraged, pierced Nakula and the four holes of his car with nine arrows.

8. Then again, O lord of men, your highly energetic son cut down the golden standard of Shahadeva with a razor.

9. Nakula then, O king, being greatly enraged, struck you son with seventy three

arrows and Sahadeva with five. Filled with anger he struck.

10. Then both of those great warriors of the Bharata race and the foremost of bowmen, on the breast with five arrows each.

11. Then he cut-off the bows of both of those two warriors with two of his broad-pointed arrows and suddenly, O king he pierced both of them with twenty-one arrows.

12. Each of them, taking up two beautiful bows resembling those of Indra's looked very graceful like two celestial youths in the battle-field.

13. Then, O king, those two brothers, greatly active in battle, began to throw terrible shafts in ceaseless torrents upon their cousins like two great masses of thick clouds pouring their contents on the hills.

14. Thereupon, O king, your son, the great car-warrior, being greatly enraged resisted those twin sons of Pandu, the great bowmen, with numberless arrows.

15. The bow of your son, O Bharata, was repeatedly drawn to a circle and the arrows were ceaselessly issued from it towards all directions covered with Duryodhana's arrows those sons of Pandu ceased to shine brightly as the sun and the moon lose their splendour when enveloped with a mass of dark clouds. Indeed, O king, those gold-winged arrows, sharpened on stone, covered all the sides like the rays of the sun.

16. When the firmament was thus covered and the whole sky looked like a sheet of arrows the twin brothers appeared like the destroyer himself.

17. But, on the other hand, beholding the valour of your son all the car-warriors took the twin sons of Madri to be at the point of death.

18. Then, O king, the mighty car-warrior Parsata, the commander of the Pandava army, went towards the direction of Suyodhana (Duryodhana).

19. Violating the regimental order of those two great car-warriors, the two brave sons of Madri, Dhristadyumna began to oppose your son with his arrows.

20. Then that highly energetic hero, your son, the foremost of men, full of revengeful spirit and

smiling scoffingly, struck the prince of the Panchalas with twenty-five arrows.

21. Again the most energetic son of yours, actuated by the eager desire of taking revenge, struck the Panchala prince once with sixty arrows and again with five and roared aloud.

22. Then the king, O sire, cut-off, in the fight, with his razor-shaped arrow his enemy's bow and the leathern fence with the arrows fixed thereon.

23. Throwing away that broken bow, that oppressor of foes, the prince of Panchala, quickly took up a new and more elastic one.

24. Then that great Bowman, Dhristadyumna, with blood-shot eyes, shone on his car like a burning flame.

25. Then, O chief of Bharatas, the hero Dhristadyumna, bent upon killing him, discharged fifteen sharp shafts, called Narachas, which looked like hissing serpents.

26. These shafts, set with the feathers of Kanka's (peacocks') and sharpened on stone, were discharged with such a force that cutting through the gold bedecked armour of the king, they ran through his body and entered into the earth.

27. Being deeply wounded, O king, your son looked exceedingly grand like a Kinshuka tree full of flowers in the spring.

28. His armour being thus cut through and himself being fatigued with the wounds and his feelings being awfully excited he cut-off Dhristadyumna's bow with a broad pointed arrow.

29. Then, O lord of the earth, the king penetrated ten arrows into the forehead of his assailant whose bow had already been cut-off by him.

30. These shafts, polished by the black-smith, looked on the face of Dhristadyumna like so many black bees on a full blown lily desirous of sucking the sweet honey.

31. Throwing that broken bow aside Dhristadyumna quickly took up another bow and with it sixteen broad-pointed arrows.

32. Then with five of these arrows he slew Duryodhana's four horses and his Suta charioteer and with another he cut-off his gilded bow.

33. And with remaining ten shafts the son of Prishata cut-off the royal umbrella, the spear, the sword, the mace, the car with Upaskara and the flag of your son.

34. Alas, all the chiefs saw the beautiful standard of the Kuru king, adorned with golden Angada and bearing the likeness of an elephant set with jewels, cut-off by Dhristadyumna.

35. Then, O foremost of the Bharata's race, Duryodhana, thus deprived of all his weapons in the battle, was protected by his brothers.

36. In the very sight of Dhristadyumna, Dandadharma, taking the king upon his own car, quickly carried him away from the field.

37. In the meantime, the greatly powerful Karna, having killed Satyaki, proceeded straight on towards the slayer of Drona for the rescue of the Kuru king.

38. And the son of Sini speedily pursued him striking him with arrows as an elephant pursues his rival piercing him with his tusks on the rear.

39. Thus, O king, the battle raged furiously amongst these sturdy heroes of both the armies and the spot, lying between Karna and the son of Prishata, grew simply terrifying.

40. Not a single combatant, of either party, turned his face from the field. Karna then rushed towards the Panchala with great speed.

41. Then, O best of men, countless men, horses and elephant of both parties fell just when the sun ascended the meridian.

42. The Panchalas, O king, desirous of victory, rushed towards Karna as birds flock towards their nest.

43. And the energetic son of Adhiratha began to oppose the Panchalas from the front with his sharp arrows marking specially their leaders, Vyaghriketu, Susharma, Chitra, Ugrayudha, Jaya, Shukla, Rochaman and the unconquerable Singhasena.

44. All those heroes, quickly driving their cars towards Karna—the glory of the battle field, encompassed him and began to shower their sharp shafts upon that infuriated hero, the foremost of men.

45. But all those eight heroes who had proceeded to combat that brave hero, the son of

Radha, were sorely afflicted by him each with eight piercing arrows.

46. Thereupon, O king, the powerful son of charioteer killed thousands of other heroes—all skillful in the manoeuvre of war.

47-48. Worked up with anger Karna stuck in battle, Jishnu, Jishnukarman, Devapi, Bhadra, Danda, Chitra, Chitrayudha, Hari, Singhaketu, Rochamana, the great car-warriors Shalabha and many other Chedi heroes.

49-51. When the son of Adhiratha was engaged in striking those heroes his body, besmeared with blood and swelled with pride and animation, looked like the gigantic form of Rudra himself.

52. Then, O Bharata, the elephants afflicted by Karna's arrows, bolted with fear and caused great commotion in the battle-field.

53. Others, oppressed by Karna's arrows, cried aloud in diverse voice and fell down as do the mountain peaks when struck down with thunder.

54. The earth, along the trace of Karna's car, was fully strewn with broken cars and carcasses of elephants, horses and men.

55. Verily one of the warriors of your army may not even Bhishma or Drona, did ever achieve such an exploit, as was achieved by Karna in the battle.

56. Suta's son, O most valiant of men, indeed made a havoc amongst the elephants and horses and destroyed the cars and men in countless numbers.

57. Like a lion roaming fearlessly among a herd of deer Karna too moved about fearlessly amongst the Panchalas.

58. As a lion drives away a herd of timid deer in all directions, so Karna dispelled the crowd of Panchala's cars to all directions.

59. And as a stag can never escape from the black jaws of a lion so even those heroes, who happened to approach Karna, could not return with their lives.

60. As men are sure to be burnt down if they approach a blazing fire so even the Srinjayas, O Bharata, were burnt by the flame of Karna when they approached it.

61. Many proud and well-approved heroes of the Chedis and Panchalas were killed by Karna.

62. Beholding the valour of Karna, O king, I was under the impression that not even a single soul of the Panchalas would escape from the son of Adhiratha in that battle. Indeed the Suta's son repeatedly routed the Panchalas in the battle.

63. Beholding the Panchalas thus slain by Karna in that terrible battle Dharma-Raja Yudhishtira wrathfully rushed towards him.

64. Dhristadyumna, the sons of Droupadi and hundreds of other heroes, O Sire, speedily encompassed the son of Radha, the slayer of foes.

65-66. And many other warriors of immeasurable strength as Sikhandin, Sahadeva, Nakula, his sons, the descendant of Sini and a good many of the Prabhadrakas advancing along with Dhristadyumna in their respective cars looked very grand when they all began to strike Karna with their shafts and many other weapons of different descriptions.

67. But the son of Adhiratha, though single-handed, fell ferociously upon all those Panchalas, Chedis and Pandavas in the encounter just as Garuda falls upon a number of snakes.

68. The battle, O monarch, that was fought between Karna and those warriors, became as fierce as the great battle that, in the days of yore, occurred between the gods and Asuras.

69. Like unto the rising sun dispelling darkness the single-handed Karna unhesitatingly encountered the united force of all those great warriors ceaselessly showering sharp shafts upon him.

70. While Karna was thus engaged with the Pandavas, Bhimasena, extremely exercised with anger, began to wound the Kurus with his shafts each of which was as sure as the very rod of Yama. That great Bowman, struggling alone with all those Balhikas, Kaikeyas, Matsyas, Vasatiyas, Madras and the Saindhavas, looked exceedingly grand.

71. The earth itself began to tremble with the violence of the fall of the huge elephants struck fatally with the awful arrows of Bhimasena in the vital parts of their riders shot dead.

72. Many horses also, with their riders slain and many of the infantries lay down dead pierced with arrows and vomiting blood and bleeding profusely.

73. Thousands of car-warriors, deprived of their arms, lay senseless through the fear of Bhima and many lay dead, their bodies mangled with wounds.

74. Dead bodies of elephants and their drivers, horses and riders, cars and car-warriors and foot soldiers shot dead by Bhimasena, literally covered the battle-field.

75-76. The army of Duryodhana, O king, melancholy, mainted and grieved through fear of Bhimasena, stood in utter confusion. That poor confounded host stood motionless in the field.

77. O king, the deep ocean remains quiet in a fair season stood motionless as deep ocean remains clam and quiet in a fair weather season. Your army, in that battle, became poorly and thoroughly insert.

78. The army of your son, however powerful and energetic it might have been, lost all its glory and pride at that time.

79. That army, O foremost of the Bharata, when fighting with one another looked as if bathed in blood and went on killing one another.

80. Suta's son, filled with anger, routed the Pandava army while the enraged Bhimasena routed the Kurus. And both the heroes thus engaged looked exceedingly beautiful.

81-82. In that extremely fierce and awe-inspiring battle, Arjuna, that foremost of victorious heroes, having killed a large number of Samasaptakas in the very heart of their array, addressed Vasudeva thus—

83 This array of these fighting warriors, O Janaradana, has been broken through. These great warriors of the Samasaptakas, unable to withstand my arrows, are running away with their men as a herd of deer at the roar of a lion.

84-85. And even the vast force of the Srinjayas appears to give way in this great battle. There in the midst of Yudhishtira's division, the banner, of the highly intelligent Karna, bearing the device of an elephant is seen to move about with great activity.

86. O Janardana, You are well aware of Karna's energy and prowess. No other warrior of our army is capable of conquering Karna.

87. Pray, proceed there where Karna is crushing down our force. Leaving all others proceed against that mighty car-warrior, the son of Suta, O Krishna, this is my suggestion; but please do what you think proper.

88. Hearing these words of his, Govind smiled and addressing Arjuna said - "O son of Pandu, go on killing the Kauravas indiscriminately."

89. Then those swan white horses, driven by Krishna, penetrated into your strong array bearing both Krishna and himself and the son of Pandu.

90. And your host gave way on all sides as those two white animals bedecked with golden trappings entered into its midst led by Keshava.

91. That ape bannered car hoisting its flags in the sky and roaring like thunder-bolt cloud forced its way into your array like a celestial car passing through the welkin.

92. When cutting through the vast army, Keshava and Arjuna entered the arena with their eyes blooded with anger they looked exceedingly splendid and resplendent.

93. Taking great delight in battle and accepting the challenge of the Kurus when those two heroes came to the field they looked like the twin gods Ashvinis invoked with proper rites in a sacrifice by the priests.

94. Those two enraged heroes of tigerish fierceness grew extremely violent in their moments like two elephants excited at the claps of hunters in a deep forest.

95. Penetrating into the midst of those cars and horses drawn in array Phalguna move about like the destroyer himself armed with his fatal noose.

96. Beholding him displaying such courage within his own army, O Bharata, your son tried once more to stir up the Samasaptakas against him.

97-99. Thereupon with thousand cars, three hundred elephants, fourteen thousand horses and two hundred thousand valiant foot-soldiers, all

well practised in aiming and highly skillful in all the ways of war and well armed with bows, the leaders of the Samasaptakas rushed towards the son of Kunti and covered the Pandavas, O king, with showers of shafts from all sides.

100-101. Covered with arrows Partha, that repressor of foes, in fight, looked exceedingly fearful like the destroyer himself with the noose in his hand, but he grew still more fierce and worth looking at when he began to kill the Samasaptakas.

102. Thereupon the sky became enveloped with the arrows mounted with gold and possessed of the lustre of the lightning that were being constantly discharged by Kiriti (Arjuna).

103. Indeed those arrows, that were ceaselessly being discharged by Arjuna, falling on all sides looked, O lord, as if so many snakes were lying all around.

104. The immeasurably energetic son of Pandu sent out his straight and sharp-pointed shafts towards all directions.

105. Hearing the terrible sound of Parth's palms people thought that all the oceans, the whole earth, all the ten directions, the ethereal vault were going to burst out.

106. Having killed ten thousand of the chiefs, that great car-warrior the son of Kunti proceeded rapidly to the further end of the Samasaptakas array.

107. Approaching the wing which was being defended by Kamboja he began to harass the troops by his powerful arrows as Vasava had harassed the Danavas.

108. With his broad-headed arrows he began to chop off quickly the heads, thighs and arms with weapon in the grasp of his rivals who were desirous of killing him.

109. Deprived of all the limbs and weapons they began to fall down on earth like large trees of many big boughs hurled down by a hurricane.

110. The younger brother of Sudakshina, the king of Kamboja, started shooting volley of arrows on Arjuna, the great warrior capable of killing numerous cluster of elephants, horses, chariots and infantry soldiers.

111. Arjuna then cut-off the two arms of his assailant with a pair of crescent-shaped arrows

and then with razor-headed arrow he knocked down his head containing a face as beautiful as the full moon.

112. His like extinguished, the body bathed in blood fell down from his car like the summit of Manashila mountain clapped down by a thunder-bolt.

113. When this most beautiful and handsome-looking young man, the younger brother of Sudakshina and chief of the Kambojas whose beautiful and lovely eyes could be compared with the lotus-petals, lay down dead on the ground it appeared as if the summit of the golden Sumeru was tumbled down on earth.

114. And the battle, that was fought after this, was exceedingly terrible and awe-inspiring and the fate of each of the fighting combatants changed repeatedly.

115. All the heroes of the Kambojas, Yavanas and the Sakas were killed by one arrow each and their bleeding bodies, O king, gave the battle-field the look of a vast expanse of red.

116-117. The car-warriors were deprived of their steeds and drivers, elephants and horses lost their riders; many riders and drivers lost their horses and elephants; and thus fighting with one another, O king, a great loss of lives took place.

118-119. When the wing and further wing of the Samasaptakas had been thus eradicated by Savyasachin (Arjuna) the son of Drona rapidly proceeded against him. Furnished with many terrible arrows and violently shaking his formidable bow Drona's son appeared in the battle-field as the sun appears in the horizon with his fierce rays.

120. Full of rage and revengeful spirit the mighty warrior, with his mouth wide open and blood red eyes, looked formidable like Death himself with his terrible mace before a dying person.

121. Then he began to shower sharp shafts on the armies of the Pandavas and rout them.

122. Again, O king, as soon as he saw the Dasarha on the car he began to discharge his terrible shafts much more quickly.

123. And their dangerous arrows discharged by Drona's son, O king, falling on Krishna and Dhananjaya, entirely enshrouded both of them on their car.

124. And thus the violent Ashvatthama, with hundreds of keen arrows, put both Madhava and Pandu's son into utter confusion.

125. Beholding those two guardians of the world, thus covered with arrows, the creation sent forth piteous cries of woe.

126. There hordes of Siddhas and Charanas poured in form every direction all solicitous of common weal for the day.

127. Never before, O monarch, did I witness such prodigies of valor like those displayed by Drouni when shrouding Krishna and Arjuna in the field.

128. Often and often did I hear in that battle, O king, the din of Drouni's volleys, thundering roars of lion to the consternation of the enemy.

129. Flinging his shots right and left as he moved round the field, the string of his bow shone like flashes of lightning sparkling amidst the cloudy heavens.

130-131. Inspite of the dexterity and inflexibility of his hand, the son of Pandu, beholding the son of Drona, at the time, was greatly bewildered. And he (Arjuna) bethought himself of being deprived of his own prowess by that august personage (Ashvatthaman), whose bearing in the field, O king, presented a dazzling sight for human eyes.

132. In that deadly conflict between Drouni and the Pandava, O king of kings Krishna, seeing the powerful son of Drona get the better of the son of Kunti, became highly infuriated.

133. With inflamed eyes and swelling breath, frequently he cast his eyes towards Ashvatthama and Phalguna, devouring them, as it were, with the fury of his fire.

134-135. The indignant Krishna then addressing Partha in an endearing tone and said - O Partha, what a strange part of, see, you play in the field? O son of Bharata, Drona's son overcoming you today in battle!

136. Have you the same strength of your arms as you had before? Do you still hold your Gandiva in hand? Are you seated in the war-chariot?

137. Has nay thing gone wrong with your arms? Has your fist sustained any injury, or how

is it that I see you overwhelmed by Drouni in the field.

138. O glory of Bharata's race, esteeming your assailant as the son of your preceptor stop not, O Partha, this is not the time for forbearance.

139-140. Hearing those words Arjuna just on the nick of time seizing fourteen Bhallas (arrows, with crescent-shaped heads) darted them off, piercing right through his weapons, chariot, standard and umbrella and dismantling Ashvatthama of his equipment's, bows, darts and all. He (Arjuna), then assailing him (Ashvatthama) with calf-toothed arrows.

141. Inflicted terrible wounds on his shoulder-joints fainting from which he sustained himself with his flag-staff. Seeing him thus stunned with the assaults of his enemy his charioteer, O monarch, for rescuing him from (the army of) Dhananjaya bore him away from the field.

142-143. O Bharata, In the meanwhile, that scorcher of enemy, Vijay, before the very eyes of your valiant son slaughtered your army by hundreds and thousands.

144. Thus, O monarch, owing to your evil counsels such a ruthless slaughter with cruel onslaught of your champions was brought about as these knights presented arms to your foe.

145. Arjuna then in the twinkle of an eye beset the Samasaptakas, while Vrikodara attacked the Kurus and Karna attacked the Panchalas.

146. O monarch, as the war raged furiously, destroying the lives of valiant soldiers and presenting a vast scene of carnage, there arose in the field innumerable headless trunks, still retaining vitality.

147. O the chief of the Bharata race, king Yudhishthira, sorely distressed with his wounds and writhing in agony, stayed in the time two miles off from the scene of action.

CHAPTER 57

(KARNA PARVA)—Continued'

Pledge of Ashvatthama

Sanjaya said

1. Thereupon, O Bharata chief, approaching Karna Duryodhana said to the Madra king as well as to other chiefs (present there).

2. O Karna! This opportunity to fight has automatically come in hands like an opened gate of heaven. Only lucky Kshatriyas can see such opportunity to fight.

3. If the heroic Kshatriyas fight with their pairs in battle great benefit occurs to them, O son of Radha.

4. Either having slain the Pandavas let them acquire the prosperous kingdom or being slain by the enemies let them repair to the region of heroes.

5. Hearing those words of Duryodhana the Kshatriya chiefs shouted aloud and played on their musical instruments.

6. Thereupon when Duryodhana's army were filled with joy, the son of Drona gladdening all your soldiers said -

7. Before the entire army and before you all, my father, when he had laid aside his arms, was killed by Dhristadyumna.

8. By that wrath and for the sake of my friend, I tell you, O King, what I promise—

9. Without slaying Dhristadyumna, I will not lay aside my arms. If this my promise proves futile, I will not go to heaven.

10. Forsooth, I will grind him who will come against me, be he Arjuna, Bhimasena or any body else.

11. Thus addressed the entire Bharata army rushed against the sons of Kunti. The Pandavas also (came forward).

12. O Bharata king, the encounter of the leading car-warriors was highly wonderful. An onslaught of men like that at the end of a cycle took place before the Kurus and Srinjayas.

13. When that encounter took place many created beings along with the gods and nymphs came there to see the leading heroes.

14. Delightedly the Apsaras showered, on those leading warriors, observant of the duties of their own order, celestial garlands, perfumeries and various jewels.

15. The wind used to collect those perfumes and carry it to the great warriors for their pleasure. The warriors so served by wind laid on ground by killing one another.

16. That battle-field covered with divine garlands, excellent arrows having gold studded wings attached and the great warriors fighting there got an excellent look as if it was sky with countless twinkling stars.

17. The appreciation coming down from sky, the sound from musical instruments plied in war, the twang of bows and thrashing sound from wheels of chariots used there made severe noise in the battle-field.

CHAPTER 58

(KARNA PARVA)–Continued

The words of Krishna

Sanjaya said

1. Thus a great encounter took place amongst all those warriors. Then Arjuna, Bhimasena and Karna were worked up with anger.

2. Having vanquished the son of Drona and other leading car-warriors Arjuna said to Vasudeva—

3. See, O Krishna, the Pandava army is flying away. Karna is making a havoc on our great car-warriors.

4. O Krishna, I do not see Dharma's son Yudhishtira; nor is his standard visible.

5. O Janardana, the third portion of the day still remains. None amongst the sons of Dhritarashtra comes to fight with me.

6. If you wish to do me a good turn proceed where Yudhishtira is engaged. If I see Dharma's son and his younger brother well, I will fight again with the enemies.

7. Thereupon at the request of Vibhatsu Hari speedily moved the course of his car where king Yudhishtira and the valiant Srinjayas were fighting to death.

8-9. Thereupon, seeing in the battle-field such a slaughter of valiant heroes Govinda said to Savyasachin —

10. See, O Partha, this great on slaughter of the Kshatriyas for the sake of Duryodhana.

11. Look at the gold-backed bows of the Kshatriyas for the sake of Duryodhana.

12. The arrows having bent knots and gold studded wings and Naracha cleaned in oil are appearing as if numerous snakes have come out from their sloughs.

13. O Bharata! gold studded swords with ivory handles and gold studded shields are also thrown carelessly on the ground here.

14. Look! At these prasa, saktis and heavy gadas trimmed, studded and made of gold so laid-on the ground.

15. These Rishtis made of gold, Pattisha trimmed by gold and the axes with gold studded handles all thrown on the ground.

16. The iron spears, heavy musala, excellent Shatgnis and huge Parigha scattered to and fro here.

17. Look also at these discuses (cakras) and tomaras used in this great war. The warriors in sheer excitement for victory have lost their lives in course of attack with weapons still in their hands are appear as if still living.

18. Look that several thousand warriors whose bodies are splitted by hard blows from gadas, their heads cracked and crushed under the hoofs of horses and chariot wheels.

19-20. O enemy suppressor! A majority of the men, horses and elephants' bodies are shattered in pieces, soaked in blood, lost of life on account of sharp and hard blows they received from arrows, Shakti, Rishti, Pattisha, iron parigha, iron kunta of huge size and the axes and the battle-field is seen covered by these lifeless bodies.

21. O Bharata! the battle-field is getting an excellent grandeur in presence of the cut-off arms of the warriors as these are smeared with sandal, decorated by Angadas and Keyuras, trimmed by gold and other ornaments will fine gloves.

22-23. The arms ornamented with gloves of the chivalrous warriors having huge eyes as that of an ox are cut-off and fell down on the ground. The sturdy thighs/legs like that of elephants'

trunk are fell splitted and their heads holding Cudamani and ear-rings are also on ground separated from the trunk. All these have given an excellent look to the battle-field.

24. O Bharata! the battle-field covered by the trunks of human bodies without head and different organs cut-off (viz. without other organs), appearing red on account of soaked in blood, appears as if embers without flames are scattered everywhere.

25-26. Look at the beautiful chariots splitted here in pieces in which tiny bells made of gold are fixed. The horses injured by arrows are fell dead there and their intestines have come out from belly.

27. There are scattered Anukarsha, Upasanga, Pataka, different type flags and huge size white conch of the charioteer-riders (Rathis).

28. Numerous mountain like elephants with their tongues came out has slept for ever on the ground. The excellent Vaijayanti flags splitted and the horses as also elephants have been killed.

29. The excellent seats on elephants' back, the stag hide and blankets have been fell down in pieces (rugs). The picturised bed with the silver fibres, goad and a number of gongs splitted in pieces have fallen on earth with those huge elephants.

30. A number of fantastic goads with handles made of Vaiduryamani have fallen on the ground. A number of whips made of gold are yet in the cut-off arms of the riders.

31. A number of riding-seats gem-studded, trimmed by gold fibres, made of Ranka stag's hide are now on the ground.

32. The crowns gem-studded of kings, excellent garlands, umbrellas, chanvara and vyajana all thrown on the ground.

33. Look at the faces with beard and moustache, ornamented varied ways, gracious with ear-rings shining like moon and constellations now covering the battle-field and see that the mud of blood is freezed on them.

34-35. O Arjuna, look at those other warriors. Still living but severely injured and yelling in pain all around. Their family members

in crowd have seated near them, the have dropped their arms down and weeping frequently.

36. The warriors now succumbed to injuries are being covered by the sheets of clothes and the warriors in their sheer excitement for victory are again marching ahead very fast to attack again on the enemy. They are filled with anger.

37. Numerous other soldiers, running to and fro in search of water for their chivalrous family members now fell down on battled field due to injuries when they have asked for water.

38-39. O Arjuna! A number of warriors went for fetching water for their relatives injured in the battle-field but in the meantime, they succumbed to injuries. The warriors when returned with water and saw them dead, threw water pots on ground and rushing here and there in sheer grief and wailing bitterly for them.

40. O the great warrior Arjuna! Look at a few people who have dead after sipping few drops of water. A number of soldiers dear to their kith and kins are seen dead hither and thither in that great war leaving behind them wailing.

41. O majesty! Look at the other warriors staring all around with chewing their lips within teeth and brows cured on their faces.

42. God Sri Krishna and Arjuna moved towards the place where Yudhishtira was seated concomitant to chanting these matters as they were tempted to see the king there.

43-44. 4. Arjuna frequently was saying god Krishna to march ahead. God Krishna proceeded forward by duly introducing Arjuna with the battle-field in haste. He said to Arjuna in a slow voice - O son of Pandu! See that a number of kings have already accessed to the king.

45. Look at there. Karna is illuminating like a fire blazed on the great stage of the war and the great warrior Bhimasena has returned to the battle-field.

46. The Panchalas, Srinjayas and the eminent warriors of Pandavas including Dhrishtdyumna etc. are also returning for battle in company of Bhimasena.

47. O Arjuna! See there, the Pandava warriors have loosened the steps of the huge

army of enemies. This Karna is preventing the Kauravas' warriors departing away from the battle-field.

48. O son of Kuru! The best weaponist Ashvatthama is also marching towards them. He is forceful as Yamaraja and valorous as Indra, the king of gods.

49. The great chariot holder (Maharathi) Dhrishtadyumna is pursuing Ashvatthama who himself is also marching forward in battle-field. Look there! A number of Srinjaya warriors have been killed in the war.

50. O king! God Krishna, the warrior very tough to conquer told Arjuna, the crown holder Arjuna all these things. There began then fierce battle among the warriors.

51. O king! The battle thereafter ensued with a resolution to leave the field only on death in both armies and the warriors began challenging to each other in a loud voice.

52. Thus on account of your evil advice that terrible onslaught of your soldiers and enemies took place.

CHAPTER 59

(KARNA PARVA)—Continued

Defeat of Ashvatthama

Sanjaya said

1. Then again the Kurus and Srinjayas undauntedly encountered one another. The sons of Pritha were headed by Yudhishtira and our army was headed by the charioteer's son.

2. Then took place a dreadful and hair-stirring battle between Karna and the sons of Pandu which increased the territory of Yama.

3-4. After that dreadful battle, producing pools of blood, had taken place and when only a few of the brave Samsaptakas remained alive, Dhrishtadyumna, with all the kings and the mighty car-warrior Pandavas, rushed towards Karna.

5. As a mountain holds water so Karna alone received in battle those warriors filled with joy and longing for victory.

6. Encountering Karna those great car-warriors were scattered (by him) as a collection

of water is dispersed on all sides while dashing against a huge mountain.

7. O great king, then took place a hair stirring encounter between them. With arrows Dhrishtadyumna struck the son of Radha exclaiming - "Wait! Wait!"

8-9. Boiling with rage the great car-warrior Karna shook the best of his bows, Vijaya. Then cutting off his bow and arrows like unto deadly serpents he struck Dhrishtadyumna with nine shafts.

10. Cutting through the golden armour of that high-souled hero they were covered with blood and looked like so many lady birds.

11. Then throwing off his broken bow the great car-warrior Dhrishtadyumna took up a fresh one and shafts resembling venomous snakes and struck Karna with seventy arrows.

12-13. Likewise Karna too covered Prishata's son, the scorcher of his enemies with arrows resembling deadly serpents. The great Bowman, the enemy of Drona, struck (Karna) with sharpened arrows.

14. Karna discharged at him in anger a golden arrow like the very rod of Death.

15. O king, the descendant of Sini, like an expert, sundered into seven pieces that dreadful arrow which was about to fall on him.

16. Seeing that arrow broken with his shafts, Karna, O king, covered Satyaki completely with a downpour of arrows.

17. He pierced him with seven arrows. The grandson of Sini, in return, struck him with golden-feathered arrows.

18. Then there took place an encounter wonderful and terrible striking terror to ears and eyes.

19. Hairs on the body of all creatures present there stood erect on beholding in that battle the wonderful feats of Karna and of the grandson of Sini.

20. In the meantime the highly powerful son of Drona approached Parshata, the subduer of his enemies and the destroyer of their prowess.

21. Drouni, the victor of hostile cities, said to him, in anger, "Wait, wait! O slayer of

Brahmanas, you will not escape me today with your life.

22. Saying this he covered the great hero, Parshata, with dreadful, sharpened and powerful arrows although that car-warrior tried his level best to thwart them.

23-24. As Drona, while he was alive, became dispirited on seeing the son of Prishata and took him for his death, so the son of Prishata, on seeing Drona's son in battle, regarded him as his death.

25. They immediately marched forward and accessed to Ashvatthama in battle-field considering themselves undefeated by the weapons and it appeared as if the god of death has attacked on god of death (time) at the time of great devastation (Maha Pralaya).

26. Seeing Dhristadyumna stand firm before him the heroic son of Drona, sighing in anger, rushed towards Parshata.

27. O king, both are very angry to see each other. Then, O king, the powerful son of Drona quickly said to Dhristadyumna who stood before him.

28-30. O wretch of a Panchala, I will dispatch you today to the abode of Death. Verily you committed a great sin by killing Drona before. You will meet with an evil turn in extenuation of that iniquity if you stand in battle without being protected by Partha or if you do not beat a retreat. O fool, I tell you the truth.

31. Thus addressed the powerful Dhristadyumna replied— What, I said to your father, while trying his best in battle, will serve as a reply to your words.

32. If Drona, who was a Brahmana in name, could have been killed by me, why should I not, by my power, kill you today in battle.

33. Having said this, O king, the revengeful commander (of Pandava's army) Parshata struck Drona's son with sharpened arrows.

34. Thereupon, worked up with anger Drona's son, O king, covered all sides of Dhristadyumna with arrows.

35. Covered with thousands of shafts neither the sky, nor the quarters, nor the warriors around could be seen.

36. Before the very eyes of the charioteer's son, O king, Parshata covered Drona's son, the ornament of the battle field, with arrows.

37-38. But the son of Radha alone, O king, visible on every side, withstood the Panchalas, Pandavas, the sons of Draupadi, Yudhamanyu and the great car-warrior Satyaki.

39-41. Dhristadyumna, again in battle, cut-off the dreadful bow of Drona's son and his arrows resembling venomous serpents. He, again, O king, in a moment struck with arrows Parshata's bow, Sakti, club, standard, horses, charioteer and car.

42. Having his bow and car broken and horses and charioteer slain, he took up a huge sword shining like a hundred moon.

43. O king, the great car-warrior, the heroic son of Drona, displaying light handedness and holding firm his weapon, quickly cut-off in battle with Bhallas, that weapon of his, before he could come down from the car. It was indeed wonderful.

44-45. O foremost of Bharatas, that great car-warrior, although striving hard, could not kill Dhristadyumna, who had his bow and car broken and horses slain and was wounded with various arrows.

46. O king, when the son of Drona could not kill him with arrows, that hero, laying aside his bow, quickly followed Parshata.

47. The motion of that high-souled one as he rushed on resembled that of Garuda, swooping down for catching a snake.

48. In the interval Madhava said to Arjuna—"See, O Partha, how Drona's son is proceeding quickly towards Parshata's car. Forsooth, he will kill the prince. There is no doubt.

49. O you of large arms, O subduer of enemies, rescue Prishata's son who is near the mouth of Drona's son as if he is within the jaws of Death."

50. Having said this, O king, the powerful son of Vasudeva drove the horses where Drona's son was staying.

51. Urged on by the Keshava those horses, effulgent like the moon, ran towards the car of Drona's son as if devouring the very sky.

52. Seeing those two mighty heroes approach him, Ashvatthama set forth his exertions for killing Dhristadyumna soon.

53. O king, seeing Dhristadyumna dragged by his enemy, the powerful son of Pritha discharged many arrows at the son of Drona.

54. Those golden shafts, shot off his Gandiva, approached the son of Drona and wounded him deep like serpents entering into an ant hill.

55. Thus struck with dreadful shafts the powerful son of Drona left off the highly energetic Panchala Prince.

56. Thus wounded by Dhananjaya with arrows the hero got on his chariot. And taking up his bow he began to strike Partha with innumerable arrows.

57. In the interval O king, the heroic Sahadeva carried away on his chariot Parshata the scorcher of his enemies.

58. Arjuna in return struck Drona's son with winged arrows. Worked up with anger Drona's son struck him on the arms and the chest.

59. Filled with anger Partha discharged in that battle at Drona's son a Naracha like unto the very rod of Death.

60. O king, That highly effulgent arrow fell on Brahmana's shoulder, he was stupefied in the battle with the force of that arrow. He sat down exhausted on the car.

61-62. Then, O king, Karna took up his bow, Vijaya and filled with anger he again and again cast his looks on Arjuna desiring for a duel with him.

63. Seeing Drona's son senseless his charioteer quickly took him away on his car from the battle-field.

64. Seeing Prishata's son released and Drona's son wounded, the Panchalas, O king, jubilant over the victory, sent up loud war-cries.

65. Thousands of musical instruments of swell tune were struck. Seeing those wonderful feats the heroes sent up leonine shouts.

66. Subsequent to exhibit such valour, Dhananjaya, the son of Kunti said to Sri Krishna - "Sri Krishna! Move now towards Samsaptakas as it is my prime target this time.

67. Hearing those words of Arjuna Krishna drove his car adorned with many banners and fleet like the wind or the mind.

CHAPTER 60

(KARNA PARVA)-Continued

The conversation between Sri Krishna and Arjuna

Sanjaya said

1. In the meantime pointing out the righteous king Yudhishtira to Partha, the son of Kunti, Krishna said -

2. Behold, O son of Pandu, your brother Yudhishtira pursued by the highly powerful sons of Dhritarashtra, all great bowmen desirous of killing him.

3. The powerful Panchalas, whom it is difficult to vanquish, are running after the great Yudhishtira for rescuing him.

4-5. Accoutred in a coat of mail and accompanied by a large army Duryodhana, the king of the whole world, is pursuing the Pandava king, with a view to kill him, O foremost of men, assisted by his brothers, all expert in fighting whose very touch is like the deadly venom of serpents.

6. Your army, riding on elephants, horses and cars and proceeding on foot are going to kill Yudhishtira like poor men for possessing a costly gem.

7. See, obstructed by Satvata and Bhima, they have become motionless like unto the Daityas desirous of pilfering ambrosia stupefied by Sakra and Agni.

8. On account of their numerical vastness (the Kuru) car-warriors are proceeding quickly towards Yudhishtira like unto a collection of water running towards the ocean during the rainy season.

9. Blowing their conch-shell and shaking their bows those powerful bow-men are sending up leonine shouts.

10. I regard Kunti's son Yudhishtira who has been brought under the influence of Duryodhana as within the mouth of Death or like an oblation of ghee in fire.

11. Duryodhana's army is properly armed. Coming within the range of their arrows even Sakra cannot escape.

12. Who in battle can bear the force of arrows shot by Duryodhana, who, when worked up with anger, resembles Death himself.

13. The force of Duryodhana's arrows, or of Drona's son's, or Kripa's, or Karna's, can shatter even the very mountains.

14. The powerful light-handed and successful king Yudhishtira, expert in fighting and the scorcher of his enemies, was compelled by Karna to retreat from the battle-field.

15. Accompanied by the highly powerful and heroic sons of Dhritarashtra the son of Radha is capable of afflicting the Pandava chief in battle.

16. While the self-controlled Partha was fighting with them, other great car-warriors brought about his discomfiture.

17. O foremost of Bharatas, the king is great emaciated with fasts. He is gifted with the force of a Brahmana, but he is not endued with Kshatriya prowess.

18. Afflicted by Karna the king Yudhishtira, the son Pandu, has been greatly imperiled.

19-20. Methinks, O Partha, the king, Yudhishtira has fallen, since the wrathful Bhimasena, the slayer of his enemies, is calmly bearing the leonine shouts repeatedly sent up by Dhritarashtra's sons desirous of achieving victory and blowing their conch-shells.

22-23. Indeed, O foremost of men, Pandu's son Yudhishtira is slain. See Karna is exciting the great car-warrior of Dhritarashtra's army. The powerful car-warriors are covering the son of Pritha with a down-pour of various weapons such as Indrajala, Sthunakarna and Pasupata.

24. Forsooth, O Arjuna, the king is greatly wounded and weakened, since the Panchalas, the wielders of all sorts of weapons, accompanied with Pandavas, are following him hurriedly at a time when it is necessary to display speed like unto men rushing to rescue a man sinking under earth.

25-27. The king's standard is not to be seen. Most likely it has been struck down by Karna with his arrows. Before the very eyes of the twin

brothers, Satyaki, Shikhandin, Dhristadyumna, Satanika, Panchalas and Chedis, Karna is killing the Pandava army like an elephant spoiling lotuses.

28. The car-warriors of your army, O son of Pandu, are flying away. See, O Partha, how they are taking to their heels.

29. Struck by Karna in battle, O Arjuna the elephants are flying away in ten directions yelling cries of pain.

30. Pursued in battle by Karna, the grinder of his enemies the collection of cars is dispersed on all sides.

31. O foremost of those leading standards, see the standard the bearing the emblem of an elephant of charioteer's son is moving about all over (the field).

32. There the son of Radha runs after Bhimasena scattering hundreds of arrows and killing your soldiers.

33. There the powerful Panchala car-warriors are being dispersed (by him) like the Daityas slain by Sakra in the great battle.

34. Having defeated the Panchalas, Pandavas and Srinjayas, Karna is casting his eyes on all sides, methinks, for finding you out.

35. See Partha, how beautiful he looks while drawing his best of bows as did shine Shakra in the midst of the celestials after having defeated his enemies.

36. Witnessing Karna's power there the Kauravas are shouting and striking terror to the Pandavas and Srinjayas.

37. Having thus terrified the Pandavas in the great battle with all his force, the son of Radha, O giver of honor, addressing his army said -

38. "May you fare well, O Kauravas. Do you move on with such a force that no Srinjaya can escape from the battle-field with his life.

39. Do so in a body. We will follow you." Saying this he followed them shooting his arrow.

40. See Partha, Karna is shining in the battle-field with a white umbrella like the Udaya (rising mountain) beautified with the moon.

41-42. With this umbrella of a hundred ribs resembling the full-moon held over his head he is casting his looks around for you. Forsooth, he will come here quickly.

43. See, O you of large arms, he is drawing a huge bow shooting, in the great battle, arrows resembling deadly serpents.

44. Seeing your banner bearing the emblem of a monkey the son of Radha is turning to this direction for seeking an encounter with you.

45-46. O Partha and bringing on his own destruction like an insect approaching a burning flame. This wrathful hero is engaged in the well-being of Dhritarashtra's son; that one of wicked understanding always seeks to injure you. Seeing Karna alone Dhritarashtra's son is turning with his car force to protect him.

47. That wicked man with all his followers should be killed by you with all care if you wish to secure fame, kingdom and happiness.

48. O Partha! All Kauravas will introduce with your valour when the battle is initiated with extreme vigour between you both warriors renowned in the world. It will be a fight the same as took place during long long ago between demons and gods.

49. Seeing you greatly worked up with anger and Karna too Duryodhana, although angered, will not be able to do anything.

50. O foremost of Bharatas, knowing yourself self-controlled and Karna as cherishing animosity against the pious Yudhishthira, O son of Kunti, make use of this good opportunity.

51-53. Making up your mind for battle encounter all the car-warriors. O foremost of car-warriors, five hundred most excellent, powerful and energetic, car-warriors, five thousand elephants, ten thousand horses and ten lakhs foot-soldiers, protecting one another are coming against you in a battle-field.

54. O warrior! Kill immediately the army just ready to attack on you under circle of defence led by Ashvathama, the son of Drona.

55. Of your own accord show yourself to the great Bowman, the charioteer's son. Advance with great force, O foremost of Bharatas.

56. Worked up with anger there Karna advances against the Panchalas. I see his standard approaching the car of Dhristadyumna, forsooth.

57-58. He will root out the Panchalas. O Bharata chief, I will communicate to you a good intelligence, the virtuous king Yudhishthira is still alive. The mighty-armed Bhima has returned and is leading the army.

59. He is surrounded by the Srinjayas and Satyaki. There in battle the Kuru soldiers are being killed in battle with sharp arrows by Bhimasena and the high-souled Panchalas.

60. Wounded with Bhima's arrows Duryodhana's army, retreating and bathed in blood, are quickly flying away.

61. Covered with blood the Bharata is looking poorly like the earth divested of crops.

62. Behold, O son of Kunti, Bhimasena, the commander of your army, worked up with anger like a serpent, is assailing the (Kuru) troops.

63. Look, O Arjuna, at the yellow, crimson, black and white banners painted with stars, moons and suns and innumerable umbrellas scattered all over the field.

64. Standards, made of gold, silver and other metals, are lying about and there lie scattered slain horses.

65. Car-warriors, deprived of their life, are dropping down from cars, killed by the unretreating Panchalas with variegated arrows.

66-67. There the quick-coursing Panchalas, O Dhananjaya, are rushing against the elephants, horses and cars belonging the Dhritarashtra's party, divested of their riders. O foremost of men, O slayer of enemies, your warriors, giving up the love of their lives and invincible in battle, are, aided by Bhimasena's power, grinding the enemy's army.

68. There the Panchalas are sending up loud war-cries and blowing their conchs as they are advancing against their enemies and grinding them with their arrows.

69. Look at their greatness. through their power the Panchalas are killing Dhritarashtra's soldiers as the angry lions kill the tigers.

70. Themselves although without any arms they are carrying away the arms of the enemies (from their hands) and with them they are killing foes and making war-caries.

71. They are striking down the heads and arms of their enemies. Their car-warriors, elephant-warriors and cavalry are all heroic and praise-worthy.

72. Like quick-coursing swans leaving Manasa lake and running into the Ganges the Panchalas are rushing against the Kuru army and are assailing every part of the huge force of Duryodhana.

73. Like bulls withstanding bulls, Kripa, Karna and other warriors with all their energy are resisting the Panchalas.

74. The heroes, headed by Dhristadyumna, are killing thousands of their enemies, the great car-warriors of Duryodhana's force, already sunk in the ocean of Bhima's weapons.

75. Beholding Panchalas overpowered by their energies Marut's son is covering the hostile force with arrows and with roars of lions.

76. The major portion of the huge army of Duryodhana is stricken with fear. The cars and horses assailed with Bhima's fear have been scattered all over.

77. See, these elephants, struck by Bhima with his Narachas, are dropping down like the summits of mountains clapped by Indra's thunder-bolt.

78. There the huge elephants, wounded by Bhima with his arrows, are flying away crushing their own army.

79. Do you not recognise the leonine shouts of Bhima, O Arjuna, who, worked up with the desire of achieving victory, is roaring.

80. There worked up with anger the Prince of Nishadas is advancing on his best of cars, like Death himself armed with his rod against the son of Pandu for killing him with his Tomara.

81. His two arms with Tomaras are cut-off by Bhima with ten sharpened Narachas effulgent like fire of the sun.

82-83. Killing him he is proceeding against other elephants resembling a mass of dark blue clouds and driven by riders. They are striking Vrikodara with Saktis and Tomaras.

84. Slaying those forty-nine elephants with sharp arrows Parthas' elder brother is striking down their victorious standards.

85. The other elephants were killed each with ten Narachas. The war-cries of Dhritarashtra's soldiers are no longer audible since (Bhima), like Purandara himself, is engaged in battle.

86. Three Akshauhini of Dhritarashtra's soldiers have been arranged and they all have been thwarted by angry Bhima, the foremost of men.

87. As the people having weak eye-sight cannot see at sun in noon, the kings are unable to gaze directly at Bhimasena, the son of Kunti.

88. As the stags feel anxiety with fear of lion, these Kauravas' soldiers are so frightened of the arrows shot by Bhimasena as they are anxious everywhere in the battle-field.

Sanjaya said

89. Beholding that arduous task accomplished by Bhima Arjuna, with his sharp arrows, killed the remaining enemies.

90-91. O sovereign! The mighty samsaptakas have run away to ten directions on account of their severe slaughter in battle-field and the departing as also loss of courage. A number of other warriors got immediate relief by joining Indra as his guest.

92. Lion heart Partha killed the Caturangini army (infantry, chariot-rider, horse-riders and elephant-riders) led by Duryodhana by shooting arrows with bent nodes.

CHAPTER 61

(KARNA PARVA)—Continued

Dreadful battle

Dhritarashtra said

1-2. When Bhimasena and Pandu's son Yudhishtira were fighting, when my soldiers were being killed by the Pandavas and Srinjayas, when my army was routed and dispirited tell me, O Sanjaya, what did the Kauravas do.

Sanjaya said

3. Seeing the mighty-armed Bhima the valiant Karna, with eyes, reddened in anger, rushed towards him.

4. Beholding your soldiers routed by Bhima the powerful Karna rallied them again with great exertion.

5-6. Having collected your son's force the large-armed Karna advanced against the heroic Pandavas invincible in battle. Drawing their bows and discharging arrows the great car-warriors of the Pandavas advanced against the son of Radha.

7-8. Worked up with anger and desiring for victory Bhimasena, the grandson of Sini, Shikhandi Janamejaya, the powerful Dhristadyumna, all the Prabhadrakas and the Panchalas advanced furiously from all directions against your army.

9. In the same way the powerful car-warriors of your host speedily advanced against the Pandava army desirous of killing them.

10. The two hosts, abounding in cars, elephants, the cavalry and infantry, looked exceedingly wonderful.

11. Shikhandi rushed against Karna and Dhristadyumna, accompanied by a great force, proceeded against your son Dushasana.

12. Nakula ran against Vrishasena and Yudhishtira advanced against Chitrasena; Sahadeva proceeded against Uluka in that battle.

13. Satyaki proceeded against Shakuni and the sons of Draupadi against other Kauravas. And the great car-warrior Drona's son proceeded against Arjuna in that battle.

14. Gautama encountered in battle the great Bowman Yudhamanyu. And the powerful Kritavarma rushed against Uttamoujasa.

15. The large-armed Bhimasena alone withstood all your sons with their armies.

16. Thereupon Shikhandi, the slayer of Bhishma, with winged arrows, obstructed Karna ranging fearlessly (in the battle-field).

17. Thus obstructed and with his lips trembling in anger Karna struck Shikhandi on the fore-head with three arrows.

18. Carrying three arrows Shikhandi shone there like a silver mountain with three elevated summits.

19. Sorely wounded by Karna in that battle that great Bowman struck him in return with ninety sharp arrows.

20. Having slain his horses and driver with three arrows the great car-warrior Karna struck down his standard with a razor-shaped arrow.

21. Then jumping down from his horseless car that great car-warrior, the aggrandiser of his enemies, discharged a dart in anger at Karna.

22. Cutting it off in battle with three arrows Karna struck Shikhandi with nine sharp arrows.

23. Avoiding arrows shot off Karna's bow Shikhandi, greatly wounded, quickly retreated from the field.

24. O king, then Karna fell on the Pandava army as the violent wind disperses a pack of cotton.

25. Wounded by your son Dhristadyumna struck, in return, Dushasana on the breast with three arrows.

26. Then Dushasana struck the left arm of his enemy with a sharp gold feathered, winged arrows.

27. Thus wounded and filled with terrible rage Dhristadyumna shot arrows at Dushasana.

28. O king, with three arrows your son cut-off the shaft discharged by Dhristadyumna which was about to fall with great force.

29. Then approaching Dhristadyumna he struck him on the breast and two arms with seventeen other gold winged arrows.

30. Then worked up with anger Prisata's son cut-off his bow with a sharp razor shaped arrow at which all his people shouted out.

31. Your son, however, taking up another bow, smilingly covered Dhristadyumna with wounds of arrows.

32. Beholding the prowess of your high-souled son all the warriors in the field, Siddhas and Apsaras were filled surprise.

33. We saw the highly powerful Dhristadyumna obstructed by Dushasana like a huge elephant checked by a lion.

34. Then desirous of rescuing their generalissimo. O elder brother of Pandu, the Panchala car-warriors, elephants and horses surrounded your son.

35. O slayer of enemies, then ensued a dreadful and destructive encounter between your people and your enemy's host.

36. Standing by his father's side Vrishasena struck Nakula with five iron arrows and again wounded with three others.

37. The heroic Nakula however smiling struck Vrishasena on the breast with a sharp Naracha.

38. Thus wounded greatly by his powerful enemy that grinder of his enemies struck his adversary with twenty five arrows.

39. Those two foremost of men covered each other with thousands of arrows at which their respective battalions broke.

40. Seeing Duryodhana's soldiers quickly flying away Karna, O king, prevented them with force.

41. After Karna's departure Nakula proceeded against the Kauravas. Avoiding Nakula in battle Karna's son quickly went to Karna, who was guarding the passage of his chariot.

42-43. Angry Uluka was restrained by Sahadeva in battle. Having killed his four horse the powerful Sahadeva dispatched his charioteer to the abode of Yama.

44. Then leaping down from his car O king, Uluka, the joy of his sire, soon advanced against the host of Trigarttas.

45. Having pierced Shakuni with twenty sharp arrows Satyaki, as if smiling, struck down the standard of Subala's son with his dart.

46. O king, the powerful son of Subala too, worked up with anger, cutting off his coat of mail, again sundered his golden standard.

47. Then Satyaki pierced him in return with sharpened arrows and also pierced his charioteer with three arrows.

48. Then quickly dispatched his horses to the abode of Yama with arrows. Then O king, jumping down all on a sudden from his own car Shakuni quickly got on Uluka's car.

49-50. Then that hero, expert in fighting, soon took away Sini's grandson. Then O king, Satyaki, with great force, advanced against your army at which they were all routed.

51. Covered with arrows shot by Sini's grandson your soldiers, O king, fled away in all directions and dropped down dead.

52. Your son obstructed Bhimasena in battle. Bhima however, in a moment, deprived him of

his horses, charioteer, car and standards. His men, O king, were highly pleased.

53-54. The king soon fled away from Bhimasena's view. Then the entire Kuru army rushed towards Bhimasena. And desirous of killing Bhima they set up a terrible shout.

55-56. Having struck Kripa Yudhamanyu soon cut-off his bow. But Kripa, the foremost of the wielders of arms, taking up another bow struck down on earth Yudhamanyu's standard, charioteer and umbrella. the great car-warrior Yudhamanyu fled away on his car.

57. Uttamouja soon covered Hirdika's son Bhima of dreadful prowess like showers covering a mountain.

58. Then O slayer of enemies, that battle became highly dreadful the like of which had never been seen by me before, O king.

59. Then Kritavarma, in that battle, O king, all on a sudden struck Uttamouja on the breast at which the latter sank down on his car.

60. His charioteer however carried away that foremost of car-warriors. Then the Kuru army surrounded Bhimasena from all sides.

61. With a huge elephant force Dushasana and Subala's son surrounded Pandu's son and began to assail him with small arrows.

62. Thereupon making the angry Duryodhana retreat from the battle-field with a hundred arrows Bhima quickly advanced against the elephant force.

63. Beholding that elephant force advance against him all on a sudden Vrikodara, worked up greatly with anger, invited celestial weapons.

64. He then struck elephants with elephants as Indra assailed the Asuras. Killing the elephants in battle Vrikodara covered the sky with arrows as a swarm of insects cover a flame.

65. As the wind scatters a collection of clouds so Bhima dispersed and killed those elephants collected there in thousands.

66. Covered with net-works of gold and gems the elephants looked greatly beautiful like clouds charged with lightning.

67. Assailed by Bhima, O king, the elephants fled away on all sides. Some, cut to their hearts, fell down on earth.

68. With elephants adorned with gold fallen there the earth appeared as if strewn with shattered mountains.

69. With fallen elephant warriors, shining and adorned with jewels and the earth shone beautiful as if covered with planets dropped for the wane of virtue.

70. With their temples, frontal globes and trunks maimed the elephants, struck by Bhimasena's arrows, fled away in hundreds in that battle.

71. With their limbs wounded with arrows, stricken with fear and vomiting blood, some, huge like mountains, fled away like mountains adorned with metals.

72. There they saw the two arms of Bhimasena, holding bows, pasted with sandal and Aguru and resembling two huge serpents.

73. Hearing the twang of his bow resembling the sound of a thunder-bolt the elephants passed urine and excreta and fled away.

74. That feat, of the intelligent Bhimasena who fought single-handed, resembled that of Rudra while destroying all creatures.

CHAPTER 62

(KARNA PARVA)—Continued

Dreadful battle

Sanjaya said

1. Then on that best of cars drawn by white horses and driven by Narayana himself the beautiful Arjuna arrived there.

2. As the wind agitates a great ocean so Vijaya overpowered your army, O foremost of kings, abounding in horse-men.

3-4. While (Arjuna) the rider of white horses was a little careless your son Duryodhana, worked up with anger and surrounded by his soldiers, came there all on sudden and encompassed the revengeful Yudhishtira. He then struck Yudhishtira with seventy-three razor-shaped arrows.

5. At that Kunti's son Yudhishtira was greatly worked up with anger. He quickly struck your son with thirty darts.

6. Then the Kuru soldiers rushed against Yudhishtira for seized him. Then apprised of the evil intention of the enemies the great car-warriors came there in a body for rescuing Kunti's son Yudhishtira.

7. Encircled by an Akshauhini of soldiers Nakula, Sahadeva, Dhristadyumna and Parshata advanced towards Yudhishtira.

8. Grinding the great car-warriors your army Bhimasena too went where Yudhishtira was surrounded by his enemies.

9. Making a downpour of arrow, O king, Vikartana's son Karna obstructed alone all those great bowmen.

10. Although making a downpour of arrows, discharging Tomaras and exerting their very best they could not look at the son of Radha.

11. With a huge downpour of arrows the son of Radha who had mastered all sorts of weapons withstood all those great bow men.

12. Taking up speedily his bow the noble-minded Sahadeva soon approached Duryodhana and struck him with twenty arrows.

13. Struck by Sahadeva Duryodhana, huge like a mountain, covered with blood, appeared like a maimed elephant.

14. Seeing you son sorely wounded with many powerful shafts Karna, the best of car-warriors, worth proceeded there.

15. Beholding Duryodhana in that condition and quickly getting ready his weapon he soon struck the sons of Yudhishtira and Prishata.

16. Assailed with arrows by the great son of the charioteer Yudhishtira's soldiers all on a sudden fled away.

17. Various sorts of arrows fell there touching one another. Those, shot off the bow of Karna, touched the wings of others with their blades.

18. The arrows coming in contact with one another a conflagration was caused in the sky.

19. With arrows capable of piercing the bodies of the enemies and advancing quickly Karna covered the ten quarters as if with a swarm of locusts.

20. Beautiful bows shone in the arms of Karna of the colour of crimson sandal and adorned with gold and jewels.

21. Then all the quarters were shrouded with arrows. And Karna greatly assailed the righteous king Yudhishtira.

22. Then worked up with anger Kunti's son king Yudhishtira struck Karna with fifty sharpened arrows.

23-24. Darkened with arrows that army looked exceedingly dreadful. And your soldiers, O king, sent up piteous wails of pain.

25-26. While they were being slain by Dharma's son with various sharp Kanka-feathered arrows whetted on stone, Bhallas, Saktis and clubs. Wherever the virtuous king extended his looks all the soldiers of your party were shattered.

27-28. Then Karna, greatly worked up with anger, struck Yudhishtira with winged and calf-tooth shaped arrows. Revengeful, wrathful and having his lips trembling in anger the highly energetic Karna struck Yudhishtira with arrows.

29. Yudhishtira too struck him with gold feathered and sharpened arrows. Karna, as if smiling, struck the Pandava king on the breast with three winged darts.

30. Thus greatly assailed by him the pious king Yudhishtira sat down on his car and ordered his charioteer to go.

31. Then all the soldiers of your army with their king sent up a loud war-cry saying - "seize him" and then they rushed towards the king.

32. Then seventeen hundred Kekaya warriors with Panchalas obstructed the soldiers of Duryodhana.

33-34. When that dreadful and destructive battle raged on the highly powerful Duryodhana and Bhima fought with each other.

CHAPTER 63

(KARNA PARVA)–Continued Escaping of Yudhishtira

Sanjaya said

1. Karna, with a net-work of arrows, struck the mighty car-warrior, the great Bowman of the Kekaya race who all stood before him.

2. Five hundred heroes who withstood him in battle were killed by Karna.

3. Thereupon seeing the son of Radha irrepressible in battle all those warriors, assailed by Karna's shafts, approached Bhimasena.

4-5. Dispersing that car-force with his arrows Karna, in a chariot, pursued the heroic Yudhishtira, who, then wounded with arrows and almost unconscious, was slowly proceeding towards encampment between the twins.

6-7. Approaching the king, the car-warrior's son, with a desire to do good to Duryodhana, struck him with three highly powerful sharpened arrow, his charioteer with three and his horses with four.

8. The two sons of Madri protected the sides of Yudhishtira and then they ran towards Karna so that he might not kill the king.

9. Then the highly careful Nakula and Sahadeva severally covered Karna with a downpour of arrows.

10. Then his highly powerful son of the charioteer struck those high-souled and victorious heroes with sharpened darts.

11. Then in the battle Radha's son killed Yudhishtira's most excellent horses white as the teeth, quick-coursing like the mind and having black tails.

12. As if smiling the charioteer's son, a great Bowman himself, struck down with another Bhalla the crown of the son of Kunti.

13. Having killed then Nakula's horses the powerful (Karna) sundered the bow and arrows of the intelligent son of Madri.

14. Then those sons of Pandu, the two brothers (Yudhishtira and Nakula) greatly wounded, got upon Sahadeva's car after their horses and car had been destroyed.

15. Seeing them deprived of their cars, their maternal uncle, the king of Madra and slayer of inimical heroes, out of compassion said to Karna.

16. "You are to fight today with Pandu's son, Phalguna. Why do you, irate, then fight with the pious king Yudhishtira?

17-18. With your weapons exhausted, the coat of mail mutilated, arrows reduced and

without quiver, with your horses and charioteer worn out with fatigue and yourself wounded with shafts by the enemies, when you will encounter Partha, O son of Radha, you will be a butt of ridicule."

19-20. Although accosted thus by the king of Madra in the battle-field, still Karna, worked up with anger, pursued Yudhishtira. Having wounded then greatly with sharpened arrows the sons begotten on Madri by Pandu, Karna smiling made (the king) turn his face with arrows in battle.

21. Thereupon, Shalya, smiling again said to Karna, who was on the car, worked up with anger and bent upon killing Yudhishtira.

22. "O son of Radha, leaving aside Partha, for whom you are always honored by the son of Dhritarashtra, what will you reap by killing Yudhishtira?

23. Here is the great blare of the conchs blown by the two Krishnas. And here is being heard the twang of his bow like the muttering of clouds in the rainy season.

24. Behold O Karna, having slain all our car-warriors in battle with a net work of arrows, Arjuna is devouring our entire army.

25. The rear of the hero is being protected Yudhamanyu and Uttamajasa. And Satyaki is protecting his wheel on the north. Dhristadyumna is guarding his wheel in the south.

26. Bhimasena is fighting with the king Duryodhana. Look to it today, O Karna, so that Bhima may not kill the king in our very presence and he may escape him.

27. Behold he has been overpowered by Bhimasena, a beauty of the battle field. It will be a great wonder if you can release him.

28. Go there and rescue the king for he has been overtaken by a great danger. What will you gain by killing the two sons of Madra and the king Yudhishtira?

29-31. Hearing the words of the king Shalya and seeing Duryodhana overpowered by Bhima in that great battle, Karna, worked up with the words of Shalya and anxious to save the king, left the king Yudhishtira who has no enemies

and the two sons of Madri and hurried on for rescuing your son.

32. O king, After Karna's departure, Yudhishtira, begotten by Pandu of Kunti left the battle-field, born by the quick-coursing horses of Sahadeva.

33-34. Guarded by the twins the king quickly returned to his camp in shame. His body was covered with wounds of arrows. He got down from the car and sat on his best seat.

35. The arrows were then taken out of his person and the king, filled with sorrow, said to his twin brothers the great car-warriors, the powerful sons of Madri.

36. O sons of Pandu! Both of you should join immediately the army where Bhimasena is stood. Bhimasena is fighting there with challenge as loud as the cloud.

37. Nakula, the great chariot holder and valorous Sahadeva just then rode of their chariots and joined Bhimasena immediately. They began fighting after joining the army led by Bhimasena.

CHAPTER 64

(KARNA PARVA)-Continued

Search of the Yudhishtira

Sanjaya said

1. Thereupon surrounded by a mighty car-force Drona's son appeared, all on a sudden O king, where Pritha's son was.

2. Like a bank containing ocean Pritha's heroic son, assisted by Shouri, all on a sudden, encountered him.

3. Thereupon filled with anger, O monarch, the highly powerful son of Drona covered Arjuna and Krishna with arrows.

4. Beholding those two Krishnas covered with arrows the mighty car-warriors of the Pandava and Kuru armies, filled with great wonder, looked at them.

5. Thereupon as if smiling Arjuna created a celestial weapon while, O descendant of Bharata, the Brahmana baffled in battle.

6. Whatever weapon that the Pandava discharged in battle for killing the son of Drona, the great Bowman made useless.

7. Then, O king, a great encounter of weapons took place in that great battle when we saw the son of Drona like Death himself with widening mouth.

8. Having filled all the quarters and directions with straight arrow he sundered Krishna's right arm with three arrows.

9. Thereupon killing all the horses of the high-souled one Arjuna created, in the battle-field, a dreadful stream of blood, carrying away all to the other region.

10-11. That dreadful blood river was flowing towards. The another world and swaying with its course all people there. All people present there saw all warriors holding chariots under lead of Ashvatthama beheaded with the arrows shot by Arjuna. Ashvatthama himself took notice of that scenario. He also had flown a river floating people to another world at that time under the sheer grip of anger.

12. In that agitating and dreadful encounter between Drona's son and Partha the warriors rushed towards one another without any consideration whatever.

13-14. O king, the horses and charioteers of cars were killed the cavalry were destroyed and the riders of elephants were slain. Thus a dreadful slaughter of animals was carried on by Partha in that battle. Then the car-warriors fell down slain by arrows shot off Partha's bow.

15-17. And the horses, with their trappings destroyed ran about hither and thither. Witnessing these feats of Partha, beautifying the battle-field the powerful son of Drona speedily encountered that foremost of the victorious, quivered his dreadful, gold bedecked bow and struck him on all sides with innumerable sharpened arrows.

18. O monarch, Drouni again ruthlessly wounded Arjuna on the breast with a winged arrow.

19. O son of Bharata being greatly wounded in battle by that son of Drona he, with force, took up his Gandiva bow. Then the highly intelligent hero covered Drona's son with a downpour of arrows and cut-off his bowstring.

20. Having his bow thus snapped Drona's son took up a sword, like unto a thunderbolt and hurled it at Arjuna.

21. O king, as if smiling. Arjuna all on a sudden cut-off that gold-gilded sword that was about to fall on him.

22. Sundered by parts, arrows it fell down on earth like a mountain shattered by (Indra's) thunder-bolt.

23. Thereupon irate, the mighty car-warrior son of Drona, covered fully Vibhatsu with weapons glinted him by Indra.

24. Beholding those weapons of Indra about to fall on him Partha took up his Gandiva and speedily baffled them with an arrow created for him by Vasava.

25-26. Then cutting off that net-work of Indra's weapon Partha soon covered the car of Drona's son. Assailed by Arjuna's arrows Drouni, encountering the former and cutting through the downpour of Pandava's arrows, called to his aid a powerful weapon and all on a sudden wounded Krishna with a hundred arrows and Arjuna with three hundred small arrows.

27. Arjuna then pierced the sensitive organs of the son of preceptor (Ashvatthama) through expert use of his arrows and shot a volley of arrows in presence of your sons; on his horses, charioteers, bow and the string stretched on bow.

28. Pandava, the slayer of inimical heroes, struck down his driver from his car with a dart.

29-30. Then himself taking up the reins of horses Drona's son covered Krishna and Arjuna with arrows. He saw a wonderful power in him then. He simultaneously drove his horses and fought with Phalguna. It was spoken highly of by all the warriors in battle, O king.

31. Then smiling a little, Vibhatsu also named Jaya speedily cut-off the rein of Drouni's horses in battle with a razor-like shaft.

32. Assailed with weapons the horses ran away on all sides. There then took place a great havoc of your soldiers.

33. Having thus accomplished victory the Pandavas, desirous of achieving (further) success, pursued your soldiers, on all sides, making a discharge of arrows.

34. your great army was again and again routed by the Pandava warriors desirous of victory.

35. Thereupon in the very presence of your sons, O king, conversant with diverse modes of war-fare, of Subala's son Shakuni and Karna.

36. Although prevented, O king, by your sons that great army assailed on all sides did not stop in the battle-field.

37. The warriors taking to their heels on all sides in numbers a great confusion took place in the vast terror-stricken army of your son.

38. Karna then exclaimed - "Wait wait". But your army, slain by many great warriors, did not wait in the battle-field.

39. Beholding the army of Duryodhana, thus routed on all sides, the Pandavas, filled with the desire of victory, sent up loud war-cries.

40-41. Duryodhana then lovingly said to Karna—"See, O Karna, how our army, greatly assailed by the Pandava, is flying on all sides, although you are present here. O repressor of foes, do what you think proper now.

42. Routed by the Pandavas, thousands of our soldiers are calling after you only.

43. Hearing those weighty words of Duryodhana, Karna, as if smiling, said to the Madra king.

44. Behold, O king, the strength of my arms and weapons. I will kill today in battle all the Panchalas and Pandavas. Drive my car, O best of men and every thing will be as I have said."

45-47. Having said this, O monarch, the charioteer's son, highly powerful as he was, took up his old victorious bow Vijaya the best of its kind and rubbing again and again its string set it on the bow. Thereupon having assured his army and commanded them to wait in the battle-field, the powerful and highly energetic Karna set Bhargava weapons to his bow-string.

48. There came out in a stream, O king, millions of sharp arrows in that mighty encounter.

49. Covered fully with those shining and dreadful Kanka and peacock-feathered arrows the Pandava soldiers could see nothing in the battle-field.

50. Assailed by the powerful Bhargava weapon in that battle, O king, Panchalas set up loud lamentations.

51-52. And O king, thousands of elephants, horses, cars and men falling on all sides, the earth began to shake. The great army of the Pandavas quivered from one end to the other.

53. In the meantime while killing his enemies, that foremost of men the great warrior Karna, even destroying his foes, shone like smokeless fire.

54. Massacred then by Karna, the Panchalas and Chedis lost their consciousness in the battle-field like elephants when a forest fire rages on.

55-56. The leading warriors sent up war-cries roaring like tigers. Like animals at the hour of universal dissolution the soldiers, terror-stricken and running wildly about in the battle-field, set up loud cries of lamentation.

57. Seeing them thus slaughtered by the charioteer's son, all creatures, beasts and birds, were terrorised.

58. As the spirits call upon the Regent of Death to save them, so the Srinjayas, massacred by Karna, repeatedly prayed to Arjuna and Vasudeva's son to save them.

59-60. Beholding there the discharge of the dreadful Bhargava weapon and hearing the cries of his men slaughtered by Karna, with arrows Kunti's son Dhananjaya said to Krishna.

61. Beholding there the discharge of the dreadful Bhargava weapon. No one can withstand it in battle.

62. Behold again in this great encounter O Krishna, the great son of a charioteer, resembling Death himself in power and performing a dreadful feat.

63. Repeatedly urging on his horses he is looking at me. I will not be able to tear me away from Karna in battle.

64. If a man survives he either meets with success or defeat in battle. To one dead, O Hrishikesh, death itself is a victory.

65. Thus addressed by Partha, Krishna, the subduer of his enemies, said to Dhananjaya, the foremost of the wise, the following suitable to the occasion.

66. The royal son of Kunti has been greatly wounded by Karna. Seeing him first you will afterwards kill Karna.

67. Then Janardana proceeded to see Yudhishtira, thinking, O king, that Karna, in the meantime, would be worn out with fatigue in battle.

68. Himself too being desirous of seeing the king thus wounded with arrows, Dhananjaya, at the bidding of Keshava, left the battle and went on his car.

69-70. O Bharata! Arjuna, the son of Kunti subsequent to the bitter defeat he gave to the son of preceptor, (Ashvatthama) tough to face for Indra, the holder of thunderbolt, threw a cursory eye on the whole army while he was leaving from there to see Dharmaraja. However, he could not see his elder brother there.

CHAPTER 65

(KARNA PARVA)-Continued

The arrival of Krishna and Arjuna to Yudhishtira

Sanjaya said

1. Having vanquished Drona's son and performed a highly difficult and heroic task, Dhananjaya, ever irrepressible to his enemies, with a bow ready in his hands, eyed his own army.

2. Cheering up the warriors that were still fighting at the heads of their respective detachments and speaking highly of their former successes Arjuna enjoined his car-warriors to be at their posts.

3. Not finding his brother Yudhishtira, a descendant of Ajamida, Arjuna quickly approached Bhima and inquired of the king's whereabouts, saying "Where is the king?"

Bhima said

4. Wounded with Karna's arrows the pious king Yudhishtira had gone away from here. I doubt if he still survives.

Arjuna said

5. For this very reason proceed you quickly from here and bring the news of the king, that foremost of Kurus. Forsooth, greatly wounded

with Karna's arrows the king has gone to his camp.

6. Although struck greatly with sharpened arrows by Drona's son the king still waited in the battle-field, desirous of victory, until Drona was slain.

7. The high-minded chief of Pandus, undoubtedly met with peril in battle through Karna. go quickly, Bhima and learn of his condition. I will wait here and oppose the enemy.

Bhima said

8. O illustrious and leading descendant of Bharata, better go yourself and enquire after the king. If I go, O Arjuna, the leading warriors will explain that I am frightened in battle.

9. Then Arjuna said to Bhimasena—"The Samsaptakas are before my army, without killing these my enemies I cannot leave the post."

10. Bhima replied then to Arjuna—"O foremost of Kurus, with the aid of my own power, I will encounter the Samsaptakas in battle, you better go yourself, O Dhananjaya.

Sanjaya said

11-12. Arjuna reported the promise made by Bhimasena, his brother that he shall face the whole army of chivalrous Samsaptakas alone to Sri Krishna, the god incarnated of Narayana and descendant of Vrishni clan. It was really very tough to materialise. Hence, he immediately inclined to see Yudhishtira for consult. In the meantime, he said to lord Krishna -

Arjuna said

13. "Leave this ocean-like army, O Hrishikesh and drive the horses. I wish to see, O Keshava, the king who has no enemies."

14. While he was about to drive the horses, the foremost of Dasharhas said to Bhima—"If it nothing wonder for you, O Bhima. Kill the enemies of Partha.

15. Thereupon Hrishikesh drove quickly where Yudhishtira was. Quickly was he borne there, O king, by the horses resembling Garuda himself.

17. He had left there Bhimasena, the slayer of his enemies, O king, then driving in their car those two heroes approached the king who was

lying alone on his bed. They got down from the car and saluted the feet of the righteous Yudhishtira.

19. Seeing that foremost of men safe and sound the two Krishnas were filled with delight as the two Ashvins are on seeing Indra. As Vivasvan congratulated the two Asvinis, as Vrihaspati congratulated Indra and Vishnu after they had killed the powerful Asura Jambha so the king congratulated them both.

20. Thinking that Karna had been killed the virtuous king was delighted and he then addressed them thus, with his accents suppressed with joy.

Sanjaya said

21. Sri Krishna and Arjuna, the fore-front fighter in battle, the eminent warrior, having huge and red eyes when approached closer, the arrows stuck in their all organs of body were seen. They were soaked in blood. Yudhishtira, on seeing them, started talking in following manner -

22. Having seen the mightiest Sri Krishna and Arjuna came together, he was conformed in mind that Arjuna, the holder of Gandiva has killed Karna, the son of charioteer in the battle-field.

23. O son of Kunti! Owing to all these facts, I am curious enough to listen from you in prolix, the episode of Karna's slaughter by you. So safely. Tell me all without missing minutest information.

CHAPTER 66

(KARNA PARVA)-Continued

The words of Yudhishtira

Yudhishtira said

1. Welcome to you, Devaki's son and Dhananjaya, highly agreeable to me is the pleasure of you too, O Arjuna, O Achyuta.

2. Thought yourselves are not wounded by your enemies, you two, who are his enemies, have killed the mighty Karna.

3. Who was like a deadly serpent in battle, an adept in all weapons, the leader of all the sons of Dhritarashtra, may the very warder of their armour and coats of mail;

4. Who was protected by the great archers Vrishasena and Sushena; highly energetic, powerful and taught by Rama (himself) the use of arms;

5. Who was the head of all the world and most celebrated car-warrior; who was the saviour of Dhritarashtra's sons and who led the van of the army;

6. Who was the destroyer of others' armies and the oppressor of the enemies and was bent upon doing Duryodhana a good turn and afflicting us;

7. Who was irrepressible even unto the gods headed by Vasava in a great battle and was like unto fire and wind in energy and strength;

8. Who was unfathomable like the nether region and an increaser of the joy of friends, he was like Death incarnate to his enemies. By good luck, having slain that Karna in the great battle you come here like the immortals after vanquishing the demons.

9. O Achyuta, O Arjuna, a great encounter took place today between myself setting forth my best energies and that hero who appeared like Death incarnate bent upon destroying all creatures.

10-11. By him my standard was cut down, my two Parshni drivers were killed and I was made horseless and carless in the very presence of Yuyudhana, Dhristadyumna, the twins, the heroic Shikhandin the son of Drupada and all the Panchalas.

12. O you of mighty arms, having vanquished them all and many others of his enemies the highly powerful Karna, defeated me in that great battle although I tried my very best to withstand him.

13. Forsooth pursuing me on all the sides and defeating all my allies in that battle that foremost of warriors addressed to me many harsh words.

14. It is through Bhima's power that I do still survive, O Dhananjaya; what more need I say? The humiliation is indeed too much for me.

15. O Dhananjaya, through fear of him, I have not slept in the night nor have I enjoyed comfort in the day for these thirteen years.

16-17. O Dhananjaya, I am burning with hatred against him. Conscious of my days being numbered I avoided Karna, like the bird

Vaddrinasa. I approached him as if bent on my own destruction. Awake or asleep I spent my days only in thinking how I would accomplish Karna's death.

18. Even while awake, O Arjuna, I see his illusion (of Karna) and it seems as if the whole universe is filled with Karna.

19. Wherever I go, O Dhananjaya, in fear of Karna, everywhere I see his image before me.

20. O Partha, with my horses and cars I was vanquished by Karna, who never retreats from the battle-field. He simply let me go with my life.

21. Of what use is life and kingdom to me, since Karna, the beauty of the battle-field, has defied and ridiculed me.

22. I had never undergone such humiliation in battle even from Bhishma, Kripa, or Drona, as I have today at the hands of the son of Suta the mighty charioteer.

23. Therefore it is that I ask you today, O son of Kunti, about your welfare. Relate to me in detail how you slew Karna today.

24. He was in battle like Sakra himself and in prowess like Yama and like Rama in arms. How has he been killed then?

25. He was a mighty charioteer and well-known for being an adept in all the forms of warfare, he was the foremost of archers and the leader of all.

26. O prince, he was respected by Dhritarashtra himself as well as by his sons for you alone. How has then of Radha been killed by today?

27. O Arjuna, O foremost of men, in all the battles Karna was regarded by Dhritarashtra's sons as your death.

28. How have you then, O most powerful of men, killed him in battle? Describe to me, O son of Kunti, how Karna has been slain by you.

29. How did you cut-off his head, O most mighty one, as a tiger pieces off the head of a Ruru deer, while he was fighting, even in presence of all his allies?

30-31. Does the wicked Karna lie today on the naked earth killed with your keen Kanka-feathered arrows—Karna, the son of Suta, who

used to search all the quarters for you and who had promised to give a car with six elephantine bulls to him who would point you out? Indeed by killing him in battle you have performed a work highly congenial to me.

32. How did you encounter and kill in battle that well-honored hero, that proud and haughty son of Suta who used to search you everywhere in the battle-field.

33. Have you, O brother, really slain in battle the vicious scoundrel who was ever ready to challenge you and to give away to others a superb golden chariot along with bulls, steeds and elephants provided they could give him some clue to you?

34. Have you, indeed, slain that favourite of Suyodhana who, being elated with the pride of chivalry, ever used to indulge in self-glorification amidst the assembly of the Kurus?

35. Does the scoundrel lie low on the battle-field today being mangled all over the body with long-ranging blood-besmeared shafts hurled by you from your bow. Could you break in twin the arms of Dhritarashtra's sons?

36. Could you baffle the foolish braggings he used to make amidst the assembly of kings simply to soothe Duryodhana, saying, I will kill Phalguna?

37. Have you, O son of Indra, slain in today's battle the dull-headed Karna, the son Suta, who had taken an oath not to wash his feet till Partha breathed?

38-39. That designing Karna who amidst the assembly of the Kuru chiefs had said to Krishna 'why don't you, O Krishna, desert the powerless, imbecile and degraded Pandavas'—that Karna who had vowed solemnly that he would not return from the field till he slew (both) Krishna and Partha—tell me does that vicious Karna lie today on the field with mangled limbs?

40. You do full well remember how hotly the battle raged when the Srinjayas and the Kaurava's faced each other—the encounter in which I was brought to such a sad plight. Did you come face to face with Karna and shoot him down?

41. Have you today, O Savyasachin, severed that ear-ring bedecked splendid head of Karna.

off from his body with your fiery shafts discharged from the Gandiva.

42. O valiant one, afflicted with Karna's shafts today how I thought of you (that you would slay him)! Have you put that thought of mine to action by slaying Karna?

43. Being under the aegis of Karna the proud Suyodhana cared us not a jot. Have you by your might removed that aegis?

44. Did you encounter him in the field and settle with that wretched wight, the son of Suta, who had even before the assembly of the Kauravas likened us to sesame seeds devoid of Kernel;

45. That unrighteous son of Suta who had, grinning all the while, ordered Dusvashanta to drag out Jagyasena's daughter won by Subala's son (as a stake) at dice;

46. That dull-headed Karna who had upbraided the foremost warrior in the course of the tale of Rathas and Atirathas?

47. Assure me, O Phalguna, that you have met with and slain that Karna in battle and thereby quench the flame of vindictiveness blazing within my heart being fanned by the wind of mortification.

48. Tell me, therefore, how you slew the son of Suta. O hero, I have so long been expecting you even as the divine Vishnu had awaited the arrival of Indra to bring him the news of Vritra's death.

CHAPTER 67

(KARNA PARVA)-Continued

The words of Arjuna

Sanjaya said

1. Hearing those words of the pious king, who was all anger, the great warrior Jishnu of indomitable energy said to the irrepressible and powerful Yudhishthira—

2. O king, while fighting with the Samsaptakas today, Drona's son, the leader of the Kuru army, all of a sudden came upon me discharging arrows that were like deadly serpents.

3. Seeing my car rattling like a cloud, all the soldiers stood encircling it. Killing them all, who

were full five hundred in number, I proceeded, O mightest of kings, against Drona's son.

4. Encountering me, O king, the hero rushed resolutely against me like a leader of elephants rushing upon a lion and intended to rescue the warriors who were being slain by me.

5. Later on in the battle, the invincible preceptor's son, the foremost of Kuru warriors, afflicted me and Janardana with arrows poignant like poison and fire.

6. While he fought with me, eight carts each drawn by eight bullocks conveyed his hundreds of arrows. Like a wind dissipating clouds I baffled the arrows he showered upon me.

7. Like a dark cloud discharging its watery contents in downpours he, drawing his bowstring to his very ears, showered upon me with skill and force thousands of other arrows.

8. So quickly did he move about in the battlefield that we could not discern from which side did he shoot his arrows, right or left, nor could we ascertain when he took up the arrows and when he discharged them.

9. In fact, always we saw the bow of Drona's son drawn to a circle. At last he struck me with five sharp arrows and Vasudeva with another five.

10. In a moment, however, I struck him with thirty thunder-bolt like arrows. Greatly wounded with the shafts discharged by me he ere long looked like a porcupine.

11. All his limbs were covered with blood. Beholding is soldiers, the best of warriors, bathed in blood and overpowered by me, the son of Suta soon entered into the detachment of car-warriors.

12. Beholding the soldiers terror-stricken and over-powered by me in battle and seeing the elephants and horses flying away, Karna at once marched against me with fifty car-warriors. Killing them, however and avoiding Karna I have come here presently to see you.

13. Seeing Karna, the Panchalas are all filled with fright even like the kine on seeing a lion. Like men entering into the gaping jaws of Death the Prabhadrakas, O king, have confronted Karna.

14. Karna has already killed seventeen hundred of these car-warriors. The son of Suta did not lose heart till he came to our view.

15. You were first engaged with Ashvatthama and awfully wounded by him. Afterwards Karna saw you. I thought, O you of wonderful deeds, that coming away from the wanton Karna you were enjoying rest.

16-17. O son of Pandu, I saw Karna's wonderful weapon being carried in front of the army. Methinks there is none amongst the Srinjayas who will be able to withstand the mighty car-warrior Karna.

18. O king, let Sini's grandson, Satyaki and Dhristadyumna guard my two wings. Let the heroic princes Yudhamanyu and Uttamaujas protect my rear.

19. O illustrious and most mighty king, as Shakra encountered Vitra, I shall today fight with Suta's son, that heroic and invincible car-warrior, if he can be found in this battle.

20. Come and see us fight with each other in battle for victory. Like persons facing a powerful bull the Prabhadrakas are charging upon Karna.

21-22. Six thousands of kings are giving their lives for heaven. If however, O king, displaying all my strength I do not kill Karna with his allies in battle, I shall be doomed, O lion among kings to the curse which falls to the lot of one who promises a thing and does not redeem it.

23. I seek your blessing, O king, do say that victory will be mine' There the sons of Dhritarashtra are about to devour Bhima, I will slay Karna and his men and all our enemies.

CHAPTER 68

(KARNA PARVA)-Continued

The harsh words of Yudhishthira

Sanjaya said

1. Hearing that Karna of great prowess was still alive and being angry with Phalguna, Yudhishthira, the Pritha's son of incomparable energy, who had been wounded by Karna with arrows, said to Dhananjaya—

2. "Your army, my brother, must have been disgraced today and fled away, stricken with

fear. And you have come here forsaking Bhima because you have not been able to kill Karna.

3. Shame it is, O Partha, that you did enter into Kunti's womb. It did not become you to leave behind Bhima in the battle-field because you could not slay Karna.

4. You said to me, O Partha, in the Daita forest that you would kill Karna with no one on your car. Why have you then, afraid of Karna, come here avoiding him and leaving behind Bhima.

5. If you had said in the Daita forest 'O king, I won't be able to kill Karna, we would have in time, O Partha, made some befitting arrangements.

6. Having promised to kill him, O hero, you have not kept your promise. Having launched us in the midst of our enemies why have you shattered us into pieces by wrecking us on a rock?

7. O Arjuna, we showered many a blessing on you because we expected much good of you. But all our hopes, O prince, are frustrated, like that of a man expecting fruits from a tree and getting flowers instead.

8. Like a hook hidden in a fish, like poison mixed up with food, you did for nothing point out to our covetous selves this destruction in the shape of kingdom.

9. For these thirteen years, O Dhananjaya, we have been hoping and expecting much of you even like the seeds sown on earth in expectation of rains from gods in season.

10-11. O you of wicked sense, an invisible voice from the sky said to Pritha, on the seventh day from your birth; 'This son born to you will be powerful like Vasava. He will vanquish all his powerful enemies. Gifted with a superior energy he will defeat at Khandava all the gods assisted by other creatures. He will conquer the Madra, the Kalings and the Kaikeyas. He will kill the Kurus in the midst of numbers of kings.'

12. There will be no archer superior to him and none will be able to discomfort him. This boy, being the master of his own senses and adept in all the branches of knowledge, will subjugate all the living beings at his will.

13-14. O Kunti, this magnanimous son of yours will be handsome like the Soma, swift like the Wind, patient like Sumeru, forbearing like the Earth, effulgent like Sun, wealthy like Kubera, valiant and powerful like Vishnu. This son of yours, even like Aditi's son Vishnu, the slayer of foes, has taken his being in order to bring victory to his kins and deal destruction to the enemies. This boy of indomitable valour will be far-famed and the founder of a dynasty.'

15. Even that celestial voice resounding in the skies reached the ears of the Maharsis living on the peaks of the Satasringa mountains. But now that voice comes to be untrue. It seems, therefore, that the gods too speak falsehood.

16. The praises which the saintly beings used to lavish upon you, never made me expect Suyodhana's success nor even did I think that you will be paralised with the fear of Karna.

17. "Duryodhana had already forecasted that "Arjuna will not able to stay before Karna, the great mighty warrior in battle." Owing to ignorance, I was not confirmed to my mind on such forecast.

18-19. "This is the reason, I am in such grievous state today. I am in hellish calamity because so badly trapped in the gigantic lobby of enemies. O Arjuna! You would have better to tell earlier that you will not involve yourself in battle against Karna, the son of charioteer." Had it made clear on your part, I would have not invited in the circumstance, Srinjayas, Kekayas and other several friends for support in battle.

20. When this is the situation today, what act can I perform in this battle against Karna, the son of a charioteer, king Duryodhana and other countless warriors who have gathered here for battle?

21. O Sri Krishna! I am now enslaved / subjugated by Karna, the son of a charioteer in the presence of all Kauravas, friends and other all who have come and assembled here for participating in the battle. Shame to such life as I am living.

22. O Partha! Had Abhimanyu, the best chariot fighter still living, the enemies would have severely killed by him. So, gross humiliation would not have to born with were he

lived. Had Ghatotkaca living I would have not shown back to battle-field.

23. It seems with certainty that the debited account of sins committed earlier coupled with misfortune have gathered momentum to harass me at this juncture of life. Wicked Kara has humiliated me by treating you as brittle as a straw. Karna had behead with me as if I am without siblings and relations and a helpless man.

24. Our ancient sages have stated that sibling is the man who defends the man from adversity befallen and he is real friend also. This is the everlasting deed (religion) observed by the gentlemen.

25. You ride upon a car especially made by the celestial artisan (Visvakarma) himself, the axles of which move smoothly and without any noise. You have the standard of an ape, you hold a sword bedecked with gold and tied with silk and your bow Gandiva is as lengthy as the palm tree, even you have Kesava for your charioteer. Why then, O Partha, have you come back from the field of battle, for fear of Karna?

26. If you, O wretch, had even made over your bow to Kesava and contented yourself by being his charioteer, he would have slain that fearful Karna, as the lords of the Maruts (Shakra) slew with thunder the Asura known by the name of Vritra.

27. If you are unable to resist the fearful Karna in his march on the field today, then do make over this your Gandiva to any other king who is your superior in the use of weapons.

28. The world will not then seen us bereft of family and children, deprived of our happiness and kingdom and sunk, O son of Pandu, into the fathomless abyss of the hell of torment.

29. It would have been better had come out in the fifth months as an abortion, or better still, if you would not have taken your being in the womb of Kunti, than, O vile wretch, being born of a royal line, to show your back in the battlefield.

30. Fie to your Gandiva! Fie to the strength of your arms, fie to your numberless arrows, fie to your standard bearing the ensign of an ape on it and fie to your car presented to you by the god of fire!

CHAPTER 69

(KARNA PARVA)-Continued

The conversation between Krishna and Arjuna

Sanjaya said

1. Hearing the words of Yudhishtira, Kounteya—the owner of white steeds—in a tempestuous mood took hold of his sword to slay that mightiest of the Bharata's race.

2. Kesava, the cogniser of human hearts, seeing his rage, inquired—"Why, O Partha, do you lay your hands on your sword?

3. Here, O Dhananjaya, I see no adversary to try the strength of your steel. Clever Bhimasena has already assailed the Dhartarashtras.

4. O Kounteya, you have returned from the field, to seen king Yudhishtira and you have seen that he is keeping up well.

5. This is the time of rejoicing, as you have seen that best of kings whose prowess is like that of a tiger. Why should you then betray yourself thus?

6. O son of Kunti, I do not find any one here whom you can slay. What makes you then to yearn for fight, or have you lost the balance of your mind?

7. Why do you seize your mighty sword so suddenly, I enquire this of you. O Kaunteya, whence is this desire of your heart, or why do you fly to sword in such a sullen mood and with such a vigour?"

8. Thus addressed by Krishna, Arjuna, looking towards Yudhishtira and whizzing like an angry snake, replied—

9-11. He who tells me - 'Give your Gandiva to another,' I would cut his head off, such is my secret vow. Now that this king of immeasurable prowess has told me those words in your presence, O Govinda, I won't forgive him. I will, therefore, put to the sword this pious king.

12. I will redeem my vow by slaying this best of men. For this alone I have taken up the sword.

13. O delighter of the Yadus; by slaying Yudhishtira I will thus adhere to truth thereby be free from grief and fever.

14. O Janardana, what do you wish me to do under the present circumstances. O sire, you are well acquainted with all the past the future of this universe. I shall, therefore, do as you tell me."

Sanjaya said

15. Saying - "Fie, fie unto you, Partha," Govinda again continued—

16. "Now I understand, O Partha, that you have never attended upon the old, since you, O mightiest of men, have been overcome with anger at a time quite out of season.

17. O Dhananjaya, those who are versed in the niceties of religion would never act in the way as you are doing today, O pious son of Pandu, on not being acquainted with them.

18. O Partha, he who does an act improper and heinous is the vilest of men.

19. You know not the words of wisdom the learned men preach, after the rules of morality, to the pupils waiting up on them.

20. Persons ignorant of them become benumbed and befooled in discriminating between what ought to be done and what ought not, even as you, O Partha, have been nonplussed.

21. 'It is not easy to learn what ought to be done and what ought not. Of course everything can be learnt with the help of the scriptures. You are, however, a stranger to them.'

22. Believing yourself to be conversant with morality, you are observing it in a way which but indicates your ignorance of it. You believe yourself to be virtuous but you know not, O Partha, that it is a sin to slay living beings.

23. Methinks, keeping from doing any injury to any animal is a cardinal virtue. Even an untruth might behold but never an animal ought be slain.

24. O best of men, how could you then like an ordinary man wish to slay your eldest brother the king, who is well versed in morality.

25-26. O Bharata, the slaying of a man who is not engaged in a fight, or is unwilling to fight, or takes to flight, or seeks your shelter, or joins his hands, or gives himself up to you, or is insane, be he even a foe, is never upheld by the righteous. And your superior is even all this.

27. You had formerly taken the vow through childishness. And now through folly you are inclined to do an unrighteous act.

28. Why, O Partha, do you rush upon your superior, intending to slay him, without determining (before-hand) the exceedingly fine course of virtue which is, certainly, not easily intelligible.

29-30. O son of Pandu, this mystery of virtue I will now explain to you as it was explained by Bhishma, by the pious Yudhishtira, by Vidura or the so-called Kshatri and by Kunti of great renown. I will tell it you in all its detail; listen to it, O Dhananjaya.

31. One who tells the truth is a pious person. Nothing is there higher than truth. It is, therefore, very difficult to understand the details of truth as observed in action.

32. Truth becomes unutterable and untruth utterable, where untruth would pose as truth and truth as untruth.

33. At a marriage or in the enjoyment of lust, or when one's life is at stake, or when one's entire fortunes are about to be lost, or in the cause of a Brahmin untruth may be uttered. It is said that there is no sin in uttering these five sorts of falsehood.

34. Where one's entire fortunes are at stake untruth becomes utterable. On these occasions untruth becomes truth and truth untruth. He who is bent upon always practising truth alone is a fool and takes truth to be as it is.

35. Indeed it is not a very easy thing to become righteous. He who can distinguish between the niceties of truth and untruth can alone become conversant with morality.

36. What wonder is there then that a wise man by doing something awfully cruel may even acquire virtue, as Balaka did by killing a blind beast.

37. What wonder then that an ignorant and inexperienced person, intending to practise virtue, would commit grave vice like Kaushika on the river-bank."

Arjuna said

38. Tell me of it, O holy one, in a way that I may learn it—these stories about Balaka and Kaushika on the river-bank.

Vasudeva said

39. There was once a hunter, O Bharata, Balaka by name. He used to kill animals, not willfully but, in order to support his children and wife.

40. Devoted to his tribal pursuits, always speaking the truth and devoid of malice, he used to maintain his aged mother and father and other dependents.

41. Once on a day, thought diligently searching for an animal, he could find none. At last he found a beast of prey, drinking water, which had lost its eyes but the loss was supplied by its keen sense of smell.

42. Though he had not before seen a like of it, yet he killed it then and there. No sooner the blind beast had been killed, that there fell from the skies a shower of flowers.

43. A celestial car, filled with the songs and music of Apsaras, came down from heaven to fetch that hunter of animals.

44. That beast having, successfully performed all the austerities of asceticism with a view to kill all the animals, had received that boon but was made blind instead by the Self-born.

45. Therefore Valaka, having killed the beast that was bent upon killing all the animals, went to heaven. Morality is, therefore, very difficult to be understood.

46. There was an ascetic Brahmin named Kaushika not much read in the Scriptures. He used to reside at a confluence of rivers, not far away from a village.

47. He had taken the vow that 'the would ever speak the truth.' Therefore, O Dhananjaya, he became famous as a truthful man.

48. At a time certain persons, being afraid of robbers, entered the woods. Even there the robbers, filled with anger, doggedly haunted after them.

49. They then approaching Kaushika the truthful, said - 'O holy one, which way have a number of men passed a little while ago? Asked in the name of truth tell us if you have seen them.'

50. Being thus asked Kaushika told them the truth, that they had entered the wood thickly

covered with trees, creepers and shrubs. O Partha, thus did Kaushika inform them.

51-52. And the report goes that on this those wanton men got hold of those persons and put them to death. For the gave sin of uttering that truth, which should not have been uttered, Kaushika, unversed in the subtleties of religion, fell into a fearful hell.

53. As a foolish man, ill-read in the scriptures, unacquainted with the details of morality, is fit to fall into an awful hell for not asking aged men to set his doubts at rest.

54-55. Your definition of morality must be then something like that. Some people attempt at attaining that high and difficult knowledge by the exercise of reasoning. Many persons maintain, on the other hand, that morality can be learned from the scriptures alone.

56. I do not find fault with the latter, but then everything is not provided for there. The moral precepts have been made for the well-being of the creatures.

57. All that is free from any motive of injury to any being is surely morality. For, indeed, the moral precepts have been made to free the creatures from all injuries.

58. Dharma (morality) is so-called because it protects all. Indeed, morality saves all creatures. Surely then that is morality which is capable of keeping off a creature from all injuries.

59. Those who try to stick to them logically, have scarcely a mind to acquire morality. If you can get rid of them without a word do no account have any intercourse with them.

60. If he must be spoken to or if he takes offence on not being talked with, in that case better speak a falsehood; verily that untruth is truth.

61. He who, having taken a vow on some set purpose, cannot redeem the same by acts, attains not the rewards of that vow.

62. When one's life is endangered, at marriage, at the risk of destruction of one's kith and kin or in the course of business, all that is uttered will not be regarded as falsehood. To those who are well-versed in the real secrets of morality, there appear no immorality in all this.

63. There even, where one cuts off his connections with robbers after having taken an oath, it is better to swear falsely, for surely that falsehood would be truth.

64. On no account should one's wealth he give to the robbers, if that could be helped. Wealth when give to the sinful afflicts even the donor.

65-66. Therefore, an untruth spoken in the cause of morality does not amount to a falsehood. I have now duly pointed out to you the distinctive feathers of morality. Having heard all these tell me, O Partha, if Yudhishtira deserves to be killed.

Arjuna said

67. "O Krishna! You have spoken as a man of great wisdom should say, as a man of great intelligence need say. Your words are even such as would do good to us.

68. You are like both a mother and a father to us. You, O Krishna, are our sanctuary; that is why your words are beneficial to us.

69. Nothing is there in the three worlds that is unknown to you. Therefore, you know the sublime morality with all its niceties.

70-71. I admit that the righteous Yudhishtira, son of Pandu, is unslayable. In this connection kindly tell me something in my favour. Hear me tell you of something else that lies in my heart.

72-73. You know, O Keshava, the best scion of the Dasharha race, that my vow is that whoever among men tells me 'make over, O Partha, your Gandiva to him who is superior to you in point of chivalry or in wielding armours' I will, with all my mighty, slay him. So Bhima also has taken a vow to slay the man who addresses him as 'one without the hirsute indications of manhood!' Just now the king has repeatedly told me in your presence "make over your bow.

74. O Keshava, if I slay him, surely then the thought of having slain the king will immerse me in sin and make me loose my valour and mental faculties and thus cut short my days in this world.

75. Therefore, O Krishna, the best of all the righteous men, do give me such counsels as

would uphold my well-known vow and leave both myself and the eldest son of Pandu alive."

76. Vasudeva said - "O valiant one, the King Yudhishtira feels weary and aggrieved on being afflicted with arrows shot at him by Karna during the campaign; the more so as he was harassed with shaft-shots by the son of Suta even when he was retiring from the field.

77. Heavy at heart as he was at all this, he used such angry and improper expressions to you. Moreover, he addressed you in that tenor thinking that if he could provoke you, you would forthwith slay Karna in battle.

78. O Partha, the king believes that this immoral Karna is unbearable to everyone else on earth but you. It was this that enraged him so highly as to use such cruel words even in your face.

79. King Yudhishtira, the righteous, is of opinion that today's battle is a play at dice in which the life of the ever-deviceful and ever-over bearing Karna has been laid as an wager. If he is slain, the Kauravas would necessarily meet with defeat.

80. Therefore, O Arjuna, the son of Dharma deserves not death at your hands. At the same time your vow also must be kept good. Under the circumstances listen to the means that will make him apparently dead without the real loss of life.

81. A man of honour lives in this material world so long as he receives the homage due to him, but when he is woefully dishonored, he is spoken of as one more dead than alive.

82. O Partha, this king has ever been honored by you, Bhima and the twins and by all the wise and chivalrous men to this world. You just offer some insult to that king.

83. O Bharata, a superior on being addressed as 'you' dies (at heart). Therefore, you do addressed the much-respected Yudhishtira as 'you.'

84. O the best of Kurus, O son of Kunti, do behave thus towards Yudhishtira the righteous and insult that honorable man by this censurable behaviour.

85. This is a Shruti given out by the Rishis Atharva and Angira, the best of all the Srutis;

people who wish well should always follow this without any scruple.

86. To address a venerable superior as 'You.' is to kill him without actually depriving him of his life. Therefore do you, who are versed in morality, address Yudhishtira the righteous, in the manner I have indicated.

87. On your acting thus the righteous Yudhishtira will verily feel that you have offered him a death-blow. Later on you will worship his feet and speak to him in befitting terms and thus pacify him.

88. O Partha, your intelligent brother Yudhishtira would never feel in the least angry with you. On being thus freed from impiety and fratricide you may cheerfully proceed against and slay Karna; the son of Suta.

CHAPTER 70

(KARNA PARVA)-Continued

Assurance to Yudhishtira

Sanjaya said

1. Being thus spoken to by Janardana, Pritha's son Arjuna highly approved of the friendly counsels and then addressing Yudhishtira, the righteous, in a sullen tone, spoke such harsh words as he had never before done.

Arjuna said

2-7. O king, you should upbraid me no more. You who are at a distance of about two miles from the battle-field, should not upbraid me for nothing. He who having, in fair fight, defeated the enemies and slain those chivalrous lords of Earth and their best and leading car-warriors, elephants, cavalry and innumerable combatants, has been fighting with the foremost of heroes; he, who having routed in fight more than a thousand elephants and ten thousand soldiers of the Kamboja-mountaineers has been yelling as a lion roars after having killed many a deer; that Bhima may upbraid me. The wonderful feats the hero Vrikodara has been achieving on jumping down from his chariot with mace in hand and the innumerable horses, cars and elephants he has been destroying, are such, the like of which you can never achieve. That hero, with the valour of

Indra, has been, with the best of swords, splitting down riders with horses and elephants and has been consuming the enemies with arrows and the broken limbs of cars and spreading death all around with his feet and hands. Indeed, Bhimasena, mighty like Yama and Kubera, readily slays the hostile army. That Bhimasena may revile me and not you who are ever being protected by friends.

8. He, who has been diving single-handed deep into the surge of Duryodhana's soldiers, carrying by storm the foremost elephants, steeds, infantry and charioteers; that Bhimsena, the slayer of foes, may reprove me.

9. He, who has been slaying, in numbers the ever-furious elephants of the hostile Anga, Banga, Kalinga, Nishada and Magadha, that look like masses of blue clouds; that Bhimasena, the chastiser of enemies, may find fault with me.

10. In the battle that valiant Brikodara being seated on a superbly-decked chariot has been holding in readiness handful of arrows and opportunely hurling them down in showers, like the clouds pouring torrents of rain.

11. I have seen that in today's battle Bhimasena has cut asunder with his arrows, the heads, bodies and proboscis of eight hundred elephants and thereby killed them therefore, that Brikodara, the slayer of foes, may use harsh words me.

12. O Bharata, the learned men say that the strength of the foremost of Brahmanas lies in words and the main strength of the Kshatriyas is in their arms; but your strength lies in your words, moreover you are wanton. As for me, it is not unknown to you what stuff I am made of.

13. I am ever bent upon pandering to your inclinations with my wives, sons, life and soul; still that you has been torturing me with your pointed words, I am convinced that we cannot expect happiness at your hands.

14. O Bharata, do you be trifling with me no longer, lying all the while on Draupadi's bed. It is for you that I have been slaying many a mighty car-warrior. Perhaps that has been making you fearless and wanton still. Indeed, I could never feel any happiness from you.

15. O God among men, the magnanimous Bhishma, true to his vows and only with a view to please you, has himself pointed out that the valiant and high-souled Shikhandin, the son of Drupada, would be the cause of his death; and when I had been shielding that Shikhandin in the battle-field he was slain by the latter.

16. I do not approve of your being restored to sovereignty, because you are addicted to the vice of gambling. Having thyself committed a sin, to which the low alone are addicted, you are now trying to get off from your foes through our aid.

17. You had heard of the immorality and the numerous evils of playing at dice, dilated upon by Sahadeva. Yet you could not forego those evils practised by the wicked alone. It is but for this that we are steeped in distress.

18. Since you were engrossed in gambling, we could derive no happiness from you. O Pandava, having caused all these mischief's thyself, you are now heaping all these reproaches on me.

19. Lo, the hostile troops, slain by us are lying prostrate on earth with mangled limbs and are uttering the deepest groans. Indeed, it was you who didst those wrongs, for which the Kauravas have lost their lives.

20. The mighty warriors of the Kurus and ourselves have performed wonderful feats of valour in the battle-field. The hostile troops from the North, the West, the East and the South have been slain to a man.

21. O ruler of mankind, it was you who had played at dice and it was for you alone that our kingdom was lost and we have fallen on evil days. Therefore, O king, do not provoke us too much by casting cruel aspersions on us.

Sanjaya said

22. The calm, virtuous and conscientious, Sabyasachin (Arjuna) having addressed to Yudhishtira such harsh and exceedingly cruel words and having thus slightly sinned became cheerless.

23. Then that son of Indra became repentant and sighing heavily unsheathed his sword. Seeing this, Krishna said - "Wait is this? Why do you draw your sword lustrous like the blue skies?"

24. If you have anything to ask, be out with it. I will tell you how to gain your desired ends."

Being thus spoken to by Keshava, the foremost of men, the remorse-stricken Dhananjaya replied-

25. "I do mean to destroy my body that has thus sinned." Hearing this from Dhananjaya, the son of Kunti, Krishna the adorable of the righteous, said unto him -

26. O slayer of foes, O Kiritin (Arjuna), why have you become so much crest-fallen on addressing the king as 'you.' You intend to kill yourself, but no honest man would approve of it.

27. O hero among men, what your state would have been had you, under a false religious zeal, slain your elder brother today?

28. O Partha, religion is very subtle and awfully unintelligible, the more so to the ignorant. Hear me tell you of it. Suicide is tantamount to fratricide and in either case condemnation to the same hell would have been inevitable.

29. Therefore, O Partha, now recount to him your merits and valourous deeds and you shall thereby slay yourself." Dhananjaya, the son of Sakra (Indra) hailed these words, saying - "Be it so." Then lowering his bow, he said unto Yudhishtira, the adored of the virtuous, "Hear me, O king.

30. O ruler of men, excepting only the wielder of Pinaka, the foremost of the Gods, there is no skilled archer like me. On receiving the sanction of that illustrious deity, whose forehead is bedecked with the crescent moon, I can surely destroy in a moment this whole universe with all its organic and inorganic creation.

31-32. O king, it was I who had defeated all the nations and the chiefs of all the principalities in the world and brought them under your subjection. It was through my influence that your Rajasuya sacrifice had been brought to a happy close by gifts of Dakshina and by a meeting of celestials.

33. In my palms there are the signs of sharp swords and stringed bows and arrows and in my soles and the marks of cars and ensigns. That is

why a man like me can never be defeated in battle.

34. I have slain the enemies from the North, routed the foes from the West, driven off the hostile squadron from the East and exterminated the foes from the South. Indeed I have slain over half the hostile armies; there is left only a small portion of the most unflinching foes. O king, the army of Bharata, with the blazing effulgence of the celestial host, being slain by me are lying flat on the field.

35. With weapons, I slay those alone that are skilled in the use of weapons, that is why I do not make a wholesale massacre of the entire hostile army. O Krishna, let us hasten to slay the son of Suta, riding upon my awe-inspiring and victorious chariot.

36. Today a king Yudhishtira will be pleased. I shall destroyed Karna by my arrows. Thus addressing Arjuna, again said to Yudhishtira, the foremost of man of duties.

37. Today either dame Suta will be bereft of her son by me, or Kunti will be bereft of me by Karna. Verily do I tell you that I won't unlock my mail-cloak today without slaying Karna in battle with my arrows.

Sanjaya said

38-39. Having again thus addressed Yudhishtira, the foremost of the righteous, the diadem-decked. Arjuna readily laid aside his weapons and bow and thursted his sword into the scabbard, having thus appeased Yudhishtira he huge down his head in shame and with joined hands thus addressed him - "O king, I bow unto you, be pleased with me; you will understand in due course the gist of all that I have told you."

40. The valiant Arjuna, having thus appeased Yudhishtira, capable of bearing all enemies and having stood there awhile, said again, "It shall not be deferred, it must be done ere long. There is Karna coming towards me. I must proceed against him.

41. I am going to extricate Bhimasena from the battle by all means and slay the son of Suta. My life is devoted to perform truth, know it for certain."

42-43. The diadem-decked Arjuna of blazing effulgence having said this and worshipped

Yudhishtira by his feet, rose to proceed to the battle. After having heard these harsh words of Phalguna (Arjuna). Yudhishtira, the foremost of the righteous, with a heavy heart rose from the bed (on which he had been reclining) and said unto him.

44. O Arjuna, the wicked deed that I have done has brought upon you this terrible calamity; do you, therefore, chop off today the head of this exterminator of the race, the worst of the family.

45. A wretch, sinner, dull-headed, idle, coward, insulter of the aged and wanton that I am, what is the good of your thus behaving towards me, after having addressed such rude words?

46. A sinner that I am, I would repair to the woods this very day, relived of my company may you live in happiness. The magnanimous Bhimasena is worthy of the throne. An impotent that I am, what the use of my having the sovereignty?

47-48. I cannot any longer bear the harsh words you spoke being excited with anger. Therefore, let Bhimasena be the king. It is not worth my while to live after being thus insulted." Having expressed himself thus, the king Yudhishtira leaving that bed stood up suddenly and then expressed his intention of proceeding to the woods. Upon this Vasudeva bowing down, said unto him.

49. O king! you know already the vow of the veracious wielder of the Gandiva, in respect of his Gandiva.

50. Whoever in this world tells him, 'Give your Gandiva to anotehr,' would be slain by him. And even these words you addressed him just now.

51. O lord of the Earth! that is why Partha simply to keep up that solemn vow, under my instructions, addressed you with those insulting words. Because it is said, that insults to superiors are tantamount to death.

52. Therefore, O long armed king! forgive us of the unmannerly behaviour of us both, Arjuna and myself.

53. O king! we both of us surrender ourselves to you. I beseech you, by all means vouchsafe us your pardon.

54-55. Today the earth shall soak the blood of that reprobate son of Radha; solemnly I swear before you that you may count upon Suta's son as slain today and know it for certain that whomever you like, he loses his life today.

56. Upon this Yudhishtira, the foremost of the righteous, hastened to raise the prostrate Hrishikesh with due honor. Then, folding his hands together, he said unto him these opportune words -

57-58. It is just as you said, O Govinda! Let this transgression be in respect of me; there is no harm in that. O Madhava, O Achyuta! I am obliged, to and saved by you; you have rescued us today from a grave calamity.

59. Both of us were steeped in ignorance today. It is only through your help that we have been rescued from an ocean of distress. O Achyuta! It is through having obtained your intelligence at your raft that this day we have safely passed over an ocean of grief and remorse. In fact, it is through you that we have been blessed with our relatives and allies.

CHAPTER 71

(KARNA PARVA)-Continued

The vows of Arjuna

Sanjaya said

1. O majesty! Govinda, the religious soul and dignity of Yadu clan began explaining something to Arjuna in response to the vivid statement made by Dharamaraja (Yudhishtira).

2. Having addressed Yudhishtira in such an unbecoming manner and thus being guilty of an unrighteous conduct, Dhananjaya, the son of Pritha, became disconsolate beyond measure.

3-4. Vasudeva (then) in a caustic tone addressing the son of Pandu said - "How, O Partha, would you have fared, had you mindful of (your) truthfulness, slain the son of Dharma with the keen edge of your steel.

5. By simply 'you think' the king you are affected so much - what, would you have done, O Partha, had you actually fulfilled your promise. The law of policy are indeed too subtle for comprehension, especially to those of weak intellect.

6. For moral scruples you would surely have taken out the life of your eldest and would have thus committed a heinous sin and fallen into eternal perdition.

7. I adjure you, therefore, to assuage the sorrows of the pious king, the adored of the devout and the head of the Kurus.

8. Let us pacify king Yudhishtira with due obeisance and when he is reconciled let both of us march against the chariot of the son of Suta and fight him out.es

9. O bestower of honors, secure the blessings of the son of Dharma, by shooting down Karna with the keen points of your arrows.

10. O mighty-armed one, in my opinion this is the best course you could follow at present. By acting thus you will gain you ends."

11-12. After this, O monarch, Arjuna became quite ashamed of himself; bending his head down he touched Yudhishtira's feet and repeatedly said unto that chief of the Bharatas, "O king, be appeased; forgive me for the impropriety of my language towards you; they were given expression to (as the only course left me) for maintaining truthfulness and avoiding sin."

13-14. O giant of the Bharata race, seeing Dhananjaya, the slayer of foes, thus fall at his feet with tears in his eyes, Yudhishtira, the lord of creation, the emblem of religion, rose up from his reclining position and with gushing eyes affectionately embraced him.

15. Having thus indulged themselves for some time and assuaged their grief the two brothers of bright effulgence became reconciled to each other and were once again cheerful.

16. Later on the son of Pandu, again giving Jaya a hug and taking the fragrance of his head, became supremely happy and praising his conduct, said -

17-18. O mighty-wielder of bows, in spite of all my exertions in the battle-field, Karna with his shafts has, in the midst of the whole assembly, shattered my armours pinions, forces, arrows, bows and steeds.

19. O Phalguna, thinking of this and witnessing his conduct in the battle, I have been

sorely aggrieved. Life has no longer any charm for me.

20. If you do not overcome that indomitable hero in today's battle, then surely I will give up my life, what would be the use of bearing the burden of this body and carrying it on the earth any longer?

22. O mighty scion of the Bharata race, upon hearing Yudhishtira thus express himself, Vijaya replied - "O foremost of kings, O lord of the earth, solemnly do I swear unto you that by your grace, by Bhima and the twins that this day either I shall slay Karna or myself kiss the earth being slain by him. I take this vow upon this weapon."

23-24. Having delivered himself thus to the king he addressed the following words to Madhava - "Verily, O Krishna, I will slay Karna in today's battle. May you be blessed for it is only through your tactics that the wretch could be slain."

25-26. O foremost of kings, upon Partha's uttering these words Keshava said unto him - "O mighty Bharata, you are well worthy of slaying Karna. Indeed, O best of men, O foremost of car-warriors, it has ever been upper most in my thoughts as to how you would succeed in slaying him."

27. Then the ever-intelligent Madhava once more turned towards the son of Dharma and said - "O Yudhishtira it is met that you would console Vibhatsu and order him to slay the wretched Karna today.

28. O son of Pandu, it is upon hearing that you were being afflicted with the arrows of Karna that we came to ascertain the plight you were in.

29. O king, it was very fortunate that you were not slain or captured. O holy one, do now console your Vibhatsu and bless him that he may attain victory."

Yudhishtira said

30. Come O Partha, O Vibhatsu, come and embrace me; O son of Pandu, you have addressed me in words befitting the position and for my good and I have forgive you for their expressions.

31. O Dhananjaya you have my orders to go and slay Karna. Do not, O Partha, take offence with me for the vile expression I have made use of against you.

Sanjaya continued

32. O king, thereupon Dhananjaya bent his head low and with his hands took hold of the feet of his eldest brother.

33. The king then raising him clasped him to his bosom and smelling his head once more addressed him thus :

34. O Dhananjaya of mighty arms, I feel highly honoured by you; do you attain once more the greatness and victory you ever deserve.

Arjuna said

35. Getting hold of that sinful son of Radha, who vaunts of his prowess, I shall in today's battle slay him along with his allies.

36. Karna, who had afflicted you with his arrows shot from a full-drawn bow, would reap the dire effects of his act, this day.

37. O ruler of the earth, I assure you that I will slay Karna today in dreadful battle and come back to bring unto you the happy tidings walking all the while in your steps.

38. O lord of the universe, I swear unto you by your feet that I shall not return from the terrible battle today without having slain Karna.

Sanjaya said

39. As the diadem-decked Arjuna was speaking in this strain, Yudhishtira cheerfully addressed to him these graver words - "Do you ever attain unfading fame, eternal life, ready consummation of hopes, perpetual victory, ceaseless energy and continual success over your enemies!

40. May the gods grant you prosperity! May you realise all that I wish of you! At present go at once to the battle and kill Karna for self-elevation even as Purandara killed Vritra.

CHAPTER 72

(KARNA PARVA)-Continued

The conversation between Krishna and Arjuna

Sanjaya said

1. On having satisfied Yudhishtira, Partha, bent upon slaying the son of Suta, cheerfully said unto Govinda:

2. Let my chariot be again got ready and let the best of steeds be harnessed thereto and let all sorts of arms be placed in that superb vehicle.

3. The horse, thoroughly trained by expert horsemen, have already refreshed themselves by rolling on the ground. Let them be forthwith brought out and equipped in the trappings of the car. O Govinda, make headway, to take away the life of Suta's son.

4-5. O sovereign, on being thus addressed by the magnanimous Phalguna, Krishna said to Daruka - "Do all that has been said by Arjuna, the foremost of archers and the best scion of Bharata's race."

6. O best of kings, Daruka on being thus ordered by Krishna, equipped the chariot, covered with tiger-skins and ever awe-inspiring to the enemies. He then informed the magnanimous son of Pandu, that the chariot was ready.

7-8. Seeing the chariot equipped by the high-souled Daruka, Arjuna took leave of Yudhishtira and with the Brahmanas' blessings and performance of their many propitiatory rites, then proceeded to ascend his superb chariot.

9. On Yudhishtira, the righteous one and of great wisdom, having bestowed his benedictions Arjuna marched against Karna's chariot.

10. O Bharata, seeing that great archer start off for the field all the living beings believed Karna as already slain by the magnanimous Pandava.

11. O king, the whole universe turned calm for the time being. O lord of men blue jays (the king-fishers), wood-packers, herons, began to hover round the son of Pandu.

12. O king, a fight of birds, of beauty and good omen, called Pung, began to cackle merrily as if to urge Arjuna to hasten to the battle.

13. While O monarch, the portentous Kankas, vultures, cranes, hawks and revens flew before him in anticipation of food.

14. Besides these other auspicious auguries presaged the extinction of the hostile host and the doom of Karna.

15. While on his way to the field Partha began to perspire copiously and became deeply thoughtful as to how he would gain his end.

16. Then finding Partha proceeding in such a thoughtful mood Vasudeva's son, the slayer of Madhu, said these words to the wielder of Gandiva.

Vasudeva said

17. O Wielder of Gandiva, there is no man in this world, who could defeat those you have defeated with your bow in the battle-field.

18. I have seen many a hero, valiant like Sakra, who have gone off to the highest regions having encountered you in the battle.

19. O gifted one, who, that is not equal to you, could in battle withstand Drona and Bhishma and Bhagadatta and Vinda and Anuvinda of Avanti and Sudakshina, the chief of the Kambojas and Shrutayudha of mighty prowess and Achyutayudha as well.

20-22. O Arjuna, you have heavenly weapons and dexterity of hand and energy; you are always clear-handed in the battle-field, well-versed in the science of war, unfailing in your aim and your ready-wit in emergencies and your martial manoeuvres are admirable. O Partha, you can vanquish the gods and Gandharvas together with the organic and inorganic creation.

23. There is no mortal warrior on earth who can be your rival in battle. There cannot be found any skilled archer like you, either among the invincible Kshatriyas or the gods.

24-25. Brahma, the creator of all beings, has himself made that powerful bow Gandiva, O Parthas, which you fight with. And that is why no one can outstrip you in battle.

26. However, O son of Pandu, I shall tell you words that would conduce to your well-being. O strong-armed one, do not think lightly of Karna, who is a glory of the field.

27. Karna is valiant, proud, an adept in the use of weapons, an expert charioteer, skilled in the tactics of war, a veteran warrior and an able diplomatist.

28. O son of Pandu, to you I need not say much; hear me tell you of him in brief. I regard that mighty car-warrior Karna as being equal, if not superior, to you in prowess. Therefore exert utmost caution in slaying his in the great battle.

29. He is valorous like Agni, swift like the speed of the wind, furious like the Destroyer, strong and powerful like the lion.

30. He is eight ratnis (i.e. about 168 inches) in height and of long arms. His chest is expanded and strong and he is almost invincible. He is, moreover, chivalrous and an eminent hero and of graceful figure.

31. He possesses all the necessary attributes of an warrior and is a dispeller of the fears of his friends, always hostile to the Pandavas and ever bent upon doing good turns to the sons of Dhritarashtra.

32. Methinks that the son of Radha cannot be slain by any one, not even by the gods with Vasava himself at their head, excepting by you alone. Therefore, do you slay the son of Suta today.

33. No one made of flesh and blood, not all the warriors, nor even the gods would succeed in defeating that mighty car-warrior in fight, even if they combine together to do so.

34. He is wicked, vicious and wanton and ever bears evil designs against the Pandavas. He has no self-interest in this quarrel with the Pandavas. Do you attain success today by slaying Karna in battle.

35. The son of a charioteer (Karna), the best chariot fighter thinks himself beyond the reach of Yama. Enslave him to Yama today. Kill Karna, the son of a charioteer today for the pleasure of Dharamraja, Yudhishtira.

36. O Partha! I am known to your might and valour toughest to bring down even for gods and monsters both. Karna, the wicked son of a charioteer humiliated Pandavas always under sheer influence of his super ego.

37. O Dhananjaya, the sinful Suyodhana poses himself as a hero only counting upon

Karna's valour. Do you today strike at the root of all evils by slaying down that son of Suta.

38. O Dhananjaya, do slay that mighty Karna, who has the sword for his tongue, the bow for his mouth, the arrows for his teeth and who is moreover arrogant and energetic. Slaughter him.

39. I am fully aware of your chivalry and strength. Do, O hero, slay that Karna battle even as a lion kills an elephant.

40. Do in today's battle kill that Vaikartana Karna, counting upon whose prowess the sons of Dhritarashtra over look your manly virtues.

CHAPTER 73 (KARNA PARVA)–Continued The words of Sri Krishna

Sanjaya said

1. O Bharata, then again did Kesava of magnanimous heart address the following words to Arjuna, who was proceeding resolutely to slay Karna.

2. Today, O Bharata, is the seventeenth day of this horrible carnage of men, elephants and horses.

3. O sovereign, at first your own troops and those of the hostile party were a legion, but being engaged in fight there have been left but a small remnant.

4. Though the Kauravas had, at the outset, numerous steeds and elephants, yet they have been routed on the field as they had to face yourself as their foe.

5. These potentates and these united forces of the Srinjayas and these Pandavas have been successful in holding their ground, only because they have such an unflinching leader in you.

6. O destroyer of foes, being under your protection, the Panchala, Pandava, Matsya, Karusa and Chedis hosts have been sweeping away the hostile army.

7. O Sire, who else could have vanquished the combined army of the Kauravas had not the valiant Pandavas been fighting under your aegis?

8. What need I speak of defeating the Kauravas? Single-handed you can vanquish in

battle the Asuras, celestials and human beings of the three worlds put together.

9. O mighty one, who else, excepting yourself, could have conquered Bhagadatta in fight, even were he powerful like Vasava himself.

10. O holy Partha, no mortal could even gaze upon this vast army, being as they were, under your protection.

11. O Partha, Dhristadyumna and Shikhandi had succeeded in slaying Drona and Bhishma, only because you protected them in battle.

12. Or, O Partha, who else could have conquered in battle those most eminent warriors of the Bharata race—Drona and Bhishma, endued with the prowess of a Sakra.

13-15. O most powerful one, who else but you could defeat those formidable leaders of Aksouhinis, those unflinching and invincible heroes, Bhishma—son of Shantanu, Drona, Vaikartana, Kripa and Drona's son and King Duryodhana himself, all united together and adepts in wielding arms.

16. Numerous detachments of (hostile) soldiers have been extirpated; their cars, horses and elephants have been cut down (by you), as also numbers of indignant and impetuous Kshatriyas hailing from various provinces.

17-18. O Bharata (lo) the forces of the Gobasas, the Dasmiyas, Basatis, the Easterners, the Batadhanas and the sensitive Bhojas and of other Brahmanas and Kshatriyas, with their best horses and elephants, have all been slain confronting you and Bhima (in battle).

19-22. The Tusharas, the Yavanas, the Khashas, the Darbabhisaras, the Daradas, the Shakas, the Ramathas, the Tanganas, the Andhraks, the Pulindas, all of fierce temperament and awful deeds and the Kiratas of formidable prowess and the Mlechhas, the mountain tribes and the people inhabiting the sea coasts, all of whom are very powerful unflinching in battle and wielders of maces, have gathered round the standard of the Kurus and been fighting hard for Suyodhana. And none else but you, O scorcher of foes, could defeat them in battle.

23. If you had not come to the rescue who else could advance against the mighty troops of the Dhartarashtras arrayed in battle order?

24. O puissant one, the hostile troops shrouded with dust looked-like a surging sea and the infuriated Pandavas, forcing their way amongst them, threw them over-board.

25. Ten mighty Jayatsena, the king of the Magadhas, was slain in battle by Abhimanyu these seven days past.

26. Ten thousand powerful elephants, forming the king's retinue, were then struck down by Bhimasena with his mace. Later on hundreds of other elephants and charioteer fell through Bhima's powerful hands.

27-28. Therefore, O Partha, in the course of this terrible battle the Kauravas, along with their steeds, cars and elephants, have fallen victims of Death no sooner they encountered Bhimasena and yourself.

29. O Partha, the van of the Kaurava host on being slain by the Pandavas, Bhishma shot forth showers of deadly arrows.

30. Skilled in the use of celestial weapons he covered the Chedis, the Kashis, the Panchalas, the Karushas, the Matsyas and the Kaikeyas, with his arrows and slew them to a man.

31. The atmosphere became thick with gold-feathered, straight-shot deadly arrows, that were discharged from his bow.

32. Discharging flights of shafts at a time he struck down thousands of charioteers. He killed in all a hundred thousand powerful men and elephants.

33. The shafts he shot during the battle did not take any of the nine wrong courses, but flying direct through the tenth (and the approved) course destroyed many steeds, cars and elephants.

34. Massacring the (Pandava) troops for ten days together, Bhishma rendered the terraces of many a car empty and slew numberless elephants and steeds.

35. Assuming the form, of Rudra or that of Upendra in battle, he afflicted the Pandava detachment and played a havoc with them.

36. The wicked Suyodhana, bereft of a cause was about to be drowned in the sea of misfortune and with the view of rescuing him Bhishma

slaughtered the rulers of the Chedis, the Panchalas and the Kaikeyas and caused a great carnage amongst the Pandava army teeming with cars, steeds with elephants.

37-38. As he careered in battle, resplendent like the Sun himself neither the innumerable infantry of the Srinjayas, all well armed, nor the other rulers of the earth were even able to look at him. Yet the Pandava troops with all their resources made a giant effort against the victorious Bhishma who was thus careering in the battle.

39. Indeed he had achieved an unrivalled heroism in the field, having routed the Pandavas and the Srinjayas all single-handed in battle.

40-41. Being under your powerful protection Sikhandin encountered him and with his straight shafts slew that foremost of men. O mighty one, as the Asura Vritra courted his death obtaining Vasava for his foe, so having obtained you (as his foe) there lies on a bed of arrows that grandsire (wrapt in eternal sleep).

42-43. The violent Drona having arranged his troops in an impenetrable array has slain the army of the enemies and many a mighty charioteer for five days together. That valiant charioteer having protected Jayadratha in battle committed a havoc amongst the hostile army during the nocturnal fight, like the fierce Destroyer himself.

44. Having with his arrows killed numerous warriors that valiant and chivalrous son of Bharadvaja, at last attained highest and on encountering Dhristadyumna.

45. If you had not held at day Suta's son and other charioteers in the battle that day, then Drona would never have been slain.

46. O Dhananjaya, you kept engaged the entire Dhartarashtra forces and thus it was that the son of Prishata could slay Drona.

47. O Partha, who else among the Kshatriyas but you, could have achieved such feats (of material strength), as you did when overthrowing Jayadratha?

48. Having thwarted the vast host and slain numerous valiant kings you, with the strength of your weapons, have slain the ruler of the Sindhus.

49. O Partha, to the mortals the slaughter of the ruler of the Sindhus seem to be exceedingly strange, but to you it is no wonder, as you are an eminent charioteer.

50. O Bharata, methinks, it would not appear impossible even if all the Kshatriyas were to be exterminated in the course of a day, with you for their adversary in the field.

51. O Partha, now that Bhishma and Drona are slain, the fierce Dhritarashtra force may well be regarded to have lost all their heroes.

52. With their chief and foremost warriors slain, with their horses, chariots and elephants struck down, the Bharata army look like the welkin bereft of the Sun, the Moon and the Stars.

53 O Partha, as the Asura hosts were routed by the prowess of Sakra in days of yore, so yonder host of terrible prowess have been vanquished by you.

54. Besides the slain there are now left only five mighty charioteers, Ashvatthama, Kritavarma, Karna, Shalya—the ruler of Madra and Kripa.

55. O mightiest of men, by killing those five eminent charioteers today may you get rid of all foes and bestow this earth with all its islands, cities and seas to King Yudhishthira.

56. Let the Pritha's son of illimitable valour and fortune obtain today the entire Earth with the mountains and forests and water (on it), the firmament (above it) and the nether regions (below it).

57. As Vishnu, in days of yore, made a gift of the three worlds to Sakra after overthrowing the Daityas and the Danavas, so may you bestow the Earth on the king after slaying the Kauravas.

58. On their enemies being slain, let the Panchalas rejoice today as did the celestials on the occasion of Vishnu's exterminating the Danavas.

59-62. If out of respect for that illustrious personage, your preceptor Drona, you feel sympathy for Ashvatthama, if again out of reverence due to a preceptor, you are kindly disposed towards Kripa. If out of high regard for your material relatives you do not dispatch Kritavarma today to the regions of Pluto in encountering him. If, O lotus-eyed one, encountering your mother's brother, Shalya, the

king of Madras, out of mere compassion, you do not deign to strike him down. Do you, O mighty one, with your sharp shafts hasten to slay that wretched Karna today who, at heart, cherishes utmost hatred for the sons of Pandu.

63. It is your noblest duty; nor is there any impropriety in it; we all assent to it and there is no guilt in that.

64. O sinless one, in that attempt to burn your mother with all her children during the night and the behaviour that Suyodhana bore towards you during the play at dice, that wretched Karna lay at the bottom of all.

65. Suyodhana has ever a firm conviction that it is Karna alone who will help him out (of this scrape). That is why he has been filled with rage and tries also to afflict me.

66. O giver of honours, it is the firm belief of the royal Dhartarashtras that Karna will, to a certainty, slay all the Parthas in battle.

67. O son of Kunti, it is through having secured the aid of Karna that Dhritarashtra's son has ventured to fight with you, though he is full well aware of your prowess.

68. Karna also often says that, "I will conquer the assembled Parthas and Vasudeva, that valiant charioteer of Dasharha's race.

69. O Bharata, that wicked Karna thus always roars in the court (of the Kurus) of Dhritarashtra. Do you, therefore, slay him today.

70. It is the profane and malignant Karna who is mainly responsible for all the evils that have been done to you by Dhritarashtra's son.

71-77. I have seen the valiant son of Subhadra, of lustrous eyes, fall at the hands of six heartless charioteers belonging to the Dhritarashtra force. Harassing mighty heroes like Drona, Drona's son and Kripa and others, he divested elephants of their riders and mighty charioteers of their cars. Abhimanyu of mighty neck, the pride and the glory of both the Kurus and the Vrisnis, made also the steeds bereft of their riders and the infantry, their arms and life. Overthrowing the hostile files and harassing many powerful charioteers, he has packed off numbers of men and steeds and elephants to the gates of Pluto. O friend, by truth I swear unto

you that I am burning at the thought that while Subhadra's son was thus advancing, striking down with his arrows the hostile force, even then, O lord Partha, the malevolent Karna, unable to withstand him in a face to face fight, had been engaged in acts of hostility to that heroic Abhimanyu. Mangled with the arrows of Subhadra's son, rendered senseless and bathed in blood.

78. Karna became highly enraged and drew heavy breaths, till at last covered with shafts he thought of turning away from the field. Heartily wished to bear a retreat, but finding no means of egress of doing so, giving up all the while his hopes of life.

79. Exhausted and stupefied with the wounds received, he had to roam about in the field. At last hearing the opportune, though wanton, words of Drona in battle, Karna cut-off Abhimanyu's bow.

80. On his bow being thus cut asunder in that battle, five mighty charioteers of blunt conscience slew him with showers of arrows.

81. On the hero being thus slain all were touched at heart. Only that wicked-hearted Karna and Suyodhana laughed.

82. (Verily you remember) the vile epithets that Karna so cruelly flung towards Krishna in the (Kuru) court before both the Kurus the Pandavas.

83-85. O Krishna, the Pandavas have been slain and are gone to eternal damnation; do you, therefore, O one of sweet voice and heavy posteriors, take to yourself another lord. Betake not to the service of Dhritarashtra as a maid, for, O lotus-eyed one, your husbands are no more (in the land of the living). O Krishna, this day forth the Pandavas will no longer have any control over you.

86. O Princess of Panchala, you are now the wife of men that are servants and O beautiful one, yourself, a maid. Duryodhana alone is regarded as the ruler of this earth.

87. Today all the other lords are engaged in helping him towards the good government of his state. Lo, O amiable one, how all the Pandavas have equally fallen, under the prowess of Dhritarashtra's son and have now been staring at each other.

88. Verily these (men) are like sesame seeds without kernel and have fallen into purgatory and they will have to serve ere long that foremost of Kaurava Kings.

89. O Bharata, these vile words were uttered by that sinful, debased, mischievous and unprincipled Karna at that time, in your hearing.

90. Let your gold-plated and sharpened shafts, capable of dealing death to the living today assuage the sorrows caused by those words of effrontery.

91. Let your shafts retaliate all the other mischief's done to you by that wicked one by slaying him.

92. Let the wicked Karna feel the pangs of those deadly shafts sped from the Gandiva and remember the words of Bhishma and Drona.

93. Let the gold-feathered iron shafts, capable of dealing death to the enemies and emitting rays of lightning, sped by you go straight into the vital organs and drink his blood.

94. Let the sharp and winged arrow of irresistible force shot by your arms touch Karna to the core and dispatch him off to the den of Pluto.

95. Let the lords of this hemisphere, seeing Karna fall today from off his chariot, covered with your shafts, despondent and heart-broken, indulge themselves in grief.

96. Let his relations with distress witness today the (sad) spectacle of Karna's falling prostrate and lying down on the bosom of the Earth, weltered in blood and bereft of arms.

97. Let the huge standard of Adhiratha's son, bearing the ensign of the elephant's rope, totter to its fall from the shots of crescent-shaped arrows.

98. Let Shalya, alarmed with the scene of his golden chariot thus scattered to the winds and his charioteer and steeds taken off with numberless darts of your arrows, deserting his empty car, beat a hasty retreat (from the field).

99-100. O Partha! You honour always the meritorious people. In case, you kill Vrishasena, son of Karna before his eyes in order to keep your commitment, he will definitely remember the advice given him by Dronacharya, Bhishma and Vidura time to time under influence of

agony caused by separation of his son (i.e. so killed by you).

101. And then let the enemy Suyodhana, witness in today Adhiratha's son thus fall a victim to your arms, despair of his life and his sovereignty.

102. Look up yonder, O foremost of the line of Bharata, (and see how) the Panchalas are dropping off from the sharp points of Karna's arrows in their anxiety to rescue the Pandavas.

103-104. Know it for certain that the Panchalas, the sons of Draupadi, Dhristadyumna, Shikhandin and the sons of Dhristadyumna and Shatanika, the son of Nakula (himself), Sahadeva, Durmukha, Janamejaya and Sudurman and Satyaki, are held in subjection by Karna.

105. (From off the scene of action) the howling groans, O subduer of foes, of those allies of yours, the Panchalas—reach our ears, as they are assailed, in that dreadful engagement with the weapons of Karna.

106. The Panchalas are not the persons to get frightened, much less to show their back in the thick of the fray. In sanguinary battle these mighty wielders of bow do not at all care to stake their life.

107. The Panchalas did not show their back even encountering redoubtable Bhishma, who, alone and unaided, hemmed in the Pandava forces with a thick cloud of shafts.

108-111. O benevolent friend! Panchala always kept on fighting in support of Pandavas when they found Dronacharya came for battle irrespective of Drona's march fiercely like death god in the chariot-rode army of Panchala killing them severally, whose face glew in the light of friction in weapons, who was preceptor to all archers and disastrous for the army of enemy in battle-field viz. they did not show back to battle-field and put at stake their lives for the cause of Pandavas. O enemy suppressor Arjuna! It is the main characteristic of Panchala soldiers that they are always prepared to defeat the enemies. They cannot show back to battle-field under fright of Karna, the son of a charioteer.

112. Like the flaming fire consuming myriads of insects that irrepressible Karna with his shafts devoured these swift-armed Panchalas as they approached him in battle array.

113. O Bharata! See here, these Panchala warriors racing. Karna and other warriors are so making them to run so haphazard. Look there, they are trapped in a worst network.

114. Rallying round the banner of their allies as these valiant Panchalas, reckless of their life, marched against him the son of Radha took off their hordes by legions.

115. O Bharata, it now behoves you to steer these sturdy bowmen, the valiant Panchala forces, who are fast sinking in the ocean of Karna without a bark.

116. The weapon which Karna obtained from that foremost sage Rama, the son of Bhrigu, is blazing forth its appalling form.

117. The awful form of that weapon, spreading terror and consternation all round and encompassing the vast array of troops, is glistening with its own bright.

118. Those arrows flung from the bowstrings of Karna, afflicting your hosts in battle, are hovering round like swarms of bees.

119. Afflicting in battle with the shots of Karna, that is irresistible by persons of weak nerve, O Bharata, the Panchalas, are flying in all directions.

120. Yonder, O Partha, foaming and frothing with rage yet unsatiated, fights Bhima with the Srinjaya forces around him and is getting afflicted with the sharp arrows of Karna.

121. O Bharata, if you remain indifferent towards Karna, he will cause a sad havoc of the Pandava, the Srinjaya and the Panchala forces, like the seizure of the ills, that flesh is heir to, makes the body succumb.

122. Amongst the vast array of the forces of Yudhishtira, I find not another general, save and beyond yourself, who is capable of returning from the field scatheless, after having encountered son of Radha in battle.

123. O foremost of men, buckle on your armour, therefore, to pop off Karna with the keen shafts of your arrows and thus redeeming your pledge, redound your glory.

124. Most assuredly I tell you, O warrior of warriors, you and you alone, are capable of worsting Karna in battle and defeating the whole bands of Kaurava army.

125 And accomplishing this proud feat, O Partha and achieving victory over the master car-warrior, Karna, may you, the best of men, gain your ends and be successful and happy.

CHAPTER 74

(KARNA PARVA)—Continued

The words of Arjuna

Sanjaya said

1. Hearing, O Bharata, these (reassuring) words of Keshava, Vibhatsu, instantly shaking off his sorrowful countenance, took heart again.

2. And grating his bowstring and stretching it at length, he took hold of his Gandiva with a view to make away with Karna and addressing Keshava, thus expressed himself.

3. Since you—O Govinda, who, (fathoming the mysteries of fate) see through events, past and future, since you are so kindly disposed towards me, under your (able) generalship, I may well be certain of gaining the day.

4. O Krishna, with you at my elbow, bidding defiance to all the three worlds, marshalled in array, I can well launch them (on and all), into eternity, what speak you of Karna then.

5. O Janardana, I witness how the Panchala hordes are beating their retreats (from the field) and I also seen how Karna with his lofty bearing domineering in the battle.

6. The sight of the Bhargava weapon, let loose by Karna and floating on the air like the great thunder of Shakra, meets also my view.

7. But in today's battle I will give no quarter to Karna and all the world will proclaim the fact till as long as it will last.

8. Today, O Krishna, pointed arrows flung from Gandiva and sped by my arms, will sent Karna to his last account.

9. And king Dhritarashtra, today will hurl malediction on his evil genius under the inspiration of which he placed the diadem on the brow of Duryodhana, who was least deserving of sovereignty.

10. O large-armed one, today King Dhritarashtra will be deprived of his sovereignty and happiness, wealth and dominion, capital and sons.

11. O Sri Krishna! The king who keep envy within heart for meritorious and offers throne to wicked person, regrets on the consequences when these are ripen. He thus, suffers at last from agony.

12. O Janaradana! As a man regrets on the consequences for deforestation of mango trees when these arise subsequent to such evil act committed, king Duryodhana will become helpless on the death of Karna, the son of charioteer.

13. Most assuredly do I tell you, O Krishna, the Karna's doom being (thus) sealed today, Duryodhana, goaded to desperation will lose all hope of both his life and sovereignty.

14. As in days of yore, in the contest between the Devas and the Asuras, Indra rent in twain the body of the demon Vritra, so beholding the body of Karna, all cut into pieces with the arrows inflicted through my hands, let Duryodhana today recall to mind the proposal you made, O Lordly Being, when suing for peace.

15. Let the son of Subal realize today, O Krishna, that my arrows happen to be my dice, my Gandiva is my gaming board and my chariot, my chequered cloth,

16. O Govinda, striking today the death knell of Karna with keen shafts, I will remove the long lost sleep of the son of Kunti.

17. On my hastening the departure of Suta's son to the other world will raise the drooping spirit of the royal descendant of Kunti and he, taking life easily, will enjoy eternal happiness.

18. O Keshava, I will fling today such an irresistible arrow, unique of its kind, that will surely make Karna shuffle off his mortal coil.

19-20. And such was the vow of that wretch of human beings about taking my life, that "until I put an end to the existence of Phalguna, I will not have my feet washed." Giving a lie to the words of honor of that vile creature, O Madhusudan, I will, hitting him straight with my arrows, throw off his body from his car.

21. The Earth today will drink the blood of that son of Suta, who, in battle, defies all mortals of this sphere.

22-23. In addressing Krishna, that Karna, the son of Suta, vaunting of his own superiority, with the approbation of Dhritarashtra, had indulged himself (in the expression), "O Krishna, you are now without a husband." My sharpened arrows will falsify today that vile expression of his and like the foaming snake, surcharged with active poison, will feast on his blood.

24. My cloth-yard shafts, dazzling with the splendour of lightning, let loose by my capacious arms and from off the strings of Gandiva, will lead Karna to his eternal goal.

25. The contumely which the son of Radha gave expression to, in addressing the Princess of Panchala in the open court, vilifying the Pandavas, will today make him repent of his misdemeanour.

26. After the fall of the son of Suta the vicious-souled Karna, also called Vaikartan, those words that were at one time sesame seeds without grain, will turn out today to be the reverse.

27-28. While addressing the sons of Dhritarashtra Karna let fall from his lips these words, full of sound and fury - "I will save you of the sons of Pandu," today my keen shafts will belie even those imperious words of his.

29. In the presence of all the assembled archers, today, I will take the life out of that Karna, who dared to have said, "I will put all the Pandavas to death with their sons."

30. O Madhusudana, today, I will cause the slaughter of that Karna, the son of Radha, confident of whose prowess the haughty son of Dhritarashtra, full of wicked design and evil passion, slighted us all along.

31-32. I will satisfy my brother Yudhishtira by killing Karna today in the battle-field on whose power, Duryodhana is confident to the extent that he insults us since beginning. He is wicked, stubborn and shrewd and Karna was his blind supporter.

33-34. I will frighten the soldiers of enemy through attack with different type of arrows. I

will make the battle-field gracious with a pile of chariots and elephants collapsed/killed by the arrows enhancing the state of Yama shot from bow stretched up to the ear length.

35. And as a deer, afraid of the lion, turns its tail, so, O Krishna, let all the Dhartarashtras, today, with the fall of Karna, beat a hasty retreat.

36. Let king Duryodhana also indulge himself in grief, today, as Karna falls a victim to my arms in company with all his sons and relations.

37. Seeing Karna meeting his death today through my arrows, O Krishna, let the savage son of Dhritarashtra acknowledge me to be the peerless archer in the field.

38. I will make king Dhritarashtra, with all his descendants, counsellors and followers, shelterless today.

39. O Keshava, today, vulture and other birds of prey will roam about the body of Karna, cut into pieces with the shafts of my arrows.

40. O Madhusudana, today, I will in the presence of all the archers, marshaled in array, dislodge the head of Karna of Radha's womb.

41. With sharp-pointed Vipathas and other razor-edged arrows, today, I will pierce through the body of that wicked soul, Karna.

42. The mighty king Yudhishtira will shake off today his great suffering due to his long cherished mental anguish.

43. O Krishna, I will cheer up king Yudhishtira, the son of Dharma, by slaying today the son of Radha with all his tribe.

44. O Krishna, with shafts blazing like fire, or resembling venomous serpents, today, I will devour all the sunken hosts of Karna.

45. O Govinda, with shafts adorned with the feathers of vultures, I will deluge the earth, today, with the scattered bodies of potentates, all armoured with shields of gold.

46. O Madhusudana, with sharp-pointed arrows, I will, today, striking down all the enemies of Abhimanyu dislodge their heads and disjoint their body.'

47. O Keshava, today, either I will, making the earth devoid of Dhartarashtras, make a gift of her unto my brothers, or you shall have to traverse this ground shorn of Arjuna.

48. O Krishna, I will acquit myself, today, of the obligations I owe to all the bowmen, to my avenging spirit, to the Kurus, to my shafts and to Gandiva.

49. And like Maghavat causing the slaughter of Shambara, I will O Krishna, killing Karna, today in battle, shake off the heavy affliction I have been cherishing these thirteen long years.

50. With the fall of Karna in battle, today, let the mighty car-warriors of the line of Somakas, all anxious for the interests of their allies, rest assured of the issue of this, their engagement.

51. And O Madhava, I cannot conceive even of the great joy which the descendants of Sini will experience today, when Karna will be no more and after I have won the battle.

52. Slaying Karna in battle and his mighty car-warrior son, I will clear the hearts of Bhima and the Twins, as also of Satyaki.

53. Taking away the life of Karna, today in great battle, O Madhava, I will free myself of the very many obligations I am under the Panchalas, as also under Dhristadyumna and Shikhandin.

54. Let them all witness today the scene of the furious Dhananjaya, encountering all the Kaurava forces in the field, give a death-blow unto the son of Suta.

54. Let me, once again, indulge myself in the luxury of singing my own praise in your presence. In all this wide world I have no rival in archery. And who is there to match me in prowess? Then again what soul is there that can equal me in mercy? While in fire and fury I yield to none.

55. With the bow in my hand and with the strength of my capacious arms, I can outlive the Asuras, the celestials and all the other creatures grouped together, know it for certain, that my prowess surpasses to that of the most powerful.

56. And like a spark of fire in a heap of dried grass at the end of winder, I, too, alone, am well capable of setting fire to all the Kurus and the Balhikas, as also their followers with my flashing arrows flung from Gandiva.

57. My palms bear the marks of these arrows and this superb and out-stretched bow with its string trimmed with arrow; the soles of my feet

also bear the marks of a car and a standard; and so when a person (with all these marks on) goes to battle, he, least of all, can be triumphed over."

58. Saying this much to Achyuta that hero of heroes and destroyer of enemies, rushed to battle with a view to rescue Bhima and dis sever Karna.

CHAPTER 75

(KARNA PARVA)—Continued

Fight of both armies

Dhritarashtra said

1. When Dhananjaya, the infinite dread of my valiant chieftains, rejoined the Pandava and Srinjaya forces, O Sire, how fared the battle?

Sanjaya said

2. All the assembled troops marshaled in array, sounding their bugles and blowing this horns, like thick volumes of clouds at the end of summer, roared thunders.

3-4. That grim visaged war, which followed the sanguinary contest of the Kshatriyas, all up in arms, for the extermination of their race and in which blood streamed forth in rushing currents, like the untimely falling off of a shower of evil, became the cause of destruction of all living-beings. Huge elephants forming the cluster of clouds of that shower, with weapons its done-pour; pealing instruments, sounds of chariot-wheels, clapping of hands constituting its thunder-bolts and weapons, trimmed with gold, making its lightning; and swords and arrows and cloth-yard shafts and other weapons of great velocity, becoming its drops.

5. Many car-warriors, assembled together, assailing an opponent dispatched him off to the King of Terrors; while a supreme car-warrior, fighting the good fight with a single adversary, hastened his departure to the other world or another, assailing many in close contest, launched them all into eternity.

6. Then again some car-warrior in exchanging shots with his enemy made him die a violent death, together with steeds and charioteer, while another warrior riding on his elephant put to death many car-warriors and horsemen.

7. Partha thus inflicting the enemy with a heavy downpour of shafts rent them asunder with all their cavalry and elephant soldiers, as also the rides and riders of their war-chariots.

8. Kripacharya met Sikhandin in the field, while Satyaki encountered Duryodhana; and Srutasravas challenged Drona's son, while Yudhammauna took Chitrasena for his assailant.

9. And like a hungry lion hotly pursuing a stout bull, Uttamauja, the great car-warrior of Srinjayas, pounced upon Susena, the son of Karna;; while Sahadeva launched out against Shakuni, the King of the Gandharas.

10. Young Satanika, the son of Nakula, rushing headlong afflicted young Vrishasena with a showering torrent of his shafts and (he, too), the heroic son of Karna returned the charges of the son of the princess of Panchala in no stinted measure.

11. Madri's son Nakula, the skillful adept of war tactics and the wonderful warrior of unique fame, assailed Kritavarman, while Yajnasena's son the king of the Panchalas rushed against general Karna with all his hosts.

12. O Bharata, Dushasana, with the swelling hosts of the Samsaptakas and all the troops comprising the Bharata force, rode full tilt against Bhima, the inflictor of woes in battle to all wielders of arms and the foremost of all warriors.

13. There the powerful Uttamaujas, putting forth all his mighty, struck down the son of Karna and his dissevered head fell down on the ground with a terrible shriek, which made the Earth and the sky resound its roars.

14. Overwhelmed with grief at the (ghastly) sight of the severed head of Sushena thus rolling on the ground. Karna remained stupefied (for a while), but, his avenging spirit soon taking the better of him, he, soon, with sharp-pointed arrows cut to pieces the steeds, chariot and the standard of his son's adversary.

15. Uttamaujas, in the interval, trucking home, with his keen shafts and the sharp edge of his steed, the steed and the side-guards of Kripa, quickly leapt into the chariot of Shikhandin.

16. Shikhandin, observing from his own chariot, (the sad predicament of Kripa thus

deprived of his conveyance, did not like to pursue him with his shafts; the son of Drona, in the meanwhile, covering the car of Kripa with that of his own, like a bull fallen in a ditch, rescued him.

17. Here, the son of the Wind-god, Bhima, covered with armor of gola, afflicting with his keen shafts, like the burning mid-day Sun of summer, scorched the white body of troops of your sons.

CHAPTER 76

(KARNA PARVA)—Continued

The conversation between Bhimasena and Vishoka

Sanjaya said

1. In the thick of that awe-inspiring fray, Bhima, fighting single-handed, against tremendous odds, addressed his charioteer and said - "drive towards the centre of the Dhartarashtra force."

2-3. Spur your horses, O charioteer and I will hasten the departure of all these Dhartarashtras to the region occupied by the King of Death." The charioteer, being thus desired by Bhimasena, drove, at a furious speed, towards the spot against the whole hosts of your sons and from whence Bhima wished to fight them out and then, from all sides, a large retinue of Kaurava force, consisting of elephant and car-warriors and cavalry and infantry, hemmed him in.

4. And they all poured down their arrows on that best of chariots occupied by Bhima from every direction, whereupon the high-souled Bhima, with his own gold-feathered shafts, scattered to the winds, all those weapons hurled against him by his enemies.

5-11. And those gold-winged arrows of his enemies, thus broken into tatters of two or three fragments by the shafts of Bhima, fell upon the ground. Then, O King, there arose one long loud cry of woe from amidst the throng of those valiant chiefs of the Kshatriya race, as they, with their mounts of elephants and steeds and their chariots and body infantry, got afflicted with the arrows thrust hard by Bhima, like thunders rolling in mountains. Those pride of the

Kshatriya race, being thus assailed by Bhima, and his powerful shafts smiting them hip and thigh, flew at him (Bhima) from every side of the plain, like the new-fledged family of the feathered tribes thickening around a tree. And as your troops fell back upon him, Bhima, of infinite prowess and strength, repulsed them with the full display of all his might, like the mighty King of Terrors, dealing destruction, at the end of time, with his mace, unto the creation. And your hosts, in that battle, could not repel the fearful impetuosity of Bhima, himself the personation of fire and fury, like the great Destroyer himself rushing, at the end of the cycle, with wide-open mouth for the extermination of all living beings. O Bharata, the whole troops, comprising the Bharata force, thus ruthlessly torn asunder in battle, by the noble-minded Bhima, dispersed from the field in a state of panic, like a strong gust of wind scattering thick clouds in a tempest. Then the powerful Bhimasena, endowed with great sagacity, addressing his charioteer once more, said unto him in full glee. "Just know, O Suta, whether do all those chariots, which are advancing towards us, belong to our party, or to that of the enemy. As I, with this battle raging, can make no distinction between the two, see that I do not besiege my own hosts with my shafts.

12. I am greatly mortified, O Vishoka, to see around me these leaders of war in hostile array and also with the sight of their cars and the tops of their standards. The king lies wounded and the diadem-decked Arjuna is not yet come to take the field. All these, O Suta, are preying heavily on me.

13. O charioteer, that the pious king Yudhishthira should have gone away from the field, leading me alone in the midst of the enemy, is in itself hear-rending. Then again I am quite in the dark as to his fate. Nor do I know whether Vibhatsu is still alive or not. All these add to my grief.

14. And though dejected and dispirited, I will play the hell with all these troops inspite of their strength. And thus making the vast army in hostile array pay the penalty in the wager of battle, let me rejoice with you today.

15. O Suta, examine closely all the quivers of my arrows and see the numbers still left and then let me know decidedly the quantity and variety of each."

Vishoka said

16. Being thus addressed, Vishoka replied - "O hero, you have full sixty thousand arrows still left, while your shafts, both razor-shaped and broad-pointed, number ten thousand each. O hero, you have still two thousand cloth-yard shafts, while the Pradaras, O Partha, number three thousand.

17-18. To speak candidly, O son of Pandu, the quantity that is still left is quite unmanageable even by half-a-dozen bullocks, if placed on carts. O skillful one, throw off your weapons in no measured number, for your maces, swords and scimitars, as also your lances darts and spears and other weapons of the arms, number thousands upon thousands. So be of good cheer and pray do not be misapprehensive of your weapons running short."

Bhima said

19. Mark, O Suta, in this day's fearful engagement the plains will present the aspect of the dismal regions, of Death, when the field will be shrouded with thick sets of my irresistible arrows, furiously let loose from off my bow, tearing into pieces the entire body of the trainbands of my enemy and making the Sun, as it were, disappear from view.

20. Today, O Suta, it will be known to all the Kshatriyas, even unto the last generation, that either Bhimasena has given himself up in battle, or, singly, he has got the better of all the Kurus.

21. Today, either let the Kauravas fall in battle, or, let all the world sound my death knell. Alone, encountering them all, I will either overmatch them, or, let them, all combined, put an extinguisher upon Bhimasena.

22. May the guardian angels, who further the course of all righteous action, shower down their blessing on me; and let Arjuna, the victor of enemies, come here speedily (to my relief), like the invoked Sakra appearing in the sacrificial ground.

23. Look there and see the disbanded Bharata force! Why are all these chiefs taking to their flight. Surely it seems to me inevitable that Savyasachin, that best of human beings has been shrouding that force with a heavy downpour of his arrows.

24. Look there, O Vishoka, (and see how) the mounted soldiers riding on their steeds or elephants and standard-bearers and foot-soldiers and beating their retreat. Look, also, at these war-chariots, (and see how) they with their warriors on, are getting scattered by the darts, shafts and arrows, O Suta.

25. Charged with the gold-winged and peacock-feathered arrows of Dhananjaya and bursting like the bolts from the blue, those Kaurava forces, falling fast in numbers, as often swell the ranks of their file.

26-27. Those steed yoked on war-chariots and elephants trampling down the vast array of foot-soldiers are fleeing away. In sooth, the whole host of the Kauravas, seized with consternation, are beating a hasty retreat, as do the terrified elephants in the midst of a flaming forest. The elephants are roaring furiously in the field and their savage cries, O Vishoka, make, one and all, utter cries of woe and alas!"

Vishoka said

28. Can't you, O Bhima, hear the awful sound of the Gandiva? (or), have those ears of yours lost their sensibility from the effects of the thunder produced by Partha, while out stretching it with fire and fury?

29. All your wishes, O son of Pandu, have been gratified, yonder is seen the standard of Ape (of Arjuna) wafting aloft. Look there the bowstring (of Gandiva) is emitting incessantly rays of light, like the flashes of lightning from amidst the blue regions of ethereal space.

30. That Ape wafting aloft from the standard of Dhananjaya, is seen to strike terror, all along the line of the enemy, (and to speak freely) even I myself am stricken with awe at that (august) sight.

31. There, the resplendent beauty of Dhananjaya's diadem is shedding its effulgence brightly and the bright luster of the gem-studded

on it. Sparkling with the radiancy of the Sun, is looking much more resplendent.

32. Alongside him, behold, there, his conch Devadatta to thundering blare and resembling a white sheet of cloud. Behold there, Janardana, reins in hand, making his way into the centre of the hostile divisions.

33. Behold, there, O hero, by the side of Janardana his discus, radiant like the Sun, nave like thunder and sharp like razor—that discus which enhances the fame of Keshava and which is always worshipped by the Yadus.

34. There, large trunks of huge elephants, resembling the lofty yew trees, dissevered by Kiritin are falling fast. There, also, huge elephants and their riders, pierced with shafts all through, are falling down like mountains riven with thunder.

35. Behold, there, O son of Kunti, the Panchajanya (conch) of Krishna, resplendent like the moon, the Kaustabha, (pearl) dazzling on his breasts and his garland of victory.

36. There cannot be any mistake in the fact that Partha, the glory of car-warriors—the best and foremost of them, carried by those precious steeds of his, the best of their kind, and in color as white as the white clouds of the sky, with Krishna as their driver, is rushing in the field, routing the enemy all through.

37. Behold there, your younger, resembling in energy the deity of the celestials, is piercing with his shafts those cars, steeds and bands of foot-soldiers and they are falling down as if a forest over-thrown by the tempest caused by the wings of Garuda.

38. Behold, Kiritin, with his powerful shafts, to outstrip in battle four hundred car-warriors with their steeds and drivers and seven hundred elephants, as also numberless infantry and cavalry.

39. Shedding his effulgence like the constellation of Chirta, the all-powered Arjuna, after having massacred the Kuru forces, is speeding towards you. All your wishes have been gratified—your enemies, thrown overboard. May your prowess and the span of your life continue to increase for ever and ever.

Bhima said

40. For this welcome news, O charioteer, with unfeigned pleasure I grant you fourteen choice villages; and O Vishoka, as you bring me the tidings of Arjuna, I also present you a hundred female slaves and twenty chariots.

CHAPTER 77

(KARNA PARVA)–Continued

The defeat of Shakuni

Sanjaya said

1. Hearing the loud rattles of chariots and the lion like roars (of warriors) in the field, Arjuna, addressing Govinda, said, "Clap spurs to the chargers."

2. Hearing these words of Arjuna, Govinda replied him (thus)—"Off I go towards the spot where Bhima has taken his post."

3. Then, like the king of the celestials, proceeding in great wrath and with thunder in his arms, to strike down Jambha (the Asura), Jaya (Arjuna) rushed (in the field), to obtain victory, borne by horses white as snow or conchs and with housings laid with gold, pearls and gems.

4. Many warriors, (of the other side), representing lions in prowess all boiling with rage and followed by a large retinue him and making the Earth resound and rending the skies with the whizz of their arrows, the rattling sound of the wheels of their war-chariots and the noise of the tread of their horses' hoofs.

5. Then, there ensued, O sire, a mortal conflict between them (the train-bands of the Kaurava forces) and Partha, a conflict carrying death and destruction in its train to body, life and sin alike, like the great battle between the Asuras and Vishnu, the greatest of all great conquerors, for the (sovereignty of the) three worlds.

6. Alone and unaided, the diadem-decked and garland-necked Arjuna, rent asunder all the powerful weapons flung (against him) by them (his adversaries) and struck off their heads and arms in many and varied forms, with his razor-edged and crescent shaped shafts, as also with his broad-pointed arrows.

7. Umbrellas, banners, horses, chariots, elephants and foot soldiers, shattered and

mutilated, fell down on the Earth, like a forest uprooted by a violent wind.

8. Mighty elephants caparisoned with gold-laid trappings and equipped with banners of triumphs and adorned with riders (on their back), wore a majestic look and shed a lustre all round as they were encompassed with gold-winged shafts, like blazing mountains.

9. With excellent shafts piercing elephants, horses and war chariots and resembling thunder of Vasava, Dhananjaya winged his way to strike down Karna, like Indra, in days of yore, proceeding to rend in twain (the Asura) Bala.

10. Then that mightiest of men, the terror of enemies, rushed headlong into the midst of your vast array as does the Makar while plunging into the deep sea.

11. Seeing Pandu's sun so advance, O king, your warriors, with a long line of cars and a retinue of elephant, horse and foot soldiers, pressed upon him.

12. And while rushing against Partha, they raised a tumultuous cry like the roarings of the surging waves in a tempest.

13. Those great warriors, powerful like tigers, reckless of their life, rushed in battle to face that mighty man, careering like a tiger.

14. With a heavy down-pour of arrows they advanced towards him, but Arjuna dispersed them like vapours before the gushing wind.

15. Those mighty warriors—all good shots and of unfailing aim—in a body and with a long line of war-chariots following them, advanced against Arjuna and began to pierce him with their sharp weapons.

16. Arjuna, then, (rendering asunder) with his arrows, chariots, elephants and horses by thousands, dispatched (them) off to the region of Pluto.

17. Thus afflicted in action with shots flung from Arjuna's bow, those mighty car-warriors, terrified and panic-stricken, began gradually to melt away.

18. Among those great car-warriors four hundred valiantly kept the field; and Arjuna, with his keen shafts, sent them, one and all, to their last account.

19. (And those that held the rear) afflicted, in that battle, with keen shafts and sharp arrows of

all kinds, dispersed themselves in all directions—far away from Arjuna.

20. The shouting noise made at the van by the retreating army was as furious as the grumbling roars of the breakers of the surging seas when dashing against rocks.

21. Thus, with his arrows, dispersing the panic-stricken army, O sire, Arjuna, the son of Pritha, advanced against the column commanded by the son of Suta.

22. The great noise made by Arjuna while advancing towards his enemies, was like that of Garuda, in days of yore, while swooping down upon snakes.

23. The mighty Bhimasena, anxious as he was to have a look of Partha, became highly gratified with that sound.

24. Hearing that Partha is come, the redoubtable Bhimasena, O king, began to afflict your troops, fearless of his own life.

25. Bhima, the son of the Wind-god and himself possessing the prowess and impetuosity of the wind, that valiant Bhima began to career in that battle like that of the wind itself.

26. Your army, O king, being thus hard pressed by him, O ruler of the universe, began to roll and tumble like a shattered vessel in the high seas.

27. Bhima then, with his deadly weapons and with great dexterity of hands, waging a ruthless slaughter amongst that body of troops, dispatched them to the region of Pluto.

28. Your warriors, O Bharata, seeing the wonderful exploits of Bhima in that battle, careering like the King of Terrors at the end of time, became greatly agitated.

29-30. King Duryodhana, seeing his best soldiers, O Bharata, thus worsted by Bhimasena, gave vent to the following expression, addressing his whole hosts, generals and other great warriors, O best of the Bharata race, "All of you in a body engaged Bhima in action and fell him down (inasmuch as on him hinges the fate of the Pandavas).

31. When he (Bhimasena) is felled, well may I count upon the Pandu forces as if already slain. Following the behest of your son, all the vassal

chiefs (hitting) from all sides, covered Bhima with a thick shower of arrows.

32. Hosts of elephants, O monarch and men, eager for victory, as also war-chariots and horses, O King of Kings, thickened around Vrikodara.

33. That chef of the Bharata race, endued with heroic qualities, being thus hemmed in by those brave bands of heroes, looked resplendent like the radiant Moon shedding its effulgence amidst myriads of glowing stars.

34-35. O monarch, that foremost of men, was looking, during that fight, so beautiful, like the full Moon in the midst of his corona. He look like Arjuna. There is no difference between him and Arjuna.

36. All those kings with eyes flamed with wrath and bent upon slaying Vrikodara, began to shower down their weapons upon him.

37. As the fish frees itself from the net, so did Bhima cutting their shafts straight free himself from the pressure of the battle.

38-39. O Bharata slaying ten thousand elephants that faced him, two lakhs two hundred men, hundred car-warriors and five thousand horses Bhima actually made a river of blood to flow there.

40-45. In that carnage blood flowed like water and the war-cars forming its eddies, elephants, its alligators, horses and men, its sharks and fishes and the hair of animals, its herbs and moss, were all floating on it. Arms severed from bodies floated like snakes and precious stones were abundant in the bloody current; thighs and marrows formed its gavials and mud and human heads, its mountain. Iron bound bludgeons and maces were also floating there like snakes; and bows and arrows formed its rafts by means of which persons tried to cross that fearful and bloody stream, banners and umbrellas drifted on it like swans and costly head-dresses its foam. The dust rising from the earth were like the waves of the stream and jeweled necklaces were looking like so many lotuses; the brave could alone cross that stream while the faint hearted sunk within to navigate it. That gushing current, with hands of sturdy soldiers forming its alligators and crocodiles,

streamed its course towards the realm of Death. (and) and that man with tiger-like ferocity made its course flew on. (And) as the Vaitarani is unnavigable by persons of fifth and inequity, even so was that awful stream of blood to men wanting in valour and intrepidity, making their heart quail with shudder.

46. (And) there that son of Pandu, the best of car-warriors, rushed in, slaying hundred thousands of enemy.

47. Duryodhana seeing Bhimasena thus career in battle, O king said unto Shakuni the following words –

48. Overpower in the battle, O uncle, the all-powerful Bhimasena. The victory over the vast array of the Pandava forces hinges on his final overthrow.

49-50. Being thus desired, O king, the powerful son of Subala, the peer of great warriors marshaled in array, marched on–his brothers surrounding him. That hero, affronting the fiercely powerful Bhima in that battle, checked his intrepidity, as if a continent resisting the tides of an ocean.

51-52. And despite he resistance of the keen shafts, (which the powerful son of Subala hurled against him,) Bhima approached him (in formidable array). Whereupon Shakuni, O king of kings, flung a number of cloth-yard shafts, bedecked with wings of gold and sharpened on stone and assailed Bhima at the seat of his heart.

53. Those fearful shafts, feathered with the plumes of Kankas and peacocks, O monarch, piercing the coat of mail of the high-souled son of Pandu, sunk deep into his vital parts.

54. Being thus smitten in battle, O Bharata, Bhima, then flung, all of a sudden, a shaft laid with gold upon the son of Subala.

55. And the powerful Shakuni, the inflictor of woes on his enemies and O king, skillful in the manipulation of hands, rent that fearful weapon in seven fragments as it was coursing its way towards him.

56. His weapon thus falling adrift on the ground, O king, Bhima, inflamed with rage, without any strain rent in twain with a broad-pointed arrow the bow of the son of Subala.

57. Whereupon the mighty son of Subala, throwing away that bow, rendered useless, with the greatest alacrity seized a new one, as also sixteen broad-edged shafts.

58. And the son of Subala, O king, hit the chariot-driver with two and Bhima with seven; struck off the banner with one and the umbrella with two; and pierced, O lord of the universe, the four chargers with the remaining four chargers with the remaining four of those broad-headed shafts.

59. Enraged at this, O king, the powerful Bhima, in that battle, threw down a weapon made of iron and the staff of which was decked with gold.

60. That weapon, resembling in activity the tongue of a snake, being thus cast from the arms of Bhima came speedily down upon the chariot of the noble son of Subala.

61. (And) he (the son of Subala) seized that weapon, adorned with gold and O lord of the universe, hurled it back against Bhimasena with a fierce countenance.

62. That weapon, piercing through the left arm of the noble son of Pandu, fell down like flashes of lightning coursing on the ground.

63. Then the Dhartarashtras began to rent the air from all sides with their loud out-cries, but, O king, Bhima could not brook the lion-like roars of the enemy, all of great intrepidity.

64-65. That extraordinarily powerful man (Bhima) taking hold of another bow fitted with string, almost in no time, O best of kings, covered the mighty son of Subala and his forces, who were fighting valiantly without caring the least for their lives, with showers of arrows.

66. That mighty man (Bhimasena) with utmost intrepidity stricking off his (Shakuni's) four horses and then sending his charioteer to his eternal rest, O ruler of the universe, rent asunder his adversary's banner with a broad-edged arrow.

67. Speedily bounding out of that steedless chariot, Shakuni, the best of men, with eyes flaming with wrath and stretched bow, took his stand on the ground, breathing all the while heavy breaths.

68. And then, O king, he covered Bhima with numberless arrows from all sides. Then the mighty Bhima rending asunder Shakuni's arrows with great wrath hit him with a host of sharp arrows.

69. Being thus afflicted by his powerful assailant, that destroyer of enemies, O king, dropped down on the Earth almost dead.

70. Seeing him (Shakuni) in such a woeful plight, your son, O supreme ruler of the universe, putting him in his own chariot carried him off from the scene of action before the very face of Bhimasena.

71. Seeing that foremost of men, Shakuni, thus knocked down and borne away on Duryodhana's chariot, the Imperial hosts began to beat a hasty retreat from the field and flew in all directions from the very fear of Bhimasena.

72-73. When the son of Subala was thus discomfited and defeated, O monarch, by that excellent archer (Bhimasena) your son Duryodhana, left the field in a state of trepidation and out of his concern for the life of his uncle Shakuni, urged his fiery chargers to a furious speed.

74. Seeing the king thus flee away from the battle, all his troops, O foremost of the line of Bharata, who were each engaged in fierce struggle with a hand-to-hand fight, began to disperse themselves in all directions.

75. Observing the whole hosts of the Dhritarashtra force thus dispersing themselves in every direction, Bhima, with great impetuosity rushed against them and attacked them with innumerable arrows.

76. Thus afflicted by Bhima, O monarch, the retreating bands of Dhritarashtra's army (all in a body moved towards Karna's flank).

77-79. And coming thither and with them (General Karna) in their centre, they once more held there ground. As the ship-wrecked mariners become comforted in reaching in island, so your distressed army stood cheerfully on finding that mighty Karna. O foremost of the Bharata race, O mightiest of men, O lord of the universe, they then proceeded having death for their ultimate end.

CHAPTER 78

(KARNA PARVA)—Continued

Dreadful battle

Dhritarashtra said

1. O Sanjaya, what did Duryodhana and Subala's son say on finding our troops shattered in battle by Bhimasena?

2. Or, what did that mighty conqueror—Karna, or Kripa, or Kritavarman, or Drona's son or Dushasana, or the other leaders of my army, say in that battle?

3. The powers of Pandu's son seem to me to be most extraordinary that he could fight single-handed against all the warriors of my army.

4. O Sanjaya, did the son of Radha, that scorcher of foes, keep his vow and did he discharge himself accordingly towards the (hostile) troops? (In fact), he was the bestower of prosperity, the saviour, the refuge and the hopes of the Kurus.

5-6. How did Karna, the son of Adhiratha and Radha, behave in that battle, on finding our troops worsted and beaten by Kunti's son of illimitable prowess? And also what did my unconquerable sons and the other kings and mighty charioteers of our army do? Tell me of all these, O Sanjaya, because you are a skilled narrator.

Sanjaya said

7. O king, the valiant son of Suta began to strike down the Somaka troops, in that afternoon, even on very face of Bhimasena.

8. The mighty Bhima also began to smite down the Dhritarashtra troops. Upon this Karna ordered (his driver) Shalya to make straight way for the Panchalas.

9. Karna, on observing that his army was being routed by the highly intelligent Bhimasena, asked his driver once more to drive on direct to the Panchalas.

10. On being thus spoken to, Shalya, the avenger of enemies and the king of Madras, urged those white horses, that could run fast like thought, in the direction of the Chedis, the Panchalas and the Karushas.

11. On penetrating into that vast array, Shalya, the avenger of foes, took Karna to the very spot that foremost of warriors wished to be in.

12. O lord of the universe, the very sight of that chariot, dismal like the cloud and enveloped in tiger-skins, struck terror into the hearts of the Pandavas and the Panchalas.

13. Then the clatter of that chariot became audible in that fierce battle like the crash of a thunder or like the sound of a mountain splitting into pieces.

14. Then Karna, drawing the bow-strings close to his ears, shot numberless sharp shafts, which destroyed the Pandava forces by hundreds and thousands.

15. While the invincible Karna was performing these heroic feats numbers of valiant archers and mighty charioteer of the Pandavas came forth and surrounded him on all sides.

16-17. In sooth, Shikhandin, Bhima, Dhristadyumna, Nakula and Sahadeva, as also the (five) sons of Draupadi pressed hard upon the son of Radha and began to shower down their weapons upon him, all kindled with the desire of hastening his departure to the other world.

18. In that battle that foremost of men, the valiant Satyaki struck Karna with a score of sharp arrows hitting him on the shoulder-joint.

19. In that engagement Shikhandin afflicted him with twenty-five arrows, as did also Dhristadyumna with seven, the sons of Draupadi with sixty-four, Sahadeva with seven and Nakula with a hundred.

20. The redoubtable Bhimasena, boiling with rage, assailed the son of Radha, in that battle, with ninety straight shafts and hit him (also) in the shoulder-joint.

21. Then the son of Adhirath, endued with great strength, with an indignant smile, stretched out his superb bow and began to pour down heavy showers of keen edged arrows to the discomfiture of his enemies.

22-23. And the son of Radha assailed them in return, each with five arrows and rending in twain, O best of the line of Bharata, the bow and

standard of Satyaki, sped nine arrows against him, hitting him in the centre of his chest.

24-25. And then, with great violence, struck Bhimasena with thirty shafts. That scorcher of foes, O sire, next struck off Sahadeva's standard with a flat-faced arrow and then pierced his charioteer with three others. He, O foremost of the Bharata race, almost in no time, deprived the (five) sons of Draupadi of their chariots and it seemed truly wonderful.

26. In fact, the straight dead shots of the mighty Karna, made those brave warriors retreat from the field; and he caused a havoc amongst the Panchalas and the powerful car-warriors of the Chedis.

27. The Chedis and Matsyas, O ruler of the universe, being thus worsted in that encounter, all pressed forward and made a supreme effort to fell down Karna and poured down a heavy shower of arrows upon him.

28. In that battle, the mighty son of Suta, alone and unaided, fought single-handed with his own prowess and kept all the great Pandava archers at bay, despite their utmost endeavour.

29-30. O descendant of king Bharata, I am an eye-witness of this extraordinary and wonderful feat and the gods themselves, the Siddhas and Charans were all highly pleased to see the lightness of the hands of the noble Karna.

31. And O lordly being, all the great warriors of the Dhritarashtra force paid him their homage and worshipped him as the best of all bowmen.

32-33.. And then, O monarch, as in summer the blazing conflagration burns heaps of hay into ashes, so did Karna consume his enemies' forces, as it were, with the fire of his weapons.

34. Thus beaten by that foremost of car-warriors, Karna, the Pandava troops began to flee in all directions--afraid to face him in battle.

35. Afflicted with the sharp shots coming out of Karna's bow in that battle the Panchalas sent forth bitter cries of woe.

36. Bewildered at that tumultuous uproar, the vast army, comprising the Pandava force and belonging to the hostile party, regarded him as the hero of the field in that great battle.

37. The son of Radha, that scorcher of his enemies, displayed once again such wonderful prowess that the Pandavas, all combined, dared not even to look at him.

38. And like a stream dividing itself when checked by a mountain, so did the Pandava forces break themselves opposed by Karna.

39. In that battle, the mighty and strong-armed Karna, O king, burning the vast army of the Panchalas, stood out in relief like a blazing fire without smoke.

40-41. That strong-armed man with great lightness of hands, O monarch, began to strike off with his shafts, the arms and heads, as also the ears adorned with rings of many of his sturdy enemy.

42-43. He went on, O king, cutting off horses, elephants, shafts, swords with hilts of ivory, fans and cars and wheels, axles and yokes, as also many other things in a mess, like a hero.

44-45. Heaps of carcasses of elephants and horses, slain by Karna, O Bharata, were lying on the sides and the earth became slippery with their blood, while their dead bodies blocked the way and made it impassable.

46. The earth became so covered over with dead bodies of horses, foot soldiers, elephants and with broken cars that it became impossible to distinguish the even land from the uneven.

47. The (atmosphere) became dark as pitch with the shower of arrows shot by Karna and nobody could know each other, or foes from friends.

48. O monarch, the great car-warriors of the Pandavas, were covered with the gold-decked darts coming out of Karna's bow.

49. O king, the son of Radha repeatedly broke the ranks of the powerful car-warriors of the Pandavas, though they tried their utmost to worst him in that fight.

50. As in a wild the herds of deer are scared away before an angry lion or other animals seeing an wolf, so, in that battle, the foremost car-warriors of the Panchalas and other great car-warriors of the Pandavas were driven before Karna.

51. As the Pandava troops turned their backs in battle the powerful Dhartarashtras followed them uttering loud shouts.

52. O king of kings, Duryodhana being very glad ordered in great glee his war bands to discourse music throughout the whole range of his army.

53. The great Pancala warriors, the best of men, all determined to die in that battle, returned bravely to the field.

54. O king, those brave warriors were repeatedly broken down in that light by the son of Radha, the smiter of his enemies and powerful like a bull.

55. O Bharata, twenty Panchala car-warriors and more than a hundred of the Chedis were sent to the other world by Karna's arrows.

56. O descendant of Bharata, he (Karna) pulled down men from their seats in the cars' and from the backs of horses and elephants' and also scared away the infantry.

57. That brave warrior, the son of Suta, the smiter of his foes, like Pluto at the time of destruction looked brilliant as the sun in the meridian and nobody could set his eyes upon him.

58-59. O great monarch, after destroying hosts of elephants, horses, infantry and car-warriors, that powerful archer, the destroyer of his enemies, stood upon his chariot. The great car-warrior Karna after killing the Somakas stood like the mighty Pluto after destroying the elephants.

60. The Panchalas also showed very great courage, for they never left the head of the battle-field, even when thus distressed by Karna.

61. And the king (Duryodhana), killed the Pandava forces by hundreds and thousands as did also Dushasana, Kripa, the son of Sharadvata, Ashvatthama, Kritavarman and Shakuni of great strength.

62. The two sons of Karna too, aye those two brothers of unconquerable strength, O king of kings, boiling with rage, waged a ruthless slaughter among the Pandava hosts in many different places.

63. And the battle (that ensued then) was deadly in the extreme and the slaughter (which followed) was really very great. Then the Pandava warriors Dhristadyumna and Shikhandin, the five sons of Draupadi, fretting and foaming with rage, caused a terrible havoc among your troops.

64. And thus the losses which attended the Pandava forces in their several divisions, were equal to those of your own, when the all-powerful Bhima joined them (the Pandavas) in the field.

CHAPTER 79

(KARNAVADHA PARVA)—Continued

Dreadful battle

Sanjaya said

1-5. Arjuna in that great battle, after destroying the four divisions (of the army belonging to the enemy) and taking a glance of the enraged son of Suta, make a river of blood to flow there, a river that was filled with flesh, bones and marrow; elephants and horses formed the bed of that river; and human heads, like rocks and stones strewn on all sides, seemed to resound with the cries of crows and ravens; umbrellas floated like swans; and bodies of brave soldiers like so many trees drifted away by the current; necklaces were like lotuses in the stream; and head-dresses its foam, broken pieces of skulls floated about and bows and arrows were like fishes in it; armours and shields formed its eddies; chariots, with which it teemed, were like its rafts; and braver-hearted men could alone cross that bloody stream, while the faint-hearted sunk within to navigate it.

6. Vibhatsu, the foremost of men and smiter of hostile warriors after making this bloody stream to flow, spoke the following words to Vasudeva.

Arjuna said

7. "O Krishna, I see the banner of Suta our troops, with Bhimasena at their head are fighting with that mighty car-warrior."

8. O Janaradana, the Panchalas becoming afraid of Karna are melting away. Behold, king Duryodhana, along-side Karna is looking

exceeding beautiful, with the white umbrella over the head, in his efforts to rout the Panchalas.

9-10. Karna is protecting Kripacharya, Kritavarman and Ashvatthama, while those great warriors are protecting the king Duryodhana in their turn; and unless we resist them they will cause a massacre among the Somakas.

11. O Krishna, Shalya, a thorough master in the art of driving, is looking surpassingly beautiful, as he drives the chariot of Suta's son, seated on high seat of the car.

12-13. It would be well to go over there, so lead my big chariot in that direction, I am not going to return without killing Karna in that fight. O Janaradana, the whole hosts of the Pandavas and the Srinjayas will all be destroyed before our very face, unless this son of Radha be killed.'

14. Thus asked Keshava led the chariot through your army towards the great archer, Karna, with a view to bring about a dual fight between him and Savyasachin.

15. As urged by the son of Pandu the very driving of the car by the strong-armed Vasudeva gave assurance to the Pandava troops and cheered them up.

16. In that fight the rattling noise of the wheels of the car of Pandu's son, sounded, O sire, like the rumbling of Vasava's thunder.

17. The son of Pandu of unfathomable nobleness and the very personification of power, thus went on destroying your army as he proceeded onward with the loud rattling noise of his car.

18. Looking at the standard, the white steeds and the black driver, (Krishna) of the noble Arjuna, Shalya, the king of Madra, addressing Karna, said

19. "You were inquiring about Arjuna; there comes he in that chariot drawn by white steeds and driven by the black charioteer (Krishna), destroying his enemies as he makes his way forward.

20. There stands the son of Kunti with the outstretched Gandiva in his hand; save us by killing him.

21. O Karna! Look at this twang of Arjuna's bow and here is the flag marked with moon and stars small bells are hanging from it and these are showing like skylark.

22. At the top of the Arjuna's flag a dreadful monkey is seen. It is enhancing fear of Kaurava's warriors with its watch all around.

23. Lord Sri Krishna's discus, gada, conch and sarnga bow are being seen here. He is driving the horses of Panduputra, Arjuna.

24. This is twang sound coming from the stretched Gandiva of Savyasanchi (Arjuna). These arrows shot by Arjuna are very acute and killing ceaselessly the enemies.

25. This battle-field is being covered with the cut-off heads of the brave kings who seldom show their back to the battle-field. The eyes on those heads are huge and red and face is attractive as full moon.

26. These arms uplifted with arms and weapons by the chivalrous persons are continuously cut-off in the battle-field. These arms are as thick as Parigha and duly smeared with pure sandal wood.

27. These horses are being knocked down on the ground with several injuries inflicted by shots of arrows and their riders. Their tongues and eyes have come out owing to excessive pressure of wheels on them. These are slumbering on the ground.

28. The elephants from Himachala Pradesha seemed as if these are mountain ridges collapsing the same way on the ground.

29. Arjuna has cut-off their trunks. These are huge chariot like Gandharva city and these beheaded kings are falling down from them, as the heaven dwellers fall from air-craft down when their account of noble deeds is squared up.

30. Arjuna, the crown holder has made impatient to the army of enemy as a lion becomes cause for anxiety to several thousand stags.

31. O Karna, he is willing to try his strength with you in battle and being restless is slaying many of our picked warriors. Advance, O son of Radha, onward to meet that descendant of Bharata race.

32. Slaughtered in large numbers, the Dhritarashtra troops have become afraid of and are giving way before him.

33. I believe, hastily he is coming towards you avoiding other warriors, his body is swelling with wrath.

34. You have worsted Vrikodara and so Partha is burning with anger to meet you in battle and would not wait to fight out any other warrior save and beyond yourself.

35-37. You have badly hurt the virtuous King Yudhishthira and deprived him of his chariot, you have placed Shikhandin, Satyaki, the sons of Draupadi, Yudhamanyu, Uttamaujas and his brothers Nakula and Sahadeva in woeful plights; Partha, the smiter of his enemies, in a sullen mood and blood-shot eyes, is advancing, in hot haste and with impetuosity, to wreak his vengeance on you. Eluding the grasp of other warriors he is hastily advancing towards us.

38. There is not doubt that they have attacked on us in precipitation galloping over the whole army all escaped. Hence, O Karna! March forward to face them because no other archer than you is able to tackle this assignment.

39. As a continent resists the fury of the surging sea, so you are the only archer in all the world who can resist Dhananjaya's rage.

40. He is advancing all alone, there is none to guard him in the front or in the rear and well may you now count upon success following you.

41. You are the only man who can cope with the Krishnas in battle, so make your march, O son of Radha; you alone are capable of it.

42. You stand in the same footing with Bhishma, Drona, Drauni and Kripa; in prowess, so put a stop to the advance of Savyasachin in this great battle.

43. Dhananjaya is looking like a snake protruding his quivering tongue, or like a bull bellowing loudly in rage, or indeed, like a tiger of a forest; O Karna, put an end to him.

44. Not at all caring for the safety of others those chiefs, the principal warriors of Dhritarashtra army, are melting away, being afraid to face Arjuna.

45. O mighty warrior, O Suta's son, you are the only man in this field who can bring relief and assurance into the hearts of flying chiefs.

46. As in a tempest the drowning sailor look forward anxiously for an island for their protection, so the whole Kaurava army is looking up to you, O foremost of men, as their saviour.

48. O son of Radha, you have worsted in battle the unconquerable Vaidehas, Abvasthas, Kambojas, Nagnajits and the Gandharas, now with the same energy and putting forth your best exertion and prowess, O mighty armed one, like a man, do you proceed onward and attack the son of Pandu, as also against Vasudeva, the descendant of Vrishni and who is always adorned by the crowned Arjuna.

Karna said

49. O strong-armed Shalya, you are no longer afraid of Dhananjaya and seen to be in good humour and as such you are agreeable to men.

50-51. You will witness today the tuition I have received in the tactics and stratagems of war also the strength of my arms, truly you can well count upon the extermination of this vast Pandava troops by me alone, as well upon the destruction of those two foremost of men, the two Krishnas. I am determined not to return from the battle-field without putting an end to those two mighty warriors.

52. Or I would be done to death by them. There are chances in warfare and victory is always uncertain, however, whether I kill them or they kill me, I will stand true to my purpose.

Shalya said

53. O Karna, this (Arjuna) the best of warriors even when alone, is considered to be unconquerable by all the warriors and now when he is protected by Krishna it is really a venture to try to face and defeat him.

Karna said

54. "Yes, it is told that he (Arjuna), is the foremost of all the car-warriors that was ever born in this earth, now witness my prowess, for I will fight this Partha out who is so mighty.

55. Perhaps this son of the Kuru king (Arjuna), who is being borne by white steeds will send me this day to my last account, but there will be an end of all these with my fall.

56. This prince is possessed of strong powerful arms that are never exhausted and do neither sweat nor shake and are marked with cicatrices, he is light-handed and well-skilled in the use of weapons and in truth, the son of Pandu is the foremost of all warriors.

57. At a time he can take a number of shafts and can shoot them like one and quickly placing on the bow-string he can even send them to the distance of two miles, always hitting his mark; and who is there to match him in all the world.

58. That energetic and great warrior Savyasachin, the son of Pandu, with Krishna to back him, after satisfying the deity Agni in Khandava, received as a person his bow Gandiva and the noble Krishna, his discus.

59. That strong-armed man with never-failing prowess, on the same occasion received from the god of fire his formidable car with those white steeds yoked on them and which rolls on with great rattle, as also his two fine celestial and inexhaustible quivers and many other celestial weapons.

60. He, after destroying numberless Daityas and the Kalakeyas in the dominion of Indra, received the Devdatta conch; there is no mightier man than he in all world.

61. High-spirited as he is, after satisfying Mahadeva in battle he received the most terrible weapon Pashuput, powerful enough to annihilate the three worlds.

62. When he—that first among men, exterminated all the Kalakhanja Asuras, he received from the different regents of the world many weapons of unfathomable power with which he slew them.

63. Then in the chief city of King Virata he, all alone on a single chariot, discomfited all of us and forcibly took away the wealth of kine and the garments of all the great warriors before their very face.

64. O Shalya, I must be the most courageous man in all the world to challenge in battle that foremost of men of the royal race, that hero who

possesses such might and qualities and more so, as he is seconded by him of the Vrishni's race (Krishna).

65. Besides that, the noble and unrivaled Vasudeva, who is always victorious, who is the Narayana himself, who is the Vishnu decked with conch, discus and mace and whose qualities cannot well be sung by all the worlds even in numberless years, is protecting him (Arjuna).

66-67. Beholding the two Krishnas in one chariot. I am at once led by misgivings and courage. Partha is the best of all archers and Narayana with his discus is invincible, even it may be possible for one to shake off the mountain Himalaya from its place, but never can this son of Pandu and Vasudeva be shaken.

68. Who but myself, O Shalya, would dare face this Phalguna and Vasudeva in battle, for both of them are athletic, firm-handed, skillful in war and mighty car-warriors.

69. O king of Madras, today my earnest desire is to fight out this son of Pandu and that will be achieved soon and that most beautiful extraordinary fight, the like of which has never been seen before, will occur very shortly. Today they will either put an end to me life or I will send them to their last account."

70-72. Speaking the aforesaid words to Shalya, Karna, the smiter of his enemies, in that battle gave utterance to loud roars resembling those of the clouds and advanced towards your son (Duryodhana), the first of the Kurus, who respectfully saluted him and spoke the following words to him and to the strong-armed Kripa and to Bhoja Chief Kritavarman, to preceptor Drona's son and his younger brother and to the king of Gandhara and his son and to all elephant-riders, horsemen and infantry—“O kings, do you please push on towards Krishna and Arjuna and shut them up from all sides, when they feel tired and exhausted from fighting with you I shall be able to dispatch them off quite easily.

“Let it be so,” said they and accordingly those mighty warriors, determined to put an end to Arjuna's life all rushed towards Dhananjaya and attacked him with numberless shafts.

74-75. As the rivers and streams course mighty onward, but loose their forces and melt

in the bosom of the unfathomable deep, so all those warriors were received by the great Arjuna. Such was the lightness of Arjuna's hands that it was impossible for his enemies to mark how he was putting his shafts on the string and how he was shooting them out, only horses, men and elephants went down all the time in heaps, struck dead with Arjuna's shots.

76. As persons with sore eyes cannot look up towards the sun so Jaya (Arjuna) whose arrows were brilliant like the rays of the all-burning sun at the end of Yuga and whose bow Gandiva formed his circular disk, could not be looked at by the Kauravas.

77. Smiling and stretching his bow Gandiva to the fullest extent he sent out numberless arrows from it, destroying all the powerful weapons sent against him by the great car-warriors and hitting them at the same time.

78. O lord of the universe, Arjuna, thwarting the weapons of his enemies sped numberless arrows which destroyed many of your army like the powerful sun during the months of Jaistha and Asharh drawing up great quantities of water (from the earth).

79. As the clouds pour down heavy showers upon mountain, so did your son, Kripa, the king of the Bhojas and that powerful son of Drona rushed on and began to pour down arrows upon him like rains.

80. Thus attacked, the son of Pandu very quickly cut-off, all the weapons sent against him by all those skillful and mighty car-warriors and struck three arrows at the breast of each of them.

81. As the sun, in the months of Jyaistha and Ashada, shines brilliantly in the midst of his corona, so Arjuna, scorching his enemies, shone out in great relief, the full drawn Gandiva forming his corona and his shafts forming his rays.

82. Drona's son (Ashvatthama) coming forward shot ten choicest arrows against Dhananjaya, three against Krishna, four against the four horses and many other good arrows against the great ape in charge of his standard.

83. In spite of these, Dhananjaya made Drona's son careless by cutting off the outstretched bow of his foe with three shafts, killing

his driver with a razor like shaft and making away with his banner with three and his four horses with four other shafts.

84. He (Ashvathama), being greatly angry, took up a splendid bow ornamented with gold, diamonds and other precious stones, which looked like the body of the snake Takshaka or a great mountainous snake.

85. He then throwing down other weapons on the earth and putting string to the bow from an adjacent place began to distress and strike those two best of men, who were unconquerable, with various arrows.

86. Your son Duryodhana, Kripa and the Bhoj King and other great warriors, who were leading the field, attacked that mightiest of the Pandavas shooting showers of shafts against him and he looked like the sun (who drives away darkness) surrounded by clouds on all sides.

87. As in days of yore Indra with his thunder destroyed the horses and car of Baliraj (Asura), so Partha, powerful as the thousand-armed (Kartavirya) with various shafts distressed Kripa's driver and his horses and cut-off his bow and arrows as also his banner of his chariot.

88. As Kiritin had distressed Ganga's son Bhima before, so Kripa was now distressed in that great fight with innumerable shots after striking off his standard and weapons.

89. Then the banner and bow of your brave an roaring son was struck off by mighty Partha, who next cut-off the standard and steeds of Kritavarman.

90. As a mighty river washes, away an embankment, so the ranks of your great army was broken to hundred different portions by him (Partha), who destroyed in no time many elephants, steeds, cars, drivers and weapons of his enemies' army.

91. Then Keshava, leaving the distressed enemies on he right side, drove the chariot onward and Dhananjaya when going quickly like Satamanyu (Indra) at the time of killing Vritra was followed by other great warriors with lofty banners and excellent chariots all desirous of gaining a name in battle.

92. Then the great car-warriors Shikhandin, Satyaki and the twin brothers, with fearful roars

advanced towards Dhananjaya and obstructed the hostile troops, striking them with sharp shafts.

93. Like the Devas (celestials) and the Asuras in the old days, the Kuru warriors and the Srinjayas, coming wrathfully in contact with each other, went on killing one another with powerful and straight shafts.

94. Then all anxious to gain victory or to go to heaven by dying in the battle-field, the elephant riders, car-warriors and horsemen with leonine-roars struck each other with well-armed blows.

95. In fact, those brave and picked warriors sent out such hosts of shots against one another that the light of the sun became almost indistinct and the very atmosphere was filled with darkness.

CHAPTER 80

(KARNA PARVA)—Continued

Dreadful battle

Sanjaya said

1-2. O monarch, Dhananjaya, seeing, Bhima almost sinking under the pressure of the attack of many of great Kaurava warriors, left aside the son of Suta and his division, O Bharata and went to the rescue of his brother and sent many warriors of the hostile army to Pluto's region.

3. His showers of shafts fell dividedly, some covered the skies, while other killed your army.

4. O king, Dhananjaya, filling the sky (which is the place for birds to play) with his arrows, seemed at that time the very destroyer of Kurus.

5. He with his long flat-pointed shafts and various other brilliant weapons and keen like razor, began to cut-off bodies and heads of enemies.

6. Warriors dead and dying, trunks without heads, lopped off portions of human bodies deprived of armour, covered the battle-field.

7-8. O monarch, heaps of unshapely and mangled bodies of elephants and horses, cut-off by Dhananjaya with his weapons in different ways and broken cars made the field look ghastly and awful and the way uneven and impassable, resembling the great river Vaitarani.

9. It was also strewn with cars, some without horses and some with horses yoked on them and some with drivers and some without drivers, as also with broken axles, wheels and arrows.

10-12. Four hundred fearful and highly trained elephants ridden by wrathful warriors enveloped in golden coloured armors and decked with golden ornaments, urged by the pressure of the heels and toes of their guides, who were also powerful, filled with rage and cruel, came forward and was struck down by the chosen weapons of Kiritin or the diadem-decked Arjuna and fell down resembling great mountain tops inhabited by living beings when loosened. Dhananjaya covered the earth by killing many great and choice elephants by his shafts.

13. Heaps of carcasses of elephants with greasy matter oozing out of them looked like clouds and as the sun stands out in relief dispersing the clouds, so Dhananjaya's car passed through these masses of dead elephants.

14. Phalguna made a great havoc and the path was covered with dead horses, men, elephants and with many broken chariots, as also with dead bodies of warriors divested to their coats of mail, instruments of war and other weapons and the place was also strewn over with various sorts of weapons loosened from the clutches that held them.

15. The awful sound made by his out-stretched Gandiva was like the clash of thunder amidst the gloomy clouds.

16. As in a hurricane a great vessel is wrecked to pieces by the tossing of the sea, so your army was broken and it suffered badly from Dhananjaya's shots.

17. Lots of deadly, burning and meteor-like shots, coming like thunder-bolts out of the Gandiva, began to burn down your troops.

18. As on a night, a blazing forest of bamboos burns on a great mountain, so your great army looked ablaze under fire from (Arjuna's) shots.

19. Your troops, being thus hard pressed, burnt and distressed and killed by Kiritin's (Arjuna's), arrows began to fly in all directions.

20. As in a great forest, herds of deer being afraid fly wildly in all directions when it catches fire, verily such became the fate of the Kauravas when they were burnt to death by Savyasachin.

21. Leaving the strong-armed Bhimasena the distressed Kaurava troops retreated from the field.

22. Thus breaking down the Kuru army the unconquerable Vibhatsu then approached Bhimasena and rested there for a while.

23-24. Phalguna then receiving Bhima's caress and consulting him for a while, informed him that the arrows with which Yudhishtira was afflicted have been drawn out of his body and that he is keeping well.

25. O Bharata, then taking Bhima's permission, Dhananjaya again advanced towards his enemies, making the earth and sky ring back with the rattling noise of his car-wheels.

26. Then your ten sons, who were born after Dushasana, all good warriors and brave hearted, surrounded Dhananjaya.

27. O Bharata, they with drawn bows distressed Arjuna with fiery arrows even as do the hunters an elephant and seemed to dance in the battle-field (With excitement).

28. And the destroyer of (Asura) Madhu, quite confident that Kiritin will soon send them to the region of Pluto, urged on the car, brought them all to the right side.

29-30. Then seeing that Arjuna with his car was getting from them, they made a rush towards him. Then Partha soon struck off their banners, bows and horses and they fell down on the earth; then with some crescent-shaped arrows.

31. And with ten other shafts cut-off their heads. Those heads with lips and eyes red with rage looked fair like a collection of lotuses.

32. The destroyer of his enemies (Arjuna) thus sending ten gold mailed Kauravas to the other world with ten broad-headed, gold-winged and swift arrows proceeded onward.

CHAPTER 81

(KARNA PARVA)-Continued

Dreadful battle

Sanjaya said

1. As the great ape-bannered Arjuna was advancing with swift horses, he was attacked by ninety brave car-warriors of the Kauravas.

2. Taking sacred oaths those mighty warriors surrounded that foremost of men Arjuna.
3. But those swift horses of Arjuna decked with gold and strings of pearls were directed by Krishna towards Karna's car.
4. As the destroyer of his enemies, Dhananjaya was advancing towards Karna's car, he was followed by the ninety Samsaptaka car warriors who were pouring down arrows him.
5. Then Arjuna, with sharp arrows, cut-off their bows, banners and sent them all with their drivers to the other world.
6. As Siddhas (pure souls) are obliged to have a fall from heaven with their cars, when their virtues wear off. so those warriors were all knocked down by Kiriti's various weapons.
7. Then many Kauravas with their horses, elephants and cars boldly faced that foremost man of Kuru and Bharata races viz. Phalguni.
8. Then many spirited men of your sons' great army with numbers of horses and mighty and select elephants in front obstructed Dhananjaya's further progress.
9. Then that descendant of the line of Kuru race was surrounded by many great archers of the Kaurava army who were throwing lances, swords, cutlasses, darts and maces and other weapons upon him and covered him.
10. The son of Pandu with his own weapons baffled those hosts of arrows which covered the skies even as the sun shines out in its own splendour dispelling the darkness by the power of the rays.
11. Then the son of Pandu was attacked on the side by thirteen hundred Mlecha troops on furious and unruly elephants.
12. Partha on his chariot was distressed, by Nalikas, lances, darts spears, Kampanas, barbed arrows and other sorts throwing at him by them.
13. Phalguni cut-off with his broad-edged and crescent-shaped sharp arrows all those hosts of excellent weapons, although some of them were thrown by elephants with their tusks.
14. As the mountain is broken to pieces by thunder, so those elephants, with their riders and their standards were knocked down by various choice shafts (from Arjuna).
15. Those mighty elephants adorned with golden necklaces, being distressed by gold-winged arrows, fell down dead.
16. The twang of the Gandiva was prominent amid the loud shouts and distressful noises of hosts of men, elephants and horses.
- 17-18. O king, elephants and rider-less horses being hurt began to fly hither and thither and numberless cars without horses and riders could be seen there changing their forms like smoke when rising into the sky resembling the city of Gandharvas.
19. O monarch, many of your cavalry when flying on all directions were struck down lifeless by Partha's arrows.
20. At that time Arjuna displayed the marvellous strength of his arms by destroying in battle, alone and unaided, car-warriors horsemen and elephants.
- 21-22. O foremost of the Bharata race, Bhimasena, seeing the Kiritin was thus surrounded by the three different kinds of troops, O king, left the few remnant of your car warriors and quickly came up to Arjuna's car.
23. Seeing Bhimasena advance towards his brother those distressed men that were left unslain took to their heels.
24. Bhima of inexhaustible prowess, with mace in his hand, slaughtered in that great battle the remnant of the mighty Kaurava cavalry that were left after the havoc made by Arjuna.
- 25-26. O sire, Bhima by his fearful mace "which was deadly as the black night of death, which was capable of pulling down walls, gates of cities and horses and whose food was, men, elephants and horses, slaughtered innumerable riders and horses.
27. The son of Pandu knocked down horses and men with black armour on, by his mace; they all came crumbling down with great noise.
28. Covered with blood, with heads, bones and legs broken, they biting the earth i.e. (eating dust) became food for animals of prey.
29. That mace, appeared with drinking blood, also eating flesh, bones and marrow and became terrible to look at like the black night of death.

30-31. Bhima slaughtered ten thousand horse and numberless infantry and was running to and fro in wrath, with mace in hand; and your troops, O Bharata, seeing him thought that the Pluto himself has come among them, armed with his death-dealing wand.

32. The wrathful son of Pandu, who looked like an unruly elephant, himself forced his way with the elephant division (of his enemies) as a Makara takes him sweeping dive in the sea.

33. Thus entering the army Bhima by the help of his mighty mace sent them all to the region of Pluto in no time.

34-35. We could see the furious elephants cased in mail, with riders and banners, tumbling down on all sides like so many winged mountains and the powerful Bhimasena thus exterminating the elephant division went back to his car and joined Arjuna's rear.

36. O king, your very army, about to fly, being thus slain and surrounded on all sides, with weapons, lost all energy and being greatly confounded, was at their wit's end as to what to do.

37. Arjuna, seeing that host in that humble plight and so confounded, began to shower death-dealing shafts upon them.

38. Elephants, horses, cars and men being thus covered by arrows shot by the holder of Gandiva they looked like the handsome Kadamva flower with the filaments of it.

39. O monarch, thus hurt by Arjuna's arrows which were putting on end to elephants, car-warriors and horses, the Kaurava troops gave vent to loud lamentations.

40. Your troops, panic-stricken, kept close to each other and were turning round from this side to that side like a wheel on fire.

41. The great fighting still went on between the Kurus and (Arjuna) and all the elephants, horses, cavalry and car-warriors were wounded i.e. (no body came out scatheless).

42. Resembling a forest of blooming Asoka the troops, streaming with blood, with their armours broken, looked red as if they were ablaze with fire.

43. Seeing Savyasachin (Arjuna) display so much prowess, all the Kauravas despaired of Karna's life.

44. The Kauravas, beaten by Partha, the wielder of the Gandiva, not being able to bear the brunt of the battle, gave up fighting.

45. Distressed to death by (Arjuna's) shafts they all, leaving Karna, began to disperse themselves on all directions abusing the son of Suta all the time.

46. The Pandava warriors, with Bhimasena at their head, were all very happy to see Partha follow the flying columns shooting many hundreds of arrows.

47. As persons, drowning in the deep sea, find shelter in an island, so your sons, O king, went towards Karna's car for their safety.

48. O monarch, the Kauravas, all afraid of the holder of the Gandiva, like snakes whose stock of venom has exhausted, looked up to Karna for their safety.

50. O great king, your sons, being afraid of the noble son of Pandu, sought protection of the great warrior Karna, like the creature of the earth, responsible for their actions, take shelter of virtue from fear of death.

51. Karna who was not at all afraid, seeing them all bleeding and distressed by shafts (of Arjuna) re-assured them and said, "Do not fear, come to me."

52. And Karna, beholding that all the troops have been broken by the prowess of Partha, stretched out his bow for the purposed of killing his enemy.

53. Having seen that the Kauravas have all fled from the battle-field, Karna the best of warriors, drew a deep sigh and thinking a while determined to slay Partha.

54. Then Vrishna—the son of Adirath, drawing his great bow, again rushed towards the Panchalas before the very face of Savyasachin.

55. As the clouds pour down heavy showers upon a mountain, so Karna was almost immediately met by hosts of arrows from many rulers of the earth whose eyes were blood-red with wrath.

57. O ye of noble mind and best of living beings, when Karna—the son of Suta and protector of his friends, thus desirous to serve his friends, sent thousands of shafts which killed many of the Panchalas, cries, loud from woe, rose among them.

CHAPTER 82

(KARNA PARVA)—Continued

Fight between Dushasana and Bhimasena

Sanjaya said

1. O monarch, after the Kurus had been routed (by Arjuna) on whose car were attached white horses, Karna—the son of Suta, like the high wind dispersing the clouds, went on slaughtering the Panchalas.

2. With Anjalika weapons he brought down the driver of Janamejaya from the car and broke down the bows of Satanikas Sutasoma covered them with broad-headed arrows.

3. Then he, striking Dhristadyumna with six arrows, almost instantly knocked down his and Satyaki's horses and then in quick succession killed Vishoka—the Kaikeya prince.

4. Then the Kaikeya General Ugrakarman, seeing the Kaikeyas prince thus killed rushed on towards Karna and moving forward his bow repeatedly began to distress Karna's son Prasena with many powerful shafts.

5. Then Karna, with three crescent-like shafts, severed his head and arms from the body and like a Sala tree cut down by an axe he (Ugrakarman) fell down lifeless from his car.

6. Then Prasena, as if dancing with excitement, assailed the steedless grandson of Shini (Satyaki) with many straight arrows, by was in return killed by the grandson of Shini.

7. Karna, filled with vengeance at the death of his son and wishing to slay that foremost of Shinis addressed him, "consider yourself a dead man" and struck him with a deadly arrow.

8. But Shikhandin severed that arrow with three shafts and with three other distressed Karna; then the wrathful son of Suta with two razor-like shafts struck off the bows, arrows and banners of Shikhandi.

9. With six other powerful arrows hit Shikhandi himself and killed Dhristadyumna's son; and the noble son of Adhiratha also struck Sutasoma with a very sharp arrows.

10. O most powerful of monarchs, in that terrible fight loud lamentations were heard as the son of Dhristadumnya fell down and Krishna, hearing that, addressed Partha and said, "Partha go and kill Karna for he is destroying the whole Panchala race."

11. Then in order to save the Panchalas from the fear of that great car-warrior, Karna, he (Arjuna) advanced on his car towards the chariot of the son of Adhiratha with a smile in his lips.

12. Then rubbing his palm on the bow-string with a very loud twang he stretched out the Gandiva and suddenly made the Earth look dark by covering the sun with showers of arrows and also killed hosts of men, horses and elephants and destroyed many banners.

13. At that fearful moment, when Kiritin (the diadem-decked Arjuna) greatly excited, with the Gandiva in his hands, bent almost to a circle, assailed his enemies the loud twang of his bow resounded through the skies and the birds being afraid took refuge in caves and mountains.

14. The redoubtable Bhimasena followed Arjuna on his car guarding the rear and both the princes fighting their way on their respective cars advanced fast towards Karna.

15. In the meantime the son of Suta had been fighting terribly - he repeatedly thrashed the Somakas and killed large numbers of elephants, horses and car-warriors; in fact he covered the atmosphere with his shafts.

16. Then Uttamaujas, Janamejaya, the wrathful Yudhamanyu, Shikhandin and Prishatha's son Dhristadumnya all in a body fiercely attacked Karna with many weapons and with loud roars.

17. As the objects of senses cannot extract the purity out of a holy man, so those five best Panchala warriors, though they tried their utmost, could not shake Vaikartana (Karna) from off his car.

18. Karna, with his arrows very soon rending asunder their bows, arrows, drivers and banners

and striking each of them with five arrows, gave vent to a loud shout that resembled the roar of a lion.

19. When Karna was thus distressing his enemies with his bow and arrows in hand the whole world, with its mountains and trees, seemed to spilt into pieces by the loud twang of his bow and people became afraid.

20. The son of Adhiratha, with his large bow like that of Shakra fully drawn, went on throwing his arrows; indeed in that fight he looked brilliant like the sun with his firing rays in the midst of his corona.

21. Suta's son then struck Shikhandin with twelve keen shafts, Uttamaujas with six and Yudhamanyu, Janmeyaya and Dhristadyumna with three each.

22. O respected king, as the objects of senses are conquered by a holy man of abstinence, so those five great warriors, overpowered by Suta's son in that dreadful fight, became confounded and inactive to the great delight of their enemy.

23. As ship-wrecked merchants are saved from drowning in a deep sea by means of other ships, so did the sons of Draupadi, with the help of their cars, save their maternal uncles from sinking under the pressure of Karna's weapons who resembled the sea.

24. Then the most powerful of the Shinis (Satyaki) cut-off all the sharp arrows of Karna and struck him with many sharp arrows purely made of iron and your eldest son, Duryodhana, with eight.

25. Then Kripa, the Bhoja king, your son and Karna himself assaulted Satyaki in return with many sharp arrows, but that best of Yadu's race fought with those four great warriors as did the king of Daityas with the regents of the four quarters.

26. As in autumn the Sun shines brilliantly in the sky, so with his outstretched bow, which was sounding loudly and sending forth arrows unrestrainedly, Satyaki became hard to face.

27. As the Maruts helped Shakra (Indra) when he distressed his enemies, so the great Panchala car-warriors—the distressers of their enemies—all clothed in coats of mail, collected

together, getting back upon their cars and protected that greatest man of the line of Shini.

28. Many elephants, horses and men were then killed in that fight that took place between your enemies and your troops and it caged as hot and fierce as was the great battle which ensued between the Gods and the Asuras, in days of yore.

29. All the infantry, car-warriors, elephants and steeds distressed with various weapons and struck by each other they began to move about sending forth dolorous cries of woe; some tumbled while other dropped down dead as they moved.

30. At that time your son Dushasana, the younger brother of the king, boldly going up to Bhimasena, shot hosts of shafts against him and Vrikodara like a lion taking his leap upon a big Ruru (deer) swiftly made a rush towards him.

31. As in days of yore Shakra and Shamvara fight with each other, so did those two brave warriors, both panting for revenge, fight with each other making their very lives the wager of the fight.

32. As two lustful elephants fight for a she-elephant with fatty secretions streaming down their bodies, so did they strike each other with powerful and piercing shafts.

33. Then Vrikodara with two razor-like shafts struck off the banner and the bow and the arrows of your son and with another winged arrow he hurt him on the forehead and with a fourth, he severed the head his charioteer.

34. Prince Dushasana, taking up another bow, hit Bhima with twelve arrows and taking hold of the reins of his horses rained upon Bhima hosts of shafts.

35. Then Dushasana sent against Bhima an arrow worked with gold, diamond and other valuable gems and brilliant as the sun's rays, deadly and powerful as Indra's thunder.

36. Vrikodara being struck by that weapon with outstretched arms fell down on his car like one dead and powerless, but again regaining his senses he began to roar like a lion.

CHAPTER 83
(KARNA PARVA)–Continued
Dushasana death

Sanjaya said

1. In that fight Prince Dushasana fought with great prowess and performed difficult feats; with a single arrows he severed Bhimasena's bow and struck his driver with six others.

2. That noble and energetic warrior after performing these brave acts, first distressed Bhima with nine shafts and almost immediately again covered him with numberless powerful shafts.

3. The light-handed Bhimasena, being enraged at this, threw a fearful dart at your son, but your noble son drawing his bow to its full length with ten shafts severed that awful dart as it was coming straight to him like a burning brand.

4-5. All the warriors seeing him do this bold feat adored him and became very glad; your son again struck Bhima with another arrows which cut him deeply. Bhima then became very angry and kindling with wrath.

6. He told your son, "you have wounded me very soon; O brave warrior, you have also distressed me now, bear the weight of my mace." Now catching hold of his formidable mace for killing Dushasana.

7. He said "O scoundrel, in this fight I will drink your heart's blood." Hearing these words your son threw a death-like dart at Bhima with all his mighty.

8. Bhima fomenting in rage giving turns to his fearful mace struck his enemy with it. Crushing Dusasana's dart, that mace came down straight on your son and hit on the head.

9. In that fearful fight when thus struck the prince, with his mace, resembled an unruly elephant from whose body fatty sweat was flowing down. Struck down by that weapon Dushasana fell at a distance of ten bows from his car.

10. When he reached and ground he was shaking all over from the shock of that weapon. All his ornaments, garlands and dresses were destroyed and torn.

11. O king! That gada crushed in pieces the chariot of Duhshasana with a hard blow and killed his horses with charioteer. Pandavas and Panchala warriors expressed loud ecstasy when they saw Duhshasana so lost.

12. Thus, Bhima, the Vrikodara made an yell in ecstasy under sheer pleasure when he killed Duhshasana in the battle-field. O king of Ajamidha clan, all warriors stood adjacent, fell down unconscious stage as a result of that dreadful cheers.

13. Then in that great fight the energetic Bhima gradually remembered all the sufferings they (the Pandavas) have undergone at the hands of your eldest son.

14-17. O monarch, the mighty Bhima of extraordinary prowess, seeing Dushasana, also remembered how he had insulted Devi Draupadi, by catching hold of her tresses and forcibly taking off her cloth, specially at a time when the should not have been touched by any male. The noble-minded Bhima also, remembering the various oppressions suffered by her on different other occasions when her lords (husbands) were obliged to turn their faces and keep quiet, actually flamed in fury like fire when helped with clarified butter.

18. Addressing the great warriors, Karna, Suyodhana, Drona's son Kripa and Kritavarman, he said - "I will thus day put an end to the life of this miscreant Dushasana, defend him if you can."

19-20. Speaking these words the energetic and mighty Bhimasena all on a sudden sprang forward with the intention of slaying Dushasana. As the furious lion pounces upon an elephant, so the exemplary hero Vrikodara, showing such prowess, in that battle attacked Dushasana before the very face of Karna and Suyodhana. He reached the earth leaping down from his car, eagerly looked at his fallen enemy (Dushasana) for some time and pressing his throat with his foot, took up his keen sword.

21. He said - O Duratmana (notorious), remember the day when you had addressed me as "Bull" under grip of ecstasy in company of Karna and Duryodhana. Tell me the hand by which you had dragged Draupadi with a grip on

her hair when she had just taken bath (Avabhritha Snana)? This Bhimasena enquires and expects reply from you.

22. Duhshasana stared at Bhimasena when he used the above said harsh words. He was burnt with anger. The words expressed in that battle-field changed his brows. Hence, he smiled and replied in aggrieved state -

23-24. It is my hand thick as that of elephant's trunk and capable to churn the protruded breasts of woman, offer in gift several thousand cows and destroy the Kshatriya in battle. O Bhimasena! I had caught Draupadi by hair by this very hand in the presence of the respected people in Kuru family and all of you were also there.

25-27. Bhimasena caught Duhshasana forcibly with both arms, climbed on his chest and addressed in loud voice all warriors - "The army is being separated from the body of Duhshasana. He is at an anvil of death. Come forward, I challenge the saviour if any is here." Thus, mighty, bold and furiated Bhimasena had uprooted Duhshasana's arm with a jerk by single hand. His arm was as hard as thunderbolt. Bhimasena, took it and started thrashing him in the presence of all-warriors.

28-29. Then therewith tearing open his chest. O king, that strong-minded man in order to redeem his promise, threw down your son and with the sword struck off his head and went on drinking his blood by sips with the greatest relish and looking at him spoke these words wrathfully.

30-31. The taste of my enemies' blood is sweeter than my mother' milk or honey or butter or sweet wine or curd or the pure water or skimmed milk and to me it is much more tasteful than all the other nectarine drinks of the world.

32. The highly wrathful Bhimasena the very picture of fierceness, seeing that Dushasana no longer lives, with a smile said, "You are now rescued from my clutches, since you are dead; what more can I do you."

33. O monarch, he, who then saw Bhimasena who was glad at heart by drinking the blood of his enemy and was placing the battle-field giving

vent to those words, actually fell down to the earth out of sheer fear.

34. Others who were not thus struck down were also so affected with fear that they lost hold of their weapons and some with half closed eyes looked fearfully towards Bhimasena uttering meaningless ejaculations.

35. Those men, who were at that time near Bhima and who saw him thus drink Dusasana's blood being overpowered with fear, fled on all directions saying to each other that he is no human being.

36. He became so horrible to look at when drinking the blood that your troops with Chitrasena becoming afraid took to their heels saying that he is surely a Rakshasa. (Monster).

37. Then the Prince Yudhamanyu gallantly pursuing the retreating Chitrasena struck him with seven sharp arrows successively.

38. As a snake, when trodden upon, turns back with protruding tongue to give out its venom so did Chitrasena, wheeling round, struck the Panchala prince with three arrows also hitting the driver with other six.

39. Then that choicest of warriors Yudhamanyu, drawing his bow to the full extent, sent an arrow, from it, with beautiful wings and of very keen edge and that struck off his head.

40. Karna of unparalleled energy, seeing his brother Chitrasena dead, showed great prowess and began to disperse the Pandava troops but Nakula thereupon faced him.

41. Bhimasena, then after thus killing the vengeful Dushasana and holding a full draught of his blood in his hands in the presence of those great and mighty warriors, loudly spoke the following words -

42. O you most miserable wretch, now I am drinking your heart's blood" do you again joyfully defy us and say, "Beast, Beast".

43. And also said - "O you who were very glad and danced at our misery and called us beasts, we now fling back the words to your very teeth.

44-49. You (Dushasana) were the root of all the mischief and sufferings we had to undergo; it is through the evil counsels of Duryodhana,

Shakuni and the son of Radha we had to sleep at the house called the Pramankoti and out food was poisoned; we had to suffer from bites of black snakes, we were going to be burnt down to ashes in the house of lac, we were robbed of our kingdom through gambling and Draupadi was insulted and her beautiful hairs seized mercilessly; we were exiled in wilderness, we suffered both at home and at battle from strokes of weapons when living in Virata's residence. We have never been happy but have undergone all these sufferings from the evil intentions of Dhritarashtra and his son.

50. Thus speaking, O monarch, the short-tempered Bhimasena, who was all bleeding and was very red in the face and highly wrathful Vrikodara, after gaining victory, addressed both Keshava and Arjuna, spoke these words—"You witness, O you brave warriors, that in battle I have this day redeemed by pledge regarding Dushasana.

51. I will very soon redeem my other promise by crushing the head of that other the miscreant Duryodhana with my foot, as a sacrifice in this warfare, before all the Kauravas and then I will know peace."

52. And the mighty Bhimasena uttering these joyfully with blood streaming through his body, began to shout loudly as thousand-eyes (Indra) after killing the (Asura) Vritra.

CHAPTER 84

(KARNA PARVA)—Continued

Battle of Vrishasena and defeat of Nakula

Sanjaya said

1. O monarch, after the death of Dushasana your ten sons, all great car-warriors, who never showed their backs in field, greatly energetic and revengeful, covered Bhima with their arrows.

2-3. There were Nishangi, Kavachin, Pashin, Dandadbara, Dhanurgraha, Alolupa, Shala, Sanda, Vatavega and Suvarchas; an being greatly sorry on account of the death of their brother, they faced the strong armed Bhimasena and struck him with arrows.

4. Being hemmed in on all sides by the arrows of those mighty car warriors, Bhima, with

fiery and blood-red, eyes, looked brilliant as Pluto himself.

5. O Bharata, Vrikodara, of the line of Pritha, then with ten gold-winged and flat edged shafts, sent those ten princes of the line of Bharata, whose wrists were adorned with gold bracelets, very quickly to the region of Pluto.

6. After those ten brave warriors have fallen, your troops being afraid of the Pandavas began to give way even in the presence of Karna himself.

7. O monarch, as human beings are afraid of death, so Karna seeing Bhima of great power became afraid of him.

8. The Shalya, the ornament of the battle-field, knowing from the very look of Karna what was passing in his mind, addressed that scorcher of his enemies with words befitting.

9-10. "O son of Radha, do not be depressed; it is not fit for you; all the chiefs are dispersing themselves afraid of Bhimasena. Duryodhana is confounded owing to the woeful fate of his brothers.

11-12. When Dushasana blood has been quaffed by the brave-hearted Bhima. Kripa with others and the surviving brothers of the king, with painful hearts their rage depressed with sorrow, are all seated round Duryodhana and taking care of him.

13. Those brave warriors, the Pandavas who never miss their aim, are coming forward to meet you in fight.

14. O foremost of men, for these reasons and remembering the duties of the Kshatriyas you should put forth all your energies and march against Dhananjaya.

15. O you strong-armed warrior, the whole responsibility of this war has been put on you by the son of Dhritarashtra; exert yourself and bear that burden to the best of your ability.

16. There is great glory in victory and even in defeat Heaven is certain. O son of Radha, your son Vrisasena, beholding that you are at your wit's end, is advancing towards the Pandavas with great wrath."

17. Thus addressed by Shalya of unfathomable prowess Karna reflecting came to

the conclusion that there is no other alternative but to fight the battle out.

18. Then Vrisasena, all wrathful, with his car advanced against that son of Pandu viz. Vrikodara who was destroying your army and with his mace was looking like Pluto himself with his death-dealing sceptre.

19. As (in days of yore) the victorious Magavat joyfully ran to meet the (Asura) Jambha, so did Nakula, the bravest of warriors, with great anger rushed towards their enemy, Karna's son.

20. Then the mighty Nakula, with a razor-like arrow, rent asunder the gem-bedecked banner of his foe and with another flat-faced shaft broke the gold-belted bow of Karna's son.

21. Karna's son promptly took up another bow and distressed the son of Pandu with many powerful and celestial weapons. Vrishasena master of many powerful weapons, began to pour down celestial weapons upon Nakula.

22-23. O monarch, Karna's son with his fine shots, indeed killed the white and good looking chargers of Nakula, who were of the Vanayu breed and were adorned with fittings of gold. The son of Karna, out of rage from the hits of his enemy as also from the brilliancy and might of his own weapons, looked like the fire ablaze when helped with clarified butter.

24. Nakula then got down from his horseless chariot and taking up a shield that was studded with golden moons and a sky colored sword jumping now and then looked like a sprightly bird.

25. In the ceremony of horse-sacrifice as it is the duty of the killer to cut down many animals, so Nakula, with that sword in hand bounding in the air, struck down many brave men, horses and elephants.

26. Nakula, wishing to attain victory, single-handed in no time knocked down two thousand well disciplined and well-paid warriors, collected from different countries who were of sure aim, who were always glad to fight and whose bodies were besmeared with fine sandal paste.

27. Then Karna's son all of a sudden, rushed against the advancing Nakula and distressed him with hosts of sharp shafts from all sides in order to put an end to him.

28-29. Nakula distressed with arrows (from Vrishasena), in return, also struck his enemy and Vrishasena being thus struck by Nakula became very angry but the noble Nakula being protected by his brother Bhimasena at that time in that hard fight performed prodigies of valour. Then the son of Karna angry at heart, with eighteen arrows, struck the brave Nakula with whom fighting was like play and who was destroying single-handed the bravest warriors, chargers and elephants.

30. O monarch, being greatly distressed by Vrishasena in that encounter, Pandu's son Nakula, the best of men and of great energy then rushed on for the purpose of killing Karna's son.

31. Vrishasena began raining hosts of sharp arrows upon the mighty Nakula as he advanced straight like a hawk pouncing upon a lump of meat with its wings spread.

32. After thwarting the hosts of arrowy of his foe, Nakula went on making mans beautiful evolutions in the air, but Karna's son, O monarch, in that fierce encounter, with his powerful shafts cut-off his shield studded with a thousand stars.

34. Then as Nakula was careering with his drawn sword, of good steel, well polished and very sharp and strong enough to bear great weight and to lop off bodies of all sorts of enemies and deadly as snake Vrisasena in a short time cut-off that sword with six razor-like shafts and also hurt his enemy in the centre of the chest with arrows well tempered and keen-edged.

35. Having thus performed deeds according to the usage of the ancients, which would have been difficult for others to do, the noble-minded Nakula, endued with great activity, advanced, O monarch, towards the car of Bhimasena, distressed with those shafts.

36. The son of Madri, becoming horseless and being thus distressed by Karna's son, in the presence of Dhananjaya bounded upon the car of Bhimasena resembling a lion leaping on the summit of a mountain.

37. Then that noble-minded and brave warrior Vrishasena excited with rage, began to rain hosts of arrows upon those two powerful car-warriors seated on the same car with the purpose of distressing those two sons of Pandu at the same time.

38. When that chariot of Nakula the son of Pandu was destroyed and his sword was cut-off by arrows, other warriors on the part of Kauravas organised and started hitting them by volley of arrows.

39. Bhimasena and Arjuna both son of Pandu were so furiated on Vrishasena at their faces glew like fire. Both of them had shot a volley of arrows on the soldiers of Kauravas stood nearby them.

40. The son of the Wind-god (Bhimasena) told Phalguna (Arjuna) "see how Nakula is being distressed by the son of Karna; he has even the audacity to attack us, do you proceed against him.

41. When Arjuna, the holder of crown came near the chariot of Bhimasena, heard him and returned, Nakula said to Arjuna, the great warrior - "Brother! Kill this Vrishasena immediately.

42. The fierce warrior Dhananjaya, whose head was adorned with diadem, on hearing these words, riding up to Vrikodara's car, drove straight on his great ape-bannered car with Keshava as its drive towards Vrishasena.

CHAPTER 85

(KARNA PARVA)-Continued

Death of Vrishasena

Sanjaya said

1-2. Then those eleven mighty scorchers of enemies, namely the five brave sons of Drupada, the grandson of Shini (Satyaki) and the five sons of Draupadi, learning that Nakula had been made carless and greatly distressed and wounded with the shafts and other weapons of the son of Karna, his sword and bow broken, advanced on their rattling cars with standards floating in the air and pulled by jumping horses driven by skillful drivers. Those well-armed heroes with shafts deadly as snakes went on killing your elephants, chariots and men.

3. Then your leading car-warriors, viz. Hridaka's son, Kripa, Drona's son, Shakuni's son, Vrika, Krathadeva and Devavridha immediately advanced against them with their bows on cars, the wheels of which were rattling

loudly like the roars of elephants or the boom of the clouds.

4. O monarch, the Kaurava warriors thus attacking those eleven best of car-warriors and choicest of men, checked their course with most powerful shafts, but the Kulindas mounted on elephants of great Sini and looking like mountain cliffs and resembling in color newly gathered clouds, rushed against the Kaurava warriors.

5. Those unruly and proud elephants of the Himalayan breed, adorned with networks of gold and mounted by skillful warriors eager to show their prowess in battle, looked beautiful like the clouds in the sky with lightning flashing upon them.

6. Then the Prince of the Kulindas with ten arrows made entirely of steel, bravely attacked Kripa but being struck in return by arrows of Sharadvat's son the prince with his elephant fell down on the earth.

7. The younger brother of that prince attacked Kripa's car with spears made of steel and shining like the rays of the sun and began to shout loudly and while so careering his head was severed by the king of Gandhara.

8. Those powerful car-warriors of our army being glad at the fall of the Kulindas blew their sea conchs and with bows in hand attacked their enemies.

9. The battle which followed between the Kurus on one side and the Pandus and the Srinjayas on the other with shafts cutlasses, darts, swords and maces and battle axes became awful and hard and many steeds, men and elephants were killed.

10. As the clouds with a flash of skylark and thundering fall down from all directions when beaten by the disastrous speed of the wind; those war loving warriors started falling on the ground as a result of their mutual counter against chariots, horses, elephants and infantry.

11. Kritavarma then killed the huge elephants, horses, chariots and a number of the troops of infantry. He fell down on the ground within moment when their bodies were damaged severely.

12. Ashvatthama then killed other three huge elephants with all weapons, warriors and flags laden on them. Those huge elephants were fell down dead on ground like huge mountains.

13. The next younger to the younger brother of Kulindaraja had given a hard blow on the chest of your son. Your son had then injured his body and elephant both by his acute arrows shot on him.

14. As the mountain made of grey chalk (Geru) starts flowing red colour water from surface when thunderbolt befallen, that elephant with blood shed body fell down dead with Kulinda Kumara rode on it.

15. Kulindaraja, had then forwarded another elephant. He crushed the charioteer, horses and chariot of Kratha but that elephant fell down dead like a mountain suffered the blows of thunderbolt with its master when Kratha shot volley of arrows.

16. As the huge tree uprooted of a strong storm falls down on ground, the great chariot fighter Kratha, fell down from the chariot on ground when a hill national (warrior) shot a volley of arrows from his elephant.

17. Vrika then injured severely with hard blows through twelve arrows he shot on that mountaineer king. That huge elephant of mountain king leapt on Vrika and crushed him unto death immediately under its four feet. This chariot and horses were also crushed simultaneously.

18. Finally, that elephant also fell on the ground with is Mahadeva because of penetrated badly by son of Babhru with volley of arrows he shot. The son of Devavridha also fell down dead when son of Sahadeva had shot acute arrows on him.

19. The second son of Kulinda attacked on Shakuni by the elephant capable to knock down the great warriors through his teeth, body and trunk and severally injured him. Shakuni, the king of Gandharva then beheaded him.

20. Shatanika then attacked immediately on your army. As the snakes fall on the ground when penetrated by the Garuda's (eagle) wing, your huge elephants, horses, chariots and infantry fell down on the ground and splitted up in pieces.

21. The son of Kalinga king shot numerous acute arrows with smile on Shatanika, the son of Nakula and damaged his body severely. The son of Nakula furiated on hearing this and he beheaded the lotus like face with a blow he made by a Kshura.

22. Vrishasena, the son of Karna then injured Shatanika with three arrows, made of iron. He then penetrated Arjuna with three, Bhimasena with another three, Nakula with seven and Sri Krishna with twelve arrows.

23. All Kauravas filled with ecstasy to see this phenomenal valour of Vrishasena and they started appreciating him again and again. However, the people known of Arjuna's valour, understood it definitely that this Vrishasena will become morsel of fire.

24. Arjuna, the great warrior of this human world, capable to kill all enemies attacked forcibly on Vrishasena who had killed the horses of Nakula, the son of Madri and made attack on injured Sri Krishna Vrishasena was stood before Karna at that time.

25. When Vrishasena, the son of Karna saw Arjuna, the great chariot fighter with a store of several thousand arrows in that great war, he rushed towards him with the same way as Namuci had made an attack on Indra, the king of gods.

26. The great warrior Vrishasena, son of Karna injured the son of Kunti in battle-field with sharp blow from an arrow and began challenging with loud voice.

27. Vrishasena then re-attacked at the root of the Arjuna's left arm, injured again Krishna by shooting nine arrows and injured Arjuna, the son of Kunti again with ten arrows shot on him.

28. Arjuna, the rider on white horses filled with slight anger as he was also injured by the arrows shot by Vrishasena. He then decided to kill the son of Karna.

29. Arjuna, the crown holder started attacking with arrows on the course of battle with haste when decided to kill the son of Karna in the battle-field. His brows curved at three spots on account of fallen in sheer anger.

30-31. His eyes that time had turned slight red. He was capable to kill even the enemy

dreadful like Yama. He addressed then Karna Duryodhana and Ashvatthama etc. all warriors present there - "O Karna! I will book the brave Vrishasena, so valorous in battle-field before your eyes."

32-33. My valorous son, chariot fighter (Maharathi) Abhimanyu was all alone. I was not with him. You all had slaughtered him collectively. All people state all had slaughtered him collectively. All people state that activity as unjustified but I will kill Vrishasena in the presence of you all. O great chariot fighters, save if you can, this son of Karna. I, Arjuna will first kill the great valorous Vrishasena in battle-field and my next step will be taken for Karna, the malign and fool son of a charioteer which will book him definitely for another world.

34. O Karna! You only are the bone of contention. Your ego has spurt to climax on receipt of support from Duryodhana. I will kill you definitely by putting my life at stake in the battle-field. The sole cause for this massacre, Duryodhana will be killed by Bhimasena.

35. O king! Gentle Arjuna wiped his bow with these words and started making fierce attack with arrows on Vrishasena, the son of Karna by targeting him.

36. Arjuna, the crown holder penetrated his sensitive organs by ten arrows shot on him. He then cut-off his bow with four sharp churas, two arms and the head also.

37. As the huge Shala tree laden with beautiful flowers is collapsed/fell down on ground from the mountain ridge due to strong waves of storm, Vrishasena without arm and head fell down on ground when injured worstly with arrows shot by Arjuna.

38. Karna, the son of a charioteer aggrieved when he saw his son falling down from chariot due to sharp blows made by Arjuna with his arrows. He marched fast towards Arjuna's chariot in a fury.

39. The bold and egoist Karna filled with anger when he saw his son killed by Arjuna before his eyes and he suddenly made a fierce attack on Arjuna.

CHAPTER 86

(KARNA PARVA)—Continued

The words of Sri Krishna

Sanjaya said

1-2. Vasudeva the foremost of men beholding the great bodied Karna whom the gods could not advancing with roars like the swelling ocean said to Arjuna with a smile. There comes the chariot (of Karna) with gray steeds and Shalya its driver.

3. O Dhyananjaya! With the intention of meeting you in battle so wait with calmness. O son of Pandu, look how beautifully the car of Karna is adorned; the son of Radha is on it.

4-5. It has four beautiful gray horses and it is also decked with various sorts of banners and net work of bells and how it is being borne as if in the skies by their pale horses. Look the high souled Karna's banner with the sign of elephant rope.

6. The banner like clouds and resembles the bow of Akhandal (Indra) which divides the sky and earth. See how Karna sends hosts of arrows like clouds pouring down rain as he is advancing to fulfill the intention of Dhritarashtra's son.

7. The king of Madra (Shalya) is seated on the front of the car and guiding the horses of the powerful Radha's son.

8. Hear, O son of Pandu, the noise of their tumtums and the shrill note of their conchs and lion-like roars that are coming from all directions.

9. Karna, of unfathomable prowess, has drawn his bow and its loud twang can be heard above all other sounds.

10. As in a forest a wrathful lion scares away herd of deers so the mighty Panchala warriors are melting (before Karna).

11. O son of Kunti, you are the only person who would venture to bear the brunt of his weapons, so you should take all possible measures to kill him.

12. I know well that you are capable to conquer in battle all the three worlds together with its mobile and immobile creations and the gods and Gandharvas.

13-16. Nothing need be told about fighting; men cannot look towards the great god the three eyed and terrible Sarva, also called the Kaparddin. You have satisfied in battle that god of gods the Siva, deity Sthanu, the creator of the happiness of all creatures. O Partha, as Indra slew Namuchi so you will, O, you of powerful arms, by the kindness of the great god who is armed with trident, kill Karna and be victorious; and may it farewell with you.

Arjuna said

17. O Krishna, you are the destroyer of Madhu and master of all creation; and as you are kind to me my victory in this battle is sure.

18. O Hrishikesa, a mighty warrior, urge on the horses and advance with my car. Phalgun will kill Karna.

19. O Govinda, today either I will slay Karna and hack him to pieces with my weapons or he will see me killed by his arrows.

20. You will soon witness the fight that will bewilder the three worlds and it will be spoken of till the world ends.

21. Thus speaking to Krishna of inexhaustible energy, Partha advanced towards Karna like one elephant against another.

22. Partha of great prowess again told Krishna who was the scorcher of foes "O Hrishikesa, time flies, so spur on the steeds".

23. Thus addressed by the noble son of Pandu Kesava who wishes him victory lashed the steeds which were swift as the mind and very quickly brought the car of Pandu's son before Karna's chariot.

CHAPTER 87

(KARNA PARVA)—Continued

Krishana and Arjuna meeting in dual battle

Sanjaya said

1-2. Seeing his son Vrishasena thus killed the energetic Karna shed tears with grief and wrath, his eyes red as copper and advanced to meet his enemy having defied Dhananjaya in fight.

3. Then those two cars covered with tiger skins and shinning with lustre looked like two suns facing each other.

4. Those scorchers of their enemies, the mighty warriors, with white steeds attached to their cars, looked like the sun and moon of the skies in brilliancy.

5. When those two warriors, like Indra and the Bali (son of Birochan) prepared for fight as if to conquer the three worlds, all the creatures were struck with wonder.

6-7. All the rulers of earth were filled with admiration as those two warriors faced each other with their car wheels rattling their bows twanging and their arrows flying, with whizz, Partha with his ape banner flying and Karna with his banner marked with an elephant and roaring like a lion.

8. O Bharata, all the kings began to give vent to lion-like roars (with excitement) seeing those two car warriors engaged with each other and praised them greatly.

9. Thousands of fighters, seeing them thus engaged in duel fight, began to sound their arm-pits with the palm of their hands and shook their garments (in excitement).

10. The Kauravas struck up their martial music and sounded their conchs to excite and please Karna.

11. The Pandavas also for rousing Dhananjaya caused all the sides to resound with the sound of their drums and conchs.

12. In that contest between Karna and Arjuna fearful noise arose on account of the shouts and lion-like roars of warriors and for the striking of their palms over their arm-pits.

13-22. All the persons gazed eagerly on those two best of car warriors and most powerful of men as they faced each other adorned with arrows and darts. Both of them were cased in armour and had sword hanging in their belts; they had grey steeds yoked to their cars and both of them had beautiful conchs; both of them were mighty car warriors, one had Shalya for his driver, the other had Krishna. Both had long arms and necks powerful like that of the lion; their eyes looked red with rage and they were decked with golden garlands; their bows seemed to send forth lightning flashes and they were possessed of choicest of weapons. They were being fanned with chowries and white umbrellas

were held over their heads; and they were masters of best arrows and looked most beautiful. Both of them were like furious bulls; and they were both broad chested-and had short necks like lion and were exceedingly strong. O monarch, summoning each other to combat they precipitated upon one another like two powerful bulls in a cowshed with the intention of slaying one another. As they fought they resembled two furious elephants, or angry mountains, or the little snakes of deadly poison or Yama the destroyer of the creation. Roused against each other like Indra and Vritra (Asura) they resembled the sun and the moon in brilliancy and looked like two planets approaching each other in order to burning the world to its end. They were both handsome as the gods and were of godlike prowess having sprung from heavenly fathers. O king, your army were filled with delight seeing those two brave warriors of tiger-like ferocity engaged in battle.

23. Beholding those foremost of men Karna and Dhananjaya engaged in combat, it could not be said as to who would be victorious in the end.

24. They were both skilful in war and possessed of select weapons and they made the skies ring back with the noise of sounding their arm-pits.

25. Both of them were famous for their courage and strength and they were skilful like the (Asura) and the king of gods in war.

26. Both resembled Kartavirya or Dasaratha's son (Rama) in battle and looked like the god Vishnu himself in prowess or Bhava himself.

27. In that fight, O monarch, both of them had white horses and select chariots and the best of drivers.

28. Those two warriors looked beautiful and brilliant on their cars and they were admired by all the Siddhas and Charanas that were present.

29. O best of Bharata race, the Dhritarashtras, without losing time, surrounded the noble Karna, who was the best of warriors.

30. So Dhristadyumna, with all the Pandavas surrounded the noble Partha matchless in war.

31. Your troops, O monarch, began to fight for Karna and the Pandavas in favor of Partha.

32. The troops of both the sides were eager witnesses of that great Yama of battle and defeat and victory of either party depended on them (Karna and Arjuna).

33. To decide the fate of the war they began that duel fight and our men and the Pandavas stood in front of the field see that fight.

34. O king, in that battle those two brave warriors well skilled in warfare, determined to kill each other.

35. O master, they looked like two fearful comets when they engaged in that deadly fight.

36. O most powerful of the Bharata race, the inhabitants of the skies different in opinion and angry disputes were going on amongst them as to whether Karna or Arjuna would be victorious.

37. Also the whole world was uncertain as to the issue of that fight. The gods, Danavas, the Gandharvas, the Pichachas, the Nagas, the Rakshasas differed in their opinions.

38. The heavens with all the stars sided Karna and the earth backed Partha as mother wishes her son well.

39. O foremost of men, all the mountains, rivers, seas, with trees, herbs and plants were for crowned Arjuna.

40. O smiter of enemies, the Asuras, the Yatudhanas, the Guhyakas and ravens and other birds who roam the skies also favoured Arjuna.

41-46. All the valuable jewels, the four Vedas, the Mahabharata, the Upavedas, the Upanishads with all their mysterious contents, the Vasuki and Chitrasena, the Takshaka and Upatakshaka, the mountains and the and all the descendants of the Kadru and their children with all the poisonous great snakes and Nagas were on Arjuna's side. Airavata with his children, the descendants of Saurabhai and Vaikati and the Bhojins all favoured Arjuna the smaller snakes sided Karna.

47. The wolves and deer of the wild and other animals and birds of good omen all sided Partha.

48-49. The Vasus, the Maruts, the Siddhas, the Rudras, the Visvadevas, the Asvins, the Agni, the Soma Indra, the Pavana and the ten sides were in favor of Dhananjaya but the Aditya sided Karna. O monarch, the Vaisvas, the

Sudras, the Sutas and other half caste people were in favour of Radha's son.

50. The Pitris and the heavenly bodies with all their followers and staff, Yama and Vaicrvam and Varuna were for Arjuna. The Brahmanas, Kshatriyas, the gifts (Dakshinas), the sacred sacrifices were in favor of Arjuna.

51. The Pretas, the Pichaches, animals and birds of prey, the Rakshasas, the sea monsters, the dogs and jackals were on Karna's side.

52. The different sets of Rajarshis were for the son of Pandu. O monarch, all the Gandharvas with Tumburu as their head were in Arjuna's favor.

53-54. The different tribes of Gandharvas and Apsaras and the descendants of Pradha and Mauni and many sages riding on wolves, deers, elephants, horses and cars and others on foot or riding on the clouds and the wind came to see that combat between Karna and Arjuna.

55-56. O monarch, the Gods, Danavas Yakshas, Nagas, the birds, the learned Rishis well versed in the Vedas, the Pitris who live upon Swadha, the Sciences and asceticism and herbs of heavenly qualities all came and with great noise took their position in the sky.

57. Brahma together with Bhava (Mahadeva) with all the Bramharshis and Monsters of creation driving in excellent cars also came to that place.

58. As those two noble warriors engaged in fight Shakra (Indra) himself wished that Arjuna might conquer Karna.

59. Surya wished that Karna might conquer Arjuna. One said my son Karna will gain victory and the other said my son Arjuna will be victorious.

60. Thus they of lion like-prowess disputed for each other taking different sides. Seeing those two noble warriors face each other in fight the Asuras took one side and the gods the other.

61. The gods, the Rishis and all the creations of the three worlds began to shake with fear seeing that fight.

62. All the Gods favoured Partha and the Asuras Karna and all the creations felt an interest either for the Pandava warrior or the Kuru warrior.

63. Seeing (Brahma) the master of creation who had no father (self born) all the Gods requested him to make the issue of that fight between those two foremost of men to be equal.

64. The whole creation will be destroyed if Karna and Arjuna continued this fight O, self born one; only speak the word that these two will be equally successful.

65. O sovereign! The entire universe fell in the trap of illusion when Karna and Arjuna fought against each other. O Svayambhu! Tell us facts regarding their victory. Speak in a manner so as their equal victory is indicated.

66. Hearing this Brahma and Ishana said to the king of the celestials the noble Vijaya (Arjuna) will surely gain victory.

67. O sacred one, you have said before that the two Krishnas are sure to gain victory, he then pleased and let that be the case now.

68-69. Then Brahma and Mahadev told Indra - Arjuna will surely gain victory. O Shakra, Savyasachin has pleased the eater of sacrifices (Agni) in Khandava forest and also helped him when he came to Heaven.

70-71. Karna takes part with the Danavas and he deserves to be defeated so the intentions of the gods will be fulfilled. One should always be careful about his business

72. O king of Heaven, as the noble minded Phalgun is truthful and virtuous undoubtedly he must always be the conqueror.

73. O you with hundred eyes, why will not he be victorious, who both pleased the noble and sacred God who has the bull marked on his banner.

74. Partha has the master of the world Vishnu himself as his driver besides he is a hero, is very powerful and is virtuous at the same time.

75. He is of active body, master of the science of weapons and has all qualities; and he should conquer because the Gods wish it to be so.

76. Arjuna is always religion abiding and truthful. He will therefore, acquire victory definitely. Nothing like doubt can be raised in it.

77. By his great prowess Partha can overrule destiny itself whether it be in his favour or not; when he means he can destroy all creatures.

78. When those two Krishnas are roused, they care not for anything and those two foremost of men are creators of real and unreal matters.

79. They are the ancient and good Rishis Nara and Narayana; they have no fear and they are smiters of all enemies and cannot be ruled by any one; they rule over all.

80-81. Either in Heaven or earth there is none to equal them; they are above all the Heavenly Rishis and Charanas of the three worlds, all the Gods and creatures come after them; they are properly speaking the main stay of the whole world.

82-83. Let Karna, the son of Vikartan, who is foremost of men and who is a brave warrior, attain the best region and let him be like the Vasus or Maruts; let him be adored in heaven with Bhishma and Drona, but let the two Krishnas be victorious.

84. When those two greatest of Gods (Brahma and Ishana) said so the God with thousand eyes respectfully bowed to their words and himself said to other creatures.

85. You hear what the two Gods say for the good of the whole world and it must surely be so and no otherwise; so rest assured.

86-87. O my lord king, hearing Indra say these words all creatures admired and praised that deity. The inhabitants of heaven then sounded their horns and showered many sorts of sweet scented flowers.

88. And actually all the Gods, Danavas and Gandharvas waited anxiously to see that unrivaled duel between those two men of leonine prowess.

89. O monarch, both the cars, ridden by Karna and Arjuna, had gray steeds loudly as they careered with beautiful banners on their tops.

90. Many brave warriors came near Vasudeva and Arjuna and also near Shalya and Karna and sounded their conchs.

91. Then began that fight which struck terror into the hearts of cowards and like Sakra and Samvara the warriors rushed fiercely against each other.

92. Like the planets Rahu and Ketu appearing in the sky at the time of the

destruction of the whole world the banners of those two heroes looked very brilliant and beautiful.

93. The elephant's rope of Karna's standard which was very strong and decked with jewels and precious stones resembled a poisonous snake and the bow of Indra in beauty (as it fluttered).

94. The great ape of Partha, opening its fearful and broad jaws, struck terror in to the hearts of all and became difficult to look at like the son.

95-96. The ape, on the banner of Gandiva, being willing to fight all on sudden, left his place, lept upon Karna's banner, like Gadura swooping down upon a snake and began to tear the elephant rope standard fiercely with its nails and teeth.

97. The elephant's rope, which was strong as iron and adorned with strings of small bells, which resembled the fatal noose (of Yama), becoming wrathful pressed against the ape.

98-99. Thus in that terrible duel between those two great warriors and which was the result of their match game in dice, their banners first fought with each other and the horses of the one neighed at the horses of the other. Keshava, whose eyes were like lotuses, looked towards Shalya with piercing glances who returned them in the like manner.

100. Similarly, Shalya look at Sri Krishna lotus eyed but victory, there was acquired by Sri Krishna. He defeated Shalya by a shot of eye as acute as arrow.

101-102. Dhananjaya the son of Kunti conquered Karna. Then Suta's son with a smile asked Shalya - "O friend, tell me the truth what would you do if I am killed today by Partha".

Shalya said

103. The king of Madras said - "O Karna, if you are today killed by this grey-horsed Arjuna I alone on a single car will put both Madhava and Phalguna to death."

Sanjaya said

104. Arjuna also asked Govinda the same question and Krishna spoke to Partha these words having deep meaning.

105. O Dhananjaya, the sun may come down and be displaced, the earth itself may be crushed with a thousand pieces, the fire may become cold but Karna will never kill you.

106. But if it so happens you must know that revolution of the world is near and as for myself I will send both Shalya and Karna to the Pluto's den with my army.

107. Arjuna, who was ape-bannered, hearing these words smiled and told Krishna whose prowess was inexhaustible.

108-109. O Janardana, Shalya and Karna both together is no match to me and today O Krishna, you will see how I destroy Karna with Shalya, his banners, car, horses, his umbrella, his armour, his bows and arrows all together with my shafts in the battle.

110. As the elephant, with his tusks, rends into pieces a tree in a forest so I will this day crush him with armour, his car, horses, arrows and other weapons into atoms.

111. O Madhava, the day of widowhood for the wives of Radha's son is very near and surely they must have dreamt of the coming evil last night.

112-113. Surely you will today see Karna's wives will become widows. I cannot check my rage when I think of evils done to us by this (thoughtless) fool when Krishna was taken forcibly before the assembly and he used abusive language to us and laughed.

114. As the furious elephant destroys a tree with all its blossoms and flowers in anger so O Govinda, I will knock him down today.

115. Today after Karna is no more, O Slayer of Madhu, you will hear those pleasant words, i.e. by good fortune, O you of Vrishni's race, you have conquered.

116. Today you shall be able to console the mother of Abhimanyu with a free conscience by pay back the debt of the enemies in their own coin and also joyfully soothe your maternal aunt Kunti.

117. O Madhava, today you shall be able to comfort Krishna, on whose faced drops to tears and always trickling down and to speak pleasant sweet words to King Yudhishtira the just.

CHAPTER 88

(KARNA PARVA)-Continued

The words of Ashvatthama

Sanjaya said

1. It was really a wonderful sight to see the skies covered with Gods, Nagas, Asuras, Yakshas and numbers of Gandharvas, Rakshashas, Apsaras, Royal and regenerate Rishis and birds of most beautiful plumage.

2. All the human beings looked and admired the scene in the sky which was filled with the echoes of sons, music, laughter, sacred hymns, dance and many other sorts of beautiful sounds.

3. Then the warriors on both the Kaurava and Pandava sides went on slaying each other's enemies making the world and the ten sides ring with martial music, notes of their conchs, loud hoots and noise of their warfare.

4. The field of battle became brilliantly red with blood and adorned with men, horses, elephants, cars and weapons and became difficult for the throwing of swords, maces, darts and other weapons and was filled with dead bodies.

5. Looked like the fight that in the old days took place between the Gods and the Asuras. When Dhananjaya and Adhiratha's son had begun to defeat the warriors with their arrows, they, with keen shafts, almost covered all the sides.

6. Darkness fell over the atmosphere, with the shafts shot at in that battle and the warriors on either side could not see anything. And being afraid they took shelter of either of the car-warriors (Karna or Arjuna) like streaks of light going towards the sun or the moon.

7. The two brave warriors thwarted one another's weapons, like the East and West winds struggling with each other and looked brilliant like the sun or the moon after dispelling darkness.

8. They assuring their troops with the words "don't give way" were surrounded by their troops and their inimical forces like Vasava and Shambara by the Gods and the Asuras.

9. O Bharata, those two foremost of men were welcomed by the beating of drums and other instruments and uttered loud shouts and looked resplendent as the sun and the moon when surrounded by deep roaring clouds.

10. Both of them were armed with fearful bows drawn to the fullest extent like circles which looked like coronas, shot thousands of shafts which were like rays. In war they could not be borne and looked like two powerful suns risen for destroying the universe at the end of Yuga.

11. Both unconquerable, both destroyers of enemies and they were bent upon killing one another and showing great skill in war. Those two fighters namely Karna and the son of Pandu bravely assailed each other in that awful fight like Indra and Asura Jamba;

12. O monarch, invoking the help of most powerful weapons those two redoubtable bowmen shot fearful arrows against each other. The foremost of men however shot hosts of elephants, horses and men and also struck one another.

13. And like the smaller animals when attacked by a lion the Kurus and Pandus together with their horses, elephants and car warriors fled on all directions being assailed by those two best of men.

14. Then the five great car warriors viz. Duryodhana, the king of Bhojas, Subala's son Kripa and the son of Sharadvata attacked Dhananjaya and Keshava with deadly arrows.

15-17. Dhananjaya with arrows cut-off at once elephants, horses, the bows and quivers, the cars with their drivers of those fighters and struck every one of them with good arrows and Suta's son with twelve shafts. Then one hundred chariots, one hundred elephants and Shaka, Tushara and Yavana cavalry together with some best of Kamboja warriors precipitated themselves upon Arjuna in order to slay him but he (Arjuna) very soon not only cut-off with razor-headed shafts all those weapons of his enemies but also their heads, their elephants, cars and horses. Dhananjaya locked down his enemies in battle.

18. Then the good Gods sounded their heavenly drums in praise of Arjuna. Then heaps of sweet scented flowers fell upon Arjuna.

19. O monarch, the Gods, men and all the creatures were struck with wonder at seeing this. Only your son and Suta's son, who were sorry in their minds, felt neither any joy nor admired the deed.

20-21. Then Drona's son taking Duryodhana by the hands entreatingly said to him - O Duryodhana, be pacified; you need not prolong this quarrel; make peace with Pandavas; war is detestable. The preceptor (Drona) who was like Brahma and was master of most powerful weapons he and other foremost of men with Bhishma have been killed in this war.

22. I and my maternal uncle cannot be killed; and if I request Dhananjaya he is averse to this quarrel. Reign as a joint monarch with the sons of Pandu over this kingdom far long.

24. Yudhishtira always seeks the welfare of all creatures. Vrikodara and the twins (Nakul and Sahadeva) are always under Yudhishtira's order; and if you make peace it would appear that you make it only for the welfare of all parties. All the kings then will return to their respective homes and the troops will no longer fight with each other; if you do not hear my advice you will have to repent hereafter when you will be crushed by your enemies.

25. It will be hard for the slayer of Bala (Indra) or Yama or Prachetas or the famous king of Yakshas to perform the heroic feats that have been done by crown-headed Arjuna single handed. You yourself and the whole world have seen that.

26. Dhananjaya is possessed of immense qualities and will never disobey my words. He will be your ally i.e. respect you. O monarch, for the good of the world, be pacified.

27. I am your sincere friend and you always respect me and it is for that reason that I am speaking these words to you; and if you make up your mind for peace, I shall dissuade Karna.

28. The sages have said there are four kinds of friends, namely, those who are born friends, those that are made friends by good behaviour, those that are made so by wealth and those that

are made friends by power and you have all these advantages and connections with the Pandavas.

29. O you most powerful, the Pandavas are your friends by nature and make them your permanent friends by making peace. O king of kings, you both agree and make peace.

30. Duryodhana thought for a while when those words were spoken to him by his friends and with sorrowful heart heaving a deep sigh, said - "O friend, you have said your say, now hear what I have got to speak to that.

31. The declaration made by this wicked Bhimasena just after he killed Duhshasana in tome like lion roar, is not concealed by you. It is still inflicting pain to my heart. Tell then, how an alliance can be made in such circumstance.

32. As the mighty of the storm is checked by the mountain of Meru so Arjuna won't be able to cope with Karna in battle and the sons of Partha cannot possibly have any confidence in me for the many acts of willful enmity I have done to them.

33. O you glorious man, O preceptor's son, it is not meet for you to dissuade Karna from fighting, for Phalguna is greatly tired today and Karna will kill him in no time.

34. Saying these words humbly again and again to Drona's son, your son commanded his army, saying - "Armed with shafts proceed against the enemies and kill them; why are you standing inactive?"

CHAPTER 89

(KARNA PARVA)-Continued

The dual battle between Karna and Arjuna

Sanjaya said

1. When the blare of conchs and sound of bugles became very high in the battle-field, those two, Suta's son Vaikartana and Arjuna mounted on white horses, closed each other, O king, on account of the vile policy of your son.

2. Those two dreadful heroes Dhananjaya and Adhiratha's son encountered each other like two Himalayan elephants with full-grown tusks, madly fighting for a she-elephant.

3. Those two warriors, with bows twanging loudly and sending forth hosts of shafts and the palms of their hands also producing great sounds when shooting them and their car-wheels making rattling, encountered each other like the collision of two heavy masses of clouds or two mountains.

4. Those two great warriors fell upon and struck one another with many powerful weapons resembling two mountains of towering height having many trees, herbs and creepers upon them and inhabited by various animals, rushing against each other.

5. The fight between those two great warriors became so terrible that it resembled the war between the king of heaven and the son of Virvahana in the days of old, it was impossible for other persons to bear up in such a fight and a river of blood flowed there, ghastly to look at; the limbs of both the warriors were badly cut in many places as also their drivers and horses.

6. Those two cars, fitted with broad banners, when nearing each other, looked like two large lakes full of fishes and tortoises and many kinds of lotuses floating on it waters which was gently moved by the wind and resounding with the sweet voices of diverse kinds of birds.

7. Both of them, mighty as the God Indra, assailed one another with weapons powerful as Indra's thunder and fought also like Indra himself and (Asura) Vritra.

8. Both are armies abounding in cars, horses, elephants, foot adorned with fine mail, vestments and weapons as also those that were in the skies (the gods) were all struck with terror in seeing that extraordinary fight between Karna and Arjuna.

9. When Arjuna precipitated himself upon the son of Adhiratha like one furious elephant rushing against another with the intention of killing him, others out of excitement and joy uttered lion-like roars and raised their cloths shaking them fingers.

10. The Somakas called loudly to Partha, "Go haste and slay Karna and by that put an end to the hope of Dhritarashtra's son for empire."

11. In the same way many of our warriors went to Karna and said - "Kill Arjuna with your

sharp arrows and let the sons of Pritha go again to the wilderness for good."

12. Then Karna struck Arjuna with the powerful arrows and Arjuna also shot sharp arrows with great force against Karna's chest in return.

13. Thinking to take advantage of each other's weak points with buoyant spirits they repeatedly attacked each other with great fierceness and hacked and wounded one another with many good winged arrows, in that terrible fight.

14. The fierce warrior Arjuna then rubbed his bow-string with his arm and sent hosts of cloth yard shafts and arrows called Nalikas i.e. shafts headed with boar's ears and razors and Angalikas i.e. half moon-shaped arrows.

15. As at night-fall the birds for the purpose of resting during the night enter a tree, so O monarch, Partha's arrows after entering Karna's car with bent heads spread on all sides.

16. But O King, all those arrows and the successive ones, shot by Arjuna, that contracted brow, were all destroyed by Karna by his own shafts.

17. The son of Indra (Arjuna) then sent against Karna such a brilliant and fiery weapon that it lighted up the whole world. The skies, the ten sides and also his own body and covered the very course of the sun with its brilliancy and was capable of killing all enemies.

18. The dresses of warriors caught fire and they fled making great noise like that which is heard when a bamboo forest catches fire.

19. The Suta's son, the brave Karna, seeing now that fiery weapon was burning everything, shot the Varuna weapon and extinguished the fire.

20. Huge masses of clouds instantly covered the sides with darkness; they resembled big mountains and poured heavy showers upon the earth.

21. The earth and the skies were covered by the clouds and that awful conflagration was extinguished in no time.

22-23. All the sides being covered by those clouds became very dark and nothing could be

seen, but Arjuna with the vary weapons dispersed those clouds. Then the invisible Dhananjaya, inspiring the Gandiva, its string and the shafts with mantras, invoked a favourite weapon of the king of Heaven and powerful like his thunder.

24. Then many sharp arrows namely the Anjalikas, i.e. razor-headed shafts and crescent like and Nalikas and cloth-yard arrows and those adorned with the boar's ears all very powerful and sharp, came out in numbers from the Gandiva with force.

25-26. Those powerful and sharp arrows, adorned with feathers like vulture quickly piercing the body, car, horses, earth and wheels of Karna, entered into the earth even as the snakes enter when afraid of Garuda; and thus being struck on all sides and bathed in blood Karna in anger rolled his eyes.

27-28. Then bending the strong stringed bow, the twang of which resembled the deep roar of the sea, he invoked the Bhargava weapon and cut-off all the shots coming out of the mouth of the Indra weapon (shot by Arjuna). He thus cut-off the weapons of his enemy, many of the cars, elephants and foot soldiers of the Pandava army by virtue of the Bhargava weapon, himself not being able to bear the prowess of Arjuna in that battle.

29. That best of men, Suta's son of great energy, smiling at the two Krishnas, struck the chief men among the Panchalas with aimed arrows.

30. O monarch, the Panchalas and the Somakas being thus attacked by Karna, fired up with anger and conjointly began to strike Suta's son with arrows from all sides.

31. Then Suta's son cut-off with his own arrows the shots of the Panchalas and distressed the cars, elephants and horses of the Panchalas.

32. Like powerful elephants when killed by a mighty and angry lion, they fell down dead on the earth with loud noise being struck by those shafts of Karna.

33. Having thus slain the choicest warriors of the Panchalas, those strong and brave and proud warriors, Karna, O King, when shooting his

shafts resembled a mass of clouds when pouring down showers.

34. Then, O Head of the Kuru race, your warriors, thinking that Karna had gained the day and brought the two Krishnas under subjection, began to clap and gave vent to lion-like roars.

35-36. They saw the power of the great hero Karna, overpower the enemies and his weapon to baffle all those of Dhananjaya in that fight. The son of Wind God, the wrathful Bhimasena, with eyes kindling with rage, pressed his own hands and drawing heavy breaths and greatly excited addressed Arjuna, of never-failing aim.

37. How is it that this most irreligious scoundrel could slay so many good Panchala warriors before your very face.

38. The very gods and Kalakeyas were not able to vanquish you before this; why, you fought with Sthanu himself hand to hand. O diadem-adorned Arjuna, how is it that Suta's son has been able to pierce your with ten long arrows that are used by car warriors.

40-41. I wonder how Suta's son has been able to penetrate the arrows shot by you, O Savyasachin; remember the distasteful, sharp and cutting jokes, this bold and wretched Suta's son uttered towards us and called us sesamum seeds not having anything within them and think over the sorrows of Krishna and soon put an end to the life of this scoundrel in today's battle, for you should not be any more careless about killing this Karna.

42. Do you remember how you have conquered all creatures and have satisfied the hunger of Agni in the Khandava and with that patience i.e. (resembling yourself) kill Suta's son. I will also knock him down with my mace.

43. Then Vasudeva seeing that Partha's shafts were being frustrated by Karna, addressed him (Arjuna) - How is this O Kiritin, that your weapons are being baffled by Karna. O brave warrior, why are you looking like one confounded. Don't you see the Kauravas, behind Karna, are all uttering loud shouts of joy.

44-45. Beholding your weapons made useless by those of Karna. This day kill Karna with the same energy that you have shown Yuga after Yuga in killing persons possessed of dark

weapons and fierce Rakshasas and the boon-proud Asuras in battle.

46. Concentrating all your might cut-off the head of your enemy with this Sudarshana of razor-like keen edge which I am giving to you, like Cakra who cut-off the head of Namuchi, his enemy with thunder.

47. You have even satisfied the great god Mahadeva (in battle) when he was disguised as a hunter; recovering the same patience, O hero, kill this son of Suta and his followers.

48. By that you will restore to this king Yudhishtira the sea-belted earth with its towns, villages and wealth and remove all his enemies from the face of the Earth and by that you will gain great fame.

49. Thus roused by Bhima and Janardana Partha, of great prowess, internally remembered himself and for what he had come to the world and addressed Keshava and said -

50. Now I will invoke a powerful and terrible weapon for the benefit of the world and slaughter of Suta's son; let me have your permission as also of Brahma's and Bhava's as well of all persons who have acquired the Brahmajnana.

51. Addressing these words of Keshava Savyaschain, of unfathomable soul, bowing to Brahma, then brought forth into action that unbearable and choice weapon called, Brahma which could only be used after great concentration of the mind.

52-53. But thwarting that weapon Karna looked handsome like the raining clouds and went on sending showers of shafts. In that fight seeing that weapon of Kiritin waisted by Karna the powerful and wrathful Bhimasena, firing up with anger, thus addressed Arjuna of never failing aim-

54-55. "O Savyasachin, you are master of the noble Brahma weapon, the great means of destroying enemies. Do you, O Savyasachin, shoot the same sort of weapon again and again." And thus being asked by his brother, The arrows, coming out of the Savyasachin Gandiva, resembled terrible snakes or the sun's rays shoot another like the one he used before and by that

the energetic Partha covered all the cardinal and subsidiary points of ten compass.

56. O Bharata race, they were brilliant as the Yuga fire or the sun's rays ten thousand arrows in not time covered Karna's car.

57. From that celestial weapons came forth hundreds of long darts, battle-axes and cloth yard shafts of fearful shape and killed many warriors.

58. In that battle-field of the opposite party by cutting off their heads. One fell to the ground out of fear seeing another fall; the third's arm, powerful and large as an elephant trunk, was cut down with the sword still held in clasp.

59-60. The left arm, of a fourth with the shield grasped being severed by razor-headed shaft, fell to the ground and thus Partha, who was adorned with crown and garlands, killed and wounded all the best warriors of Duryodhana's army by his awful and dreadful arrows; Vaikartana (Karna) also sped in return thousands of arrows in that fight.

61. Those arrows came down upon the son of Pandu with hissing noise like a downpour of rain from the clouds. Then Karna of great prowess having struck Bhimsena, Janardana and Arjuna of crowned head, with three shafts which gave vent to loud and fearful roars.

62. Then the diadem-adorned (Arjuna) beholding Bhimsena and Janardana thus struck and himself being also pierced lost all patience and again shot eighteen shafts.

63. Piercing Susena with one, Shalya with four and Karna with three, he with the other ten slew Sabhapati (a Kanrada prince) who was cased in a golden armour.

64. That prince fell down dead from the front of his car, bereft of his head, arms, his steeds and banner like a Shala tree hewed down with the axe.

65. Again striking Karna with three, eight, twelve, four and ten shafts he put four hundred armed elephants and eight hundred car-warriors to death.

66. He also killed one thousand horses with their riders and eight thousand powerful infantry with his fleet arrows. So covered Karna, his car,

horses, driver and standard that they all became invisible.

67. Then the Kauravas being thus distressed by Dananjay began to call loudly the son of Adhiratha from all sides and said - "Do you display your weapons and slay this son of Pandu or he will with his shafts put on end to the whole Kuru army."

68. Thus requested, Karna began to try his utmost and sent hosts of blood thirsty arrows that were capable of piercing the very core of the heart and thereby killed many of the Pandavas and Panchalas.

69. In this way those two choicest of archers, the two most powerful warriors who could face and bear against all enemies and who were masters of all sorts of weapons, fearful to look at, went on striking each other and others that were fighting against them with their mighty weapons.

70. After the broken blades have been drawn out of his body and his wounds healed by mantras and herbs prescribed by best surgeons who were friendly to him King Yudhishthira, cased in armour of gold, came to the spot to see the fight between Karna and Arjuna.

71. Like the brilliant full moon coming out of Rahu's grasp all the creatures were greatly delighted to see the virtuous king Yudhishtira in the battle-field.

72. All the gods in heaven and persons of the earth, checking the animals they were riding upon, waited calmly to see the issue of the fight between those great heroes, Karna and Partha, who were the choicest of warriors and scorches of enemies.

73. O monarch, both Dhananjaya and Adhiratha's son went on striking each other with well-aimed shafts which made a great whizzing noise; and also the sounds made by the bows, bowstrings and the palms of the hands of those two brave warriors rose very loud.

74. At last that string of the bow of the son of Pandu being drawn with great might suddenly snapped with a great noise; in the meantime the son of Suta struck Partha with hundred small arrows adorned with feathers.

75. Then with sixty sharp arrows that were like snakes set at liberty from sloughs and were slippery as if they were dipped in oil, he pierced Vasudeva. Then again pierced Arjuna with eight arrows.

76. Karna, the son of sun god attacked fiercely on sensitive parts of Bhimasena's body by a volley of ten thousand arrows he shot an Bhimasena. He simultaneously, made an effort to kill Sri Krishna, Arjuna, his brothers and Somakas with cut-off the flag fixed on their chariot.

77. As in the sky the sun is covered by the clouds, so they, coming forward, shrouded Karna with their shafts but the son of Suta, well versed in the use of weapons, worsted the approaching warriors and covered them by his own shafts.

78. O monarch! Suta's son thus killed all their horses, cars and elephants and distressed many of their best warriors by his own shafts.

79. As a whole pack of powerful dogs is destroyed by an angry lion of great prowess so those warriors fell down dead on earth with loud noise, their bodies pierced by the arrows of the mighty Karna.

80. During this cessation of fight between Karna and Dhananjaya, many of the strong and great Panchala warriors became deprived of their lives by the well directed shafts of Karna; and others began to fly.

81. Then your troops, believing that Karna has brought Krishna and Arjuna under subjection, thought the great victory to theirs and loudly clapped their hands and gave vent to roars like that of a lion.

82. Then Partha, though badly mangled by many arrows, became filled with rage and bending his bowstring soon cut-off the shafts of the son of Adhiratha and again attached the Kauravas in the battle.

83. Then the diadem-adorned Arjuna, pressing his bowstring with the palm or his hand, covered the world with darkness by innumerable shafts and also struck Karna, Shalya and other Kaurava warriors with them.

84. By those arrows of great swiftness the sky became so dark that even the birds could not

take their flights; and gentle and sweet-scented wind began to blow, as if sent by the Heavenly father.

85. Them, smiling, Partha shot with great force ten shafts against Shalya's armour and struck Karna first with twelve and then with another seven arrows.

86-87. Karna, being thus mangled by winged shafts of great impetuosity from Partha's bow, his limbs pierced and blood streaming down his body, resembled the bloody Rudra sporting in the midst of a crematorium at the time of destruction.

88. Then the son of Adhiratha struck Dhananjaya, who was looking like the king of Heaven (Indra) with three arrows and shot five other burning shafts like snakes for the purpose of killing Krishna.

89. Those well-directed and mighty shafts, winged with gold, after piercing the armour of that noblest of human beings, entered the earth and having bathed (in the water of Bhogavati) again return towards Karna.

90. Dhananjaya then with ten well-aimed and flat edged shafts, cut each of them into three pieces and thus those five great snakes (friends of the Asvasena the son of Taksha) fell to the earth.

91. Then seeing the body of Krishna pained by those snakes in the forms of shafts from Karna's hands, Arjuna, who was adorned with crown and garland, burnt with anger like fire kindled with very grass.

92. He, then drawing the string to his ears, shot many burning and deadly arrows thereby striking Karna in all his vital points, but Karna of great patience, though, he felt very painful, kept his face summoning all his courage.

93. O monarch, Dhananjaya, becoming angry, by his arrows covered all the sides of Karna's car; even the rays of the sun became invisible and the sky looked hazy as in a frosty day.

94-95. O monarch, Savyasachin, the greatest of warriors and foremost of the Kuru race, in that fight soon destroyed two thousand great Kuru warriors who were protecting the wings and car wheels of Karna and formed his van and rear

guards, with all elephants, cars and horses; they were the select portion of Duryodhana's car warriors and were fighting bravely under his orders.

96. Then the remnants of the Kaurava army with your sons fled on all directions leaving Karna and even the wounded father and son fled leaving each other in the field.

97. But the great warrior Karna, O King, seeing himself abandoned on all sides and left alone, was not at all afraid but pushed on against Arjuna with a brave heart and with energy.

CHAPTER 90

(KARNA PARVA)—Continued

Karna's car swallowed up by earth

Sanjaya said

1. The broken Kaurava army, when melting away out of fear as wrathful Arjuna began his shots but halted and looked back from a distance at Arjuna's blazing weapon which resembled lightning and was coursing on all sides with increasing energy.

2. Then Karna swallowed up (destroyed) that weapon when it was flying on the sky and which Arjuna had sped with great force for the purpose of putting an end to his enemy in that fearful contest with a downpour of his own fearful arrows.

3. Drawing his loud-twanging bow the string of which was very strong, Karna, by gold winged arrows, destroyed Arjuna's weapon of increasing energy which was killing the Kurus and shot many other shafts.

4. He then, with that mighty weapon he had received from Rama, which was vested with the Atharvan rite, worsted that fiery weapon of Arjuna and also struck Partha with many other sharp arrows.

5. O king, then the fight between Arjuna and the son of Adhiratha assumed attacking each other with their tusks, they went on hitting each other with shafts.

6. Then Partha and Karna shot such incessant showers of arrows that all the sides became dark and even Sun could not be seen; the whole sky was spread over with them and there was no loop hole to be seen.

7. The Kauravas and Somakas only saw a broad net-work of arrows and nothing could be seen through the great darkness caused by them.

8. O monarch, those two best of men well versed in the use of weapons, when continually aiming and shooting hosts of arrows showed may beautiful feats and stratagems.

9. In that fight between them sometimes the Suta's son excelled over his foe and sometimes the crown-adorned Partha excelled over his antagonist in mighty, weapons and light-handedness.

10. The other warriors were struck with wonder in seeing that fearful combat between those great warriors who were always trying to take advantage of each other's failings (weak points).

11. The creatures of heaven, O monarch, praised Karna and Arjuna and being satisfied called out loudly "Bravo Karna, Bravo Arjuna."

12-13. At that time when this awful fight was raging and the earth was oppressed by the heavy pressure of car-wheels and tread of elephants and horses, the snake Ashvasena, who was Arjuna's enemy, was residing in the subterranean region. O king, that brave snake, who escaped when the Khandava was burnt and who entered the subterranean region, now remembering the death of his mother and the hostile feelings he cherished towards Arjuna, came up with great force to the sky being capable of flying into the sky to see the fight between Karna and Arjuna.

14. And believing, O monarch, this to be the just time for avenging himself upon the wicked (in his opinion) Partha he summed the shape of an arrows and entered quickly into Karna's quiver.

15. Karna and Partha now covered the whole sky with showers of arrows; not even a little space was left and it looked like a brilliant and thick net-work of shafts.

16. All the Kauravas and Somakas were filled with fear seeing that great net-work of arrows; and nothing could be seen through the darkness made by the net, on account of the dropping of arrows.

17-18. Beholding those two heroes the foremost of men and greatest of archers tired in

war. The handsome Apsaras in Heaven fanned them with new and fine fans and sprinkled sweet scented sandal water upon them; the Shakra and Surya with their own hands cleansed the faces of those two brave warriors.

19. Then when he found that he could not excel Partha in fight but was rather badly pained and wounded instead, Karna thought of the snakes weapon that was only left in his quiver.

20-21. He put on string that fearful, burning, snake-mounted, sharp, well-polished and death-dealing weapon which he had long kept concealed for the purpose of killing Partha. Karna, drawing his bow-string to the full stretch, put on it and aimed at Partha that fiery and mighty shaft that was lying in a quiver of gold filled with sandal dust and which was always worshipped.

22. The arrows belonging to the Airavata race and the sky and all the ten sides became lighted; and fearful meteors and lightning strokes fell as he aimed that arrow for the purpose of striking Phalguna's head.

23. The son of Suta was not aware that the snake (Ashvasena) had entered his arrow by means of Yoga, but as he aimed that arrow, Shakra and other regents of the sides gave vent to lamentations.

24. Indra The holder of one thousand eyes, lost courage and became anxious presuming the death of his son when he saw a snake gripped arrow forwarding to Arjuna. Brahma, the louts born, modest and celibate consoled Indra, the king of god with these words - "O god of gods! Don't be anxious in the matter as Arjuna will at last enjoy the fruit of victory.

25. The noble ruler of Madras, seeing Vaikartana aim that shaft, spoke to Karna and said - "O Karna, think well before you shoot this arrow; it will not reach Arjuna's neck."

26. The energetic son of Suta, with wrathful look, told the king of Madra, "O Shalya, Karna never takes his aim twice; with warriors like us it must always be fair play in fight."

27. O monarch, speaking the words, "You are killed, O Phalguna," he, desirous of victory, with care let go that arrow which for many years he had cherished with regard.

28. That fiery arrow, of awful sound and shinning like the sun, shot off from Karna's bow, lighted up and divided the sky as a woman divides her crown when combing her hairs.

29-31. Madhava, the slayer of Kansa, seeing that fiery weapon rise in the sky, with his foot quickly pressed down that beautiful car one cubit deep in the earth. The horses, white as silvery moon beams, adorned with gold trappings, with bent knees fell flat to the ground. That mighty and best of men bringing his strength into action put down the car and the horses with bent knees stretched themselves to the earth and the car sunk into it. The heavenly creatures greatly praised Vasudeva; they gave vent to lion-like shouts and dropped flowery showers upon Krishna when the slayer of Madhu thus pressed the car into the earth by his might.

32. By dint of that arrow, on account of its snaky nature and energy and wrath with which it was discharged the charioteer's son struck down from Arjuna's head the beautiful diadem know all over the earth, heaven and the watery region.

33. The powerful Brahma had made this head-dress for the king of gods himself, with gold and pearls, endued with the effulgence by Indra himself to Parthas. It was given by Indra himself to Partha when the latter killed his enemies.

34-37. It was so strong that even Rudra, the king of waters, Shakra and Kubera could not smash it by their respective weapons, Pinaka, noose, thunder or other mighty shafts; the very gods could not bear it but it was now taken away by that snaky weapon. That fearful false wicked, but energetic snake, of awful shape, attacked that beautiful crown adorned with stones and diamonds and took it away from Arjuna's head.

38. As the sun, in setting, goes down from the Asta Hills with all the lustre so that handsome, brilliant, adorned diadem of Partha came down to the earth smashed to pieces and burning with that snake's poison.

39. O monarch, the snake, by its own prowess, snatched from Partha's head that beautiful ornament of good shape set with precious stones and diamonds, very brilliant to look at and crushed it to pieces as the thunder breaks down mountain tops adorned with fine trees and flowers.

40. O Bharata, as during a storm a great noise is heard through out the earth, sky, heaven and the waters, so was the sound heard throughout the world at that time and all the people, though they tried to remain steady, became greatly afraid and stumbled.

41. The dark young man, Dhananjaya, bereft of his crown, looked beautiful like a mountain without top and being not at all afraid stood his ground after binding his hairs with a white cloth.

41-42. Arjuna, dark complexioned and in his youth looked as Nilagiri with high ridges when his crown dropped down in course of battle. He did not feel even a little pain. He tied his hair with a white cloth and continued fighting. As he had tied his hair with white piece of cloth, he looked as if Udayacala is glowing with sun beams.

43. Crushing down his crown that precious arrows, effulgent like the sun or fire, shot by Karna, the great serpent, who was rendered by Arjuna his enemy, went away.

44. Having burnt the effulgent and variegated crown shinning on Arjuna's (head) the arrow wanted to enter again into its quiver; but accosted by Karna it said -

45. O Karna, you discharged me without seeing me and hence I could not cut-off his head. Shoot me again immediately in battle after seeing me and I shall slay your enemies as well as mine.

46-47. Thus addressed in the battle-field Suta's son said - "who are you of such a terrific form?" The Naga said - "Know me as one whom Partha, has made his enemy by killing my mother. Even if the wielder of thunder-bolt (Indra) protects him, he will go to the kingdom of the Pitris. Do not disregard me. Do what I say and I will kill your enemy. Shoot soon."

Karna said

48. "Karna does not wish victory today in battle depending on another's strength. I shall not discharge, O Naga, a shaft twice even if I am to kill a hundred Arjunas."

49. Addressing again that Naga in the battle-field that best of Sun's sons said - "By the help of my other weapons and by dint of my energy

and wrath I shall kill Partha. Go you away at ease.

50. Thus addressed by Karna in the battle-field and unable to bear his words in anger that fierce Naga king, proceeded himself for the destruction of Partha, assuming the form of an arrow.

51. Thereupon Krishna said to Partha in the battle-field "kill the great snake whom you have made an enemy." Thus spoken to by the slayer of Madhu, the holder of Gandiva bow, ever holding this Naga who, of his own accord, comes against me as if into the mouth of Garuda.

52. Krishna, said - While armed with a bow were gratifying the fire-god in Khandava forest--this snake, having his body covered by his mother's, was in the sky. You killed his mother taking her for a single snake.

53. Remembering that hostility, O Partha, he has come today for slaying you. O grinder of enemies, see he is coursing like a burning fire-brand droops from the sky.

Sanjaya said

54. Thereupon covering the snake with six sharpened arrows Jishnu cut him off while he was moving in the sky. His body cut-off he dropped down on earth.

55. After that serpent had been cut-off by Kiritin, the Purusothama himself, O King, of huge arms, raised that car from the earth with his own hands.

56. In that very moment, Karna, looking askance on Dananjaya, struck that foremost of men with ten arrows whetted on stone and adorned with peacock feathers.

57-58. Then Dhananjaya struck Karna with twelve keen and boar-eared arrows and a powerful Naracha like a virulent snake shot off his full-drawn bow. Those arrows went though Karna's armour, as if drinking his blood and killing him and entered into the earth with their wings soaked with blood.

59-60. Then Vrisha, angered at the stroke of arrow like a scathed snake, discharged most powerful and quick-coursing shafts like a serpent vomiting poison. He struck Janardana with twelve and Arjuna with ninety nine arrows. And

striking the latter again with a dreadful arrow Karna laughed.

61. Pandu's son could bear his joy. Then that one, of Indra's power, acquainted with all the vitals parts, cut him to the quick with a hundred winged arrows as did Indra would Bala with great force.

62. Then Arjuna shot ninety arrows each resembling Yama's rod at Karna. Wounded greatly Karna trembled like a mountain clapped by a thunder-bolt.

63. Karna's head dress, set with costly, gems, his most excellent other ornaments and ear rings were struck down on earth by Arjuna's winged arrows.

64. Pandu's son cut-off in no time into pieces the costly and shinning armour of Karna that had been prepared with great care by clever artists working for a long time.

65. Then he again, in anger, struck Karna with four sharp and strong arrows who was devested of his armour. He trembled, thereat, like a person suffering from bile, wind, phlegm and fever.

66. Arjuna again cut Karna to the quick with many excellent and keen arrows shot off his circling bow with force, care and skill.

67. Thus wounded by Partha with many keen and powerful arrows Karna looked like a red chalk mountain with streams of red water pouring down.

68. Then with straight-going, strong, gold-feathered steel arrows resembling the rod of death, Arjuna struck Karna on the breast like Agni's son striking the mount Krouncha.

69. Then throwing off his bow that resembled Indra's bow and quiver Karna stood inactive and stupefied, suffering great pain and losing his grasp.

70. The honorable Arjuna, always following the duties of a hero, did not like to kill him in that plight. Then Indra's younger brother respectfully said "why do you make a mistake, O Pandu's son?

71. The wise never spare their enemies even for a moment, however weak they may be. A learned man always acquires merit and glory by destroying his distressed enemies.

72. Lose no time in discomfiting your enemy Karna immediately who is the foremost of heroes. When all right he will again proceed against you. Kill him therefore like Indra destroying the Asura Namuchi."

73. In pursuance of Krishna's order and worshipping him the Kuru hero Arjuna again struck Karna with many powerful arrows like Indra striking the Asura Shamvara.

74. Then Kiritin, O descendant of Bharata, covered Karna, his car and horses with calf-toothed arrows and the ten quarters with gold winged ones.

75. Wounded with those calf-toothed arrows the broad-chested son of Adiratha shone like a blossoming Asoka, Palasa or Salmali tree or a mountain leaden with sandal tree or a mountain laden with sandal trees.

76. His body covered with numberless arrows Karna shone like the mountain-chief covered with trees or adorned with blossoming Karnikaras.

77. Discharging numberless arrows Karna, having shafts for his rays, looked like the crimson-coloured sun coursing towards the setting hill.

78. Meeting in the sky the shining and snake-like arrows discharged by Karna, these keen ones, shot by Arjuna, destroyed them.

79. Recovering equanimity of mind and discharging arrows like a serpent Karna struck Arjuna with ten and Krishna with six all resembling angry snakes.

80. Then in that great battle Dhananjaya wished to discharge a dreadful, great steel arrow, like a serpent or fire in force and sending forth a sound like that of Indra's thunderbolt.

81. Then on the arrival of the hour of Karna's death Kala invisibly appeared on his car and reminding him of the Brahmana's course said - "The earth is devouring the wheel of your car."

82. Really, O King, when the hour of Karna's death approached he forgot the great Brahma weapon which Bhargava had given him. And the Earth was about to devour the left wheel of his car.

83. Having gone deep into the earth and been clogged there like a holy tree with flowers

standing on a high land, Karna's car, on account of the great Brahmana's imprecation reeled.

84-85. When his car began to reel, when the great weapon given by Rama did not shine, when his serpent-faced shaft was broken by Partha, Karna was filled with sadness. Unable to bear those misfortunes he shook his arms and vilified virtue saying.

86. "The virtuous always say that virtue protects the virtuous. We, however, always practice virtue to the best of our knowledge and power. But virtue, instead of protecting us, is now destroying us who are its votaries."

87. While he gave vent to these words he was greatly assailed by Arjuna's shafts. His horses and charioteer were dislodged. He was cut to the quick and became careless about his doings. He again and again spoke ill of virtue in the battle-field.

88-89. He struck Krishna's arm with three dreadful arrows and Arjuna with seven. Arjuna then discharged seventeen dreadful, straight-coursing and forcible arrows effulgent like fire and resembling Indra's thunder-bolt in impetuosity.

90. Those powerful and dreadful arrows went through Karna's body and dropped on the surface of the earth. Trembling threat Karna showed his activity to the very best of his power.

91. Controlling himself with great exertion he brought the Brahma weapon into requisition beholding which Arjuna invoked the weapon given him by Indra with becoming mantras.

92. Then inspiring his Gandiva, its strings and arrows with mantras that repressor of enemies discharged arrows like Indra pouring down torrents of rain.

93. Coming out of Arjuna's car those powerful and terrific arrows appeared near Karna's.

94. That great car-warrior baffled those arrows which appeared before him. Seeing the arrows thus baffled, Krishna said to Arjuna—

95. Discharge more powerful weapons, O Partha, Karna makes these your arrows powerless." Then duly invoking it with mantras Arjuna set the Brahma weapon on his string.

96. Then covering all the directions with arrows he struck Karna with many. Then with a number of whetted arrows of great power Karna sundered the string of Arjuna's bow.

97. Karna cut-off his string for the second, third, fourth, fifth, sixth, seventh and eighth times.

98. Similarly his string was cut-off by Vrishna for the ninth, tenth and eleventh times. Although capable of discharging hundreds of arrow Karna knew that Arjuna had a century of strings.

99. Then setting another string to his bow and shooting innumerable shafts, Arjuna covered Karna with arrows resembly fiery-mouthed serpents.

100. So quickly did Arjuna replace his strings that Karna could not perceive when one was broken and another replaced. The feat was highly wonderful to him.

101. Radha's son, however, nullified all the arrows of Savyasachin. With his power he got better of Arjuna for the time being.

102. Seeing Arjuna thus assailed with Karna's arrows Krishna said to him "Go nearer to Karna and strike him with more powerful weapons."

103-104. Worked up with anger Arjuna invoked the aid of another celestial weapon with mantras which was effulgent like fire, dreadful like venom and hard like adamant. Then uniting it with Raudra weapon he was about to hurl it at his enemy when the earth swallowed up one of the wheels of Karna's car.

105. Then getting down in no time from his car he caught the sunken wheel with two hands and set forth a mighty exertion to extricate it.

106. Drawn up forcibly by Karna, the Earth, that had swallowed up his wheel, rose up with her seven insular continents, mountains, rivers and forests to a height of four cubits.

107. Seeing his wheel thus sunk, Karna wept in anger. And seeing Arjuna before him, he, worked up with anger said -

108. "O Partha, wait for a moment till I extricate my wheel.

109. Seeing my wheel thus accidentally sunken you should give up your idea which is cherished by a coward only.

110-114. Brave and pious heroes never shoot their arrows at persons with disheveled hairs, at those who fly away from the battle-field, at a Brahmana, at him who clasps his hands, at him who surrenders, at him who prays for quarter, at one who throws off his weapon, at one whose arrows are all gone, or at one whose weapon has fallen off or been broken. Your are the brave and pious of all in the world. You know all the rules at warfare.

11. Pray, excuse me for a moment till I go out my wheel from the earth, O Dhananjaya. You are stationed on your car and I am standing helplessly weak on the earth. You should not kill me now.

116. Neither Krishna, nor you fear me the least. You are a Kshatriya and the scion of an illustrious family. Remembering the dictates of virtue, excuse me for a moment, O son of Pandu."

CHAPTER 91 (KARNA PARVA)–Continued Killing of Karna

Sanjaya said

1. Then Krishna, who was on the car said to Karna—"Fortunate it is, O son of Radha, that you remember virtue. It is always seen that men, when they are in distress, speak ill of the providence and not of their own evil deeds.

2. You, Duryodhana, Dushasana and Subala's son Shakuni, brought Draupadi, clad in one piece of cloth, before the court. Then O Karna, this virtue of yours, did not display itself.

3. When Shakuni, a clever hand at dice, defeated Kunit's son Yudhishtira who was innocent of the game where was this virtue of yours?

4. When the period of exile and the thirteenth year (of concealment) was over and you did not return the Pandavas their kingdom where was his virtue of yours.

5. When at your advice the Kuru king attempted to kill Bhima through snakes and poisoned food where was this virtue of yours?

6. When you set fire to the wax-house at Varanavata for burning the sleeping Pandavas to death where was this virtue of yours?

7. When you laughed at Draupadi while she, spare dressed and in her season, stood before the court at Dusasana's will where was this virtue of yours?

8. O son of Radha! Where your religion (rule) was slipped when you once observed Draupadi getting torture in the hands of mean Kauravas.

9. When you spoke to the Princess Draupadi, of dignified elephantine gait, "O Draupadi, the Pandavas are lost into eternal hell, choose another husband" and looked on the scene with glee where was this virtue of yours?

10. When thirsting for the kingdom and relying on the king of Gandharas you invited the Pandavas to a game at dice where was this virtue of yours?

11. When encircling the boy Abhimanyu in battle a number of powerful car-warriors killed him where was the virtue of yours.

12. If this your virtue, the aid of which you now solicit, was no where on all those occasions what is the use of drying up your tongue by uttering that word? You now wish to practise virtue, O Suta, but you shall not escape with your life.

13-14. Like Nala who was vanquished by Pushkara at a game of dice, but who regained his kingdom by dint of his power, the Pandavas, who are free from cupidity, will regain their kingdom by the force of their arms and help of their friends. Having killed their powerful enemies they with the Somakas will regain their kingdom. The sons of Dhritarashtra will be killed by those best of men who are always shielded by virtues.

Sanjaya said

15. Thus accosted by Krishna, O descendant of Bharata, Karna hung down his head in shame and made no reply.

16. With lips trembling in anger, he, of great energy and prowess, took up his bow and began to fight with Arjuna.

17. Then Vasudeva's son said to Phalgun, that best of men - "Strike Karna down with a celestial weapon."

18. Thus accosted by the deity Arjuna was worked up with anger. And recollecting all the incidents Dhananjaya was possessed by a terrific rage.

19. Then, O king, as if scintillations of fire began to come put from the pores of the angry Partha's body. The scene was exceedingly wondrous.

20. Seeing it Karna invoked the Brahma weapon, shot arrows on Dhananjaya and tried once more to get rid of his car.

21. Partha, also, by his Brahma weapon made a down pour of arrows upon Karna. Counteracting the arrows of his enemy with those of his own Pandu's son continued to strike him.

22. Then aiming at Karna Kunti's son discharged another favourite weapon of his powerful as the fire.

23. Karna, however, put out that fire with Varuna (watery) weapon. Suta's son covered all the directions with clouds created by his arrows and it appeared like a rainy day.

24. Then before the very presence of Karna, the powerful son of Pandu scattered those clouds with his Vayavya weapon.

25. Then for killing the son of Pandu, the charioteer's son took up another dreadful arrows shining like the fire.

26. When that arrow was set on the bow-string, O king, the earth shook with her mountains, watery expanses and forests.

27. Violent winds blew scattering pebbles. All the directions were covered with dust and cries of lamentation arose amongst the celestials in the sky.

28. Seeing that arrows aimed by Karna, the Pandavas were worked with depression and sorrow.

29. The keen arrows, effulgent like Shakra's thunder-bolt shot off Karna's hands, fell upon Dhananjaya's breast and went into it like a serpent penetrating an ant-hill.

30. Thus wounded that chastiser of enemies, the high-souled Vibhatsu began to reel. His grasp became loosened and his bow Gandiva, dropped off his hands. He shook there like the king of mountain in an earth-quake.

31. During this opportunity the great car-warrior Vrisha leaped down from his chariot to extricate the wheel that had been sunk underneath the earth. Holding it with his two hands he tried his best of get it out. But unfortunately for his bad luck he failed through he was possessed of great strength.

32-33. In the interval regaining his consciousness the diadem-decked and the high-souled Arjuna took his arrow Anjalika which was fatal as the rod of Death. Thereupon Krishna said to Partha—"Cut-off with this arrow the head of your enemy before he gets upon his car."

34. Praising highly those words of Lord Krishna and while the wheel of his enemy was still under the earth the great car-warrior Arjuna took up a highly effulgent, razor-headed arrow and struck down Karna's standard bearing the emblem of an elephant and shining like the spotless sun.

35. That standard bearing the elephant was decorated with gold, pearls, gems and diamonds and was made with great skill by the best of artizans. It was highly beautiful and made of pure gold.

36. That standard always used to inspire your soldiers with courage and fill your enemies with fear. Its form was highly praiseworthy. Known all over the world it was effulgent like the sun.

37. With that keen, gold-winged razor, headed arrow effulgent like fire, fed with libations of clarified butter the diadem-decked Arjuna cut-off that standard of Adhiratha's son, the great car-warrior.

38. With that standard fell the glory, pride, hope of success and everything dear unto the hearts of the Kurus. And cries of lamentations arose in your army.

39. Seeing that standard struck down by the light-handed Kuru hero your soldiers gave up all hopes of Karna's success.

40. Then wishing to kill Karna quickly Arjuna took out from his quiver an Anjlika arrow that was effulgent like Indra's thunder-bolt, Agni's rod or the thousand-rayed sun.

41-42. Capable of cutting to the quick, covered with flesh and blood, effulgent like the sun or fire, made of precious ingredients,

straight-coursing, impetuous, destructive of men, horses and elephants it was three cubits and six feet in length. Powerful as the thousand-eyed Indra's thunder-bolt, irresistible as the night rangers, the trident or the discus it was highly terrible and capable of destroying all creatures.

43. Partha cheerfully took up that arrow which could not be withstood even by the celestials. This great weapon, capable of discomfiting the celestials and Asuras, was always adored by the son of Pandu.

44. Seeing that arrow taken up by Partha in battle, the entire universe trembled with its mobile and immobile creations. Beholding that arrow about to be discharged the Rishis cried aloud "Peace be to the universe."

45. The holder of the Gandiva then set that peerless arrows his bow united with another highly powerful weapon. Then drawing his Gandiva bow he said.

46-47. If I have ever practised penances, if I have ever respected my elders and listened to the counsels of well-wishers let this arrow be powerful enough to destroy the body and heart of my enemy. Let his sharp arrow, adored by me, slay my enemy Karna." Saying this Dhananjaya discharged the arrow for destroying Karna.

48. It was a terrific arrows, efficacious as a rite of the Atharvan of Angiras, effulgent and incapable of being borne by Death himself in battle. Desirous of slaying Karna Partha again cheerfully said - "May this arrow bring on my victory. May it, effulgent like the fire or sun, shot by me, dispatch Karna to the abode of Death.

49. Saying this, Arjuna, adorned with crown and garlands, ever inimical towards Karna and desirous of killing him, struck his enemy with that best of arrows, effulgent like the sun of moon capable of giving victory.

50. Discharged by that mighty heroic that arrow, effulgent like the sun, emblazoned all the quarters. With that arrow Arjuna struck off his enemy's head like Indra striking the head of Vritra with his thunder.

51. With that powerful Anjalika weapon inspired with mantras Indra's son cut-off the head of Vaikartana in the afternoon.

52-53. Thus sundered with Anjalika arrow Karna's trunk dropped down on earth. The head also of the commander of the Kuru army, effulgent like the risen, sun and the meridian sun of the autumn, dropped down on earth like the crimson sun falling down from the setting hill.

54. The head of the illustrious Karna reluctantly left the body, highly beautiful and brought up in luxury like a person unwillingly leaving a big house filled with riches.

55. Cut-off with Arjuna's arrows and shorn of life the tall and shining body of Karna, with blood gushing out of every wound, looked like the summit of a red chalk mount clapped by a thunder-bolt with red streams running down after a shower. Then a light came out of Karna's body, passed though the sky and entered into the sun.

56. This wonderful spectacle was witnessed by all the on-lookers after Karna's fall. Then seeing Karna slain by Phalguna the Pandavas blew their conchs.

57. Likewise Krishna and Dhananjaya, overflowing with joy, blew their conchs. Seeing Karna slain and lying on the battle-field the Somakas were filled the joy and sent-up loud shouts with other soldiers.

58-59. With great joy the struck their trumpets and shook their arms and garments. Then, O king, approaching Partha, all the warriors began to praise him; other powerful heroes danced embracing each other; and others sending loud shouts said - "By good luck Karna has slain prostrate on earth wounded with arrows."

60. Karna's head, separated off the body, looked like a mountain top loosened by a storm or like fire put out after the completion of a sacrifice, or the sun after it has risen the setting hill.

61. Karna's body filled with all parts arrow penetrated and soaked in blood was getting the grace of sun, the holder of beams and illuminated.

62. After having scorched his enemy's army the Karna-like sun, having arrows for its rays, was caused to be set by Arjuna time.

63. As while moving towards the setting hill the sun withdraws all its rays so (Arjuna's) arrow passed of taking Karna's vital breaths.

64. In the afternoon cut-off with Anjalika in battle the head of the charioteer's son dropped down earth.

65. Before the very presence of the Kaurava troops that weapon speedily took away Karna's head and body.

66. Beholding the brave Karna prostrated on earth wounded with shafts and bathed in blood the king of Madras left the battle field on the car deprived of the standard.

67. After Karna's fall the Kuru soldiers, wounded with arrows and filled with fear, took to their heels looking again and again on the lofty and shining standard of Arjuna.

68. The beautiful head, having a countenance like a loutus of a thousand petals, of Karna, whose exploits like those of the thousand eyes Indra, drooped down on earth like the thousand-rayed sun in the end of day.

CHAPTER 92

(KARNA PARVA)—Continued

Shalya pursued from the battle-field

Sanjaya said

1. Seeing the soldiers assailed with shafts in the encounter between Karna and Arjuna, Shalya, worked up with anger, pursued on that car shorn of its equipment's.

2. Seeing his army deprived of Karna and his cars, horses and elephants destroyed Duryodhana, with tears trickling down his eyes, sighed again and again in agony.

3. For seeing the brave Karna, wounded with shafts and bathed in blood lying prostrate on earth like the sun dropped from the sky the warriors came there and stood encircling the fallen hero.

4. Amongst them, belonging to your army as well as to the enemy's some showed signs of joy, some of fear, some of sorrow, some of wonder and some of grief.

5. Hearing that the mighty Karna had been slain by Dhananjaya and his armour, ornaments,

robes and weapons had been displaced, your soldiers fled away in fight like a herd of kine, overcome with fear at losing their bull.

6. Then shaking the sky with terrible shouts Bhima began to strike his arm-pits, jump and dance striking terror to the sons of Dhritarashtras.

7. The Somakas and Srinjayas also loudly blew their conchs, Seeing the charioteer's son killed all the Kshatriyas embraced one another in delight.

8. After a dreadful fight Karna was killed by Arjuna as an elephant is slain by a lion. The best of men Arjuna thus did wreck his vengeance.

9. Approaching Duryodhana speedily on that car devested of standard of the king of Madras, with an aggrieved heart, said sorrowfully.

10. "The elephants, horses and the flowers of your army have been killed. On account of those, great car-warriors, horses and elephants, huge as mountains being destroyed your army looks like kingdom of Death.

11. Never before, O descendant of Bharata, such a battle had been fought as that between Karna and Arjuna. Karna assailed the two Krishnas and your other enemies.

12. Destiny however is in favour of Partha; she is protecting the Pandavas and destroying us. Many horses, who were resolved upon encompassing your end, have been per force killed by the enemy.

13-14. Many heroes resembling Kubera, Yama, Vasava or Varuna in energy, courage and strength, who were accomplished, unslayable and bent upon securing your object, have been killed by the Pandavas. Do not grieve, O descendant of Bharata. It is destiny. Every object is not always crowned with success."

15. Hearing the words of the king of Madras and remembering his own misdeeds, Duryodhana, deprived of senses, sighed again and again.

CHAPTER 93

(KARNA PARVA)–Continued

Kuru soldiers fled away from battle-field

Dhritarashtra said

1. How did Kuru and Srinjaya army look, when on that dreadful day, it was assailed and consumed with arrows in that encounter between Karna and Arjuna and while it was flying from the action.

Sanjaya said

2. Listen, attentively, O king, to the onslaught of men, horses and elephants in that dreadful battle.

3. When after Karna's fall Partha sent up leonine war-cries your sons were possessed by a mighty fear.

4. After Kanra's fall no warrior of your side had a heart of rallying your troops or displaying his prowess.

5. On their main stay being destroyed by Arjuna they were like merchants, whose vessels had been wrecked on the deep main, desirous of crossing it.

6. After the destruction of the charioteer's son, the Kauravas, terrified and wounded with arrows, having no lord and seeking refuge, looked like a herd of elephants pursued by lion.

7. Discomfited by Savyasachin on that evening they took to their heels like bulls with broken horns or serpents with wounded fangs.

8. Having the beast of their heroes killed, their soldiers all routed and themselves sounded with sharp arrows your sons, on the fall of Karna, fled away in fear.

9. Deprived of their coats of mail and weapons, unconscious of the right direction and bewildered they crushed one another in their flight and cast fearful looks upon one another.

10. The Kauravas, pale with fear, thought "Vibhatsa is following me, Vrikodaras is pursuing me" and fell down as they fled.

11. Thus fled away in fear all the great car-warriors some on cars, some on horses, some on elephants and some on foot.

12. In their fearful fight cars were shattered by elephants, the cavalry were crushed by car-

warriors and the infantry were trampled down by horses.

13. After the fall of Karna your warrior behaved like men, having no protector in a forest abounding in beasts of prey and robbers.

14. They behaved like elephants without riders and men without arms. Stricken with fear they thought that the entire universe was filled with Partha.

15. Seeing them thus take to their heels in fear of Bhimasena and his soldiers leave the battle field by thousands, Duryodhana, bewailing, said to his driver.

16. "Partha will not be able to go beyond me standing bow in hand. Drive my horses behind all the troops.

17. If I fight in the rear of my army forsooth the son of Kunti will not be able to approach me as the ocean is unable to go beyond its banks.

18. Killing Arjuna, Govinda, the haughty Vrikodara and my other enemies I will repay the debt I owe to Karna."

19. Hearing the words of the Kuru Chief becoming a hero and an honorable man the driver slowly drove his horses adorned with golden trappings.

20. Then deprived of cars, cavalry and elephants, twenty-five thousand warriors of your army addressed themselves for fighting on foot.

21. Then worked up with anger Bhimasena and Prisata's son Dhristadyumna encircled them with four kinds of forces and began to strike them with their arrows.

22. Your warriors also fought with Bhimasena and Prisata's son. Some of them challenged both the heroes by calling them by name.

23. Thereat Bhima was worked up with anger. Coming down from his car with a mace in his hand he fought with those warriors standing for battle.

24. Following the rules of a fair fight, Kunti's son Vrikodara alighted from his car and depending upon the strength of his own arms he began to fight with them on foot.

25. Taking up his heavy golden mace he made a havoc on them like Death himself armed with his bludgeon.

26. Then worked up with anger and heedless of their lives the Kuru soldiers rushed upon Bhima like insects falling upon a burning fire.

27. The maddened warriors, whom it was difficult to vanquish in battle, perished in no time like creatures on seeing Death himself.

28. Armed with his mace the powerful Bhima moved about like hawk and killed those twenty five thousand warriors.

29. Having killed that heroic army Bhima, of great strength, whom it was difficult to defeat in battle, stood there with Dhristadyumna before him.

30. The energetic Dhananjaya proceeded against the remaining car warriors of the Kuru away. Nakula, Sahadeva and Satyaki with great pleasure proceeded against Shakuni and killed the soldiers of Subala's son.

31. Having killed with sharp arrows his cavalry and elephants they attacked Shakuni himself upon which a great encounter took place.

32. In the meantime proceeding against your car-warriors Dhananjaya twanged his bow Gandiva known all over the three worlds.

33. Seeing his car drawn by white horses and driven by Krishna himself and Arjuna standing on it your soldiers fled away in fear.

34. Twenty-five thousand foot soldiers, deprived of cars, were killed there with arrows (by Bhima and Dhristadyumna).

35-36. Having killed them that best of men, the foremost of car-warriors, the heroic son of Panchala king Dhristadyumna again appeared in view with Bhima before him. That great Bowman, the destroyer of the enemies, looked there exceedingly beautiful.

37. Seeing Dhristadyumna's car, drawn by horses white as pigeons and bearing a standard made of a Kovidara tree the Kuru soldiers fled away in dismay.

38. Having pursued the light-handed king of Gandharvas the illustrious twins and Satyaki again appeared (amongst the Pandavas.)

39. Having killed your huge army Chikitan, Shikhandin and the five sons of Draupadi blew their conchs.

40. Although they saw your soldiers flying away from the battle-field those heroes pursued them like bulls pursuing other angry bulls.

41. Still seeing a portion of your army standing for battle Savyasachin was filled with anger.

42. Drawing his bow Gandiva known all over the three worlds the highly energetic Dhananjaya rushed against your car-warriors.

43. All on a sudden he covered your soldiers with arrows. The dust covered the directions and nothing was discernible.

44. When the earth was thus covered with dust and all the quarters were enshrouded with darkness your soldiers, O king, fled away on all sides in dismay.

45. When his army was thus routed your son, the Kuru king, rushed against his enemies who were proceeding against him.

46. Duryodhana then challenged all the Pandavas in battle as did the Asura Bali the celestials in days of yore.

47. Thereat all the Pandava warriors rushed in a body upon Duryodhana, hurled various weapons and chastised him again and again.

48. Worked up with anger, however, Duryodhana killed his enemies, in hundreds and thousands with keen arrows.

49. Wonderful was the prowess your son exhibited on that occasion for alone and with none to help him he fought with all the Pandavas in a body.

50-51. Duryodhana then saw that all his soldiers were assailed with wounds and about to flee but had not gone very far from the scene of action.

52. Rallying his soldiers and cheering them up your son, who was bent upon keeping his honor, said -

53. There is no spot on earth or on mountain, I see, where if you go the Pandavas will not kill you. What is the use of your flying away?

54. The Pandava army is very small now. The two Krishnas have been assailed with wounds. If we all stand for battle we will surely win victory.

55. If we however fly away disconcerted the sinsul Pandavas will pursue us and kill us all. It is better therefore that we should die in battle.

56. Happy is the death in the battle-field. Follow your Kshatriya duties and fight. The dead know no misery. They however enjoy eternal bliss hereafter.

57. Listen therefore, O Kshatriyas who have assembled here. While death does not spare a hero or a coward what foolish Kshatriya is there who would not fight?

58. Will you place yourselves under the power of our enemy Bhima? It is not proper that you should neglect the duties followed by your fathers and grand-fathers.

59. There is no sin greater to a Kshatriya than flight from the battle-field. There is no more blessed road to heaven than battle; killed in battle therefore, O Kshatriyas, enjoy heaven in no time.

Sanjaya said

60. Though your son gave vent to those words the Kuru soldiers greatly wounded fled away on all sides caring not for his speech.

CHAPTER 94 (KARNA PARVA)—Continued

Description of battle-field

Sanjaya said

1. Seeing your son busy about rallying your soldiers the king of Madras, beside himself with grief, said -

Shalya said

2-6. Look at this dreadful scene of action, O hero, covered with numberless killed men, horses and elephants. Some places are covered with carcasses of huge mountain-like elephants, maimed and their vital parts wounded with shafts, the armours, weapons, shields and swords of the lifeless warriors, shields and swords of the lifeless warriors are lying on all sides. They resemble huge mountains clapped with thunder, with trees, rocks and herbs dropping down from them on all sides. The bells, hooks, lances and standards with which these huge animals, were equipped have been scattered on the ground. The bodies, which were adorned with golden trappings, are now covered with blood. Some places are covered with the carcasses of killed horses, mangled with arrows, breathing hard in agony and vomiting blood. Some of them are crying in agony, some of them are biting the earth with rolling eyes and some are neighing

piteously. A part of the battle-field is covered with elephant warriors and horsemen thrown off their animals and car-warriors forcibly knocked down from their cars. Some of them are already dead and others are on the points of death. Covered with the dead bodies of men, horses and elephants their trunks and limbs and broken cars, the Earth looks awful like the great Vaitarini.

7-8. The Earth looks awful covered with elephants with shattered tusks, vomiting blood, crying piteously in anguish in the battle-field, deprived of their armourless drivers and the infantry that protected them, with their quivers, banners and standards broken down and having their bodies that were adorned with nets of gold, wounded deep with the arrows of the enemy.

9. Covered with the dead bodies of elephants warriors, horsemen and car-warriors of great repute and of foot soldiers killed while combating with one another, divested of armours, ornaments and weapons the Earth looked like the sky covered with clouds.

10. Strewn with the heads the bodies of thousands of heroes wounded with arrows, all deprived of consciousness but some drawing vitality slowing, the Earth appeared to have covered with extinguished fires.

11. Covered with the dead bodies of Kuru and Srinjaya warriors wounded with arrows and killed by Karna and Arjuna the Earth appeared as if covered with shining planets dropped from the sky or looked like the sky bespangled with stars in the night.

12. Cutting through the bodies of elephants, horses and men and putting out their vitality the arrows discharged by Karna and Arjuna entered into the earth like serpents entering into their holes with bent heads.

13. The entire field was blackened with carcasses, corpses, broken cars and arrows shot by Partha and Karna.

15. Well equiped cars were crushed by their arrows along with the warriors, weapons and standards. Their wheels, joints, axles, yokes, Trivenus, Upaskaras, Amikarsanas, the seats of the drivers and the fixtures of quivers were all broken into pieces. Covered with all these the Earth looked like the sky covered with autumnal clouds.

16. Riderless cars were dragged by quick-coursing horses, men, elephants and horses fled away in no time. And the army was thus completely routed.

17. The battle-field was strewn with maces, battle-axes, lances, clubs, mallets, unsheathed swords and maces covered with cloth of gold.

18-22. It was covered with gold decked bows, gold-winged arrows, bright and unsheathed swords of good metal, lances, scimitars shining like gold, umbrellas, fans conchs, armours, painted with beautiful flowers of gold, trappings of elephants, standards, car-fences, crowns, necklaces, yalk tails, garlands of corals and pearls, chaplets, ornaments for the wrist and upper arms, golden collars for the neck, various precious diamonds, jems and pearls, beautiful moon-like heads and bodies brought up in luxury. Leaving behind their mortal coils, luxurious pleasures and dresses, acquiring glory by proving faithful to the duties of their caste they have gone with glory to the region of bliss.

23. "Retreat Duryodhana. Let your troops retire. O king, run on to your camp. The sun is going down. Remember O king, that you are the root of all this."

24. Addressing these words to Duryodhana, Shalya, with an aggrieved heart, stopped. Duryodhana too, greatly moved and beside himself with sorrow, with tears running down his eyes, wept for the charioteer's son crying "O Karna, O Karna!"

25. Consoling Duryodhana again and again all the kings headed by Drona's son returned to their camp looking repeatedly on Arjuna's standard that was resplendent with his glory.

26-27. Beholding the earth that was saturated with blood coming out of the bodies of men, elephants and horses as if she were a courtezan clad in sable garments and golden ornaments, the Kauravas, who were bent upon going to the other world and who could not be recognized on account of their faces being covered with blood, could not stand therein that critical moment.

28. Worked up with sorrow on account of Karna's destruction they all bewailed crying

"Alas!" Then seeing the sun assume crimson colour they all returned to their camps.

29. Although killed and wounded with gold-winged arrows, whetted on stone and adorned with blood-dyed feathers, shot off the Gandiva, the heroic Karna lying on earth looked like the sun of bright rays.

30. Having touched with his rays Karna's body bathed in blood and assumed a crimson appearance on account of grief sun, ever kind to his votaries, proceeded to the other ocean for bathing.

31. Thinking thus the host of gods and Rishis left the scene of action for their respective habitations. Other creatures also wended their way, as they liked, either for the celestial region or for the earth.

32. Having witnessed that wondrous encounter between Karna and Arjuna which struck terror unto all living creatures also the leading Kuru heroes stricken with wonder and speaking highly (of the feat) proceeded (to their quarters).

33. Although his coat of mail had been shattered with arrows, although he had been killed in that dreadful fight the beauty of his countenance did not forsake Radha's son even when dead.

34. Every one saw that the body of the heroes resembled burning gold. It appeared to have been instinct with life and looked effulgent like the sun or fire.

35. Seeing the charioteer's son lying dead on the field of battle all the warriors were stricken with fear like other animals at the sight of a lion.

36. Although dead that best of men seemed ready to issue commands. Nothing was changed in that great heroes dead.

37. Wearing a beautiful apparel and possessing a charming neck Karna's face looked resplendent like the full moon.

38. Bedecked with various ornaments and golden Angadas, Vaikartana, albeit slain, lay on earth like a huge tree embellished with branches and twigs.

39. There lay that best of men like a mass of pure gold or blazing fire extinguished with the water of Arjuna's arrows.

40. As a blazing fire is quenched by water so Karna fire was extinguished by the Partha-like cloud in that battle.

41-42. Having made a downpour of arrows and burnt the ten cardinal points that best of men with his sons was destroyed by Partha. He left the world but took away with him his fame which he had won on earth by fair fight.

43-44. Having scorched the Pandavas with the fire of his weapons, having made a downpour of arrows and consumed the hostile armies and heated the world like the thousand rayed sun Vaikartana left the world with his sons and followers. Thus perished the hero who was an all-giving tree unto the bird-like suitors.

45. Begged by them he always said "I give" and never "I have not." The virtuous always knew him to be pious. Such was Vrisha who died in a dual combat.

46-47. His wealth was always given to the Brahmanas. There was nothing not even his life which he could not make over to the Brahmanas. He was a darling of women, generous and a great car-warrior. Such a high-minded man met with death.

48. Thus repaired to the celestial region the hero depending upon whom your son made enemies taking with him the hope of success and joy of the Kauravas.

49. The rivers were calm when Karna fell. The sun set with pale colour. Burning like fire or the sun, Soma's son Mercury moved askance through the sky

50. The sky was cut into two pieces. The earth roared loudly. All the points of compass, covered with smoke, were as if set on fire. The oceans were agitated and roared terribly.

51. There shook the mountains with their forests and all the creatures were pained. Assailing the constellation Rohini the planet Jupiter looked like the moon or the sun.

52. At Karna's death all the minor points of compass were ablaze. The sky was enshrouded with darkness. The Earth shook. Burning meteors dropped. The Rakshasas and other night rangers were filled with joy.

53. When with his razor-shaped arrows Arjuna cut-off Karna's head having a moon-like countenance all the denizens of heaven, sky and earth sent forth cries of Oh and Alas!

54. Having killed his enemy Karna, adored of the celestials, men and Gandharvas Arjuna shone in his energy like the thousand-eyed deity after the destruction of Vritra.

55-57. Then mounting their chariot the rattle of which was like the muttering of clouds, whose bright colour was like the mid-day sun of autumn, which was decorated with flags and standards, which was white in colour like the snow, the moon, the conch or crystal, whose horses were like those of Indra, those two foremost of men Krishna and Arjuna, who were energetic like great Indra himself who were embellished with gold, pearls, gems, diamonds and corals and who were effulgent like fire or the sun, moved on the battle-field with great force like Vishnu and Indra seated on the same car.

58-59. Divesting per force the enemy of his splendour by the twang of the Gandiva bow and the striking of palms and destroying the Kurus with arrows the ape-bannered Arjuna and Garuda-bannered Krishna, gifted with measureless prowess, those two best of men joyfully took up, with their hands, their snow white conchs sending forth loud peals, adorned with gold and blew them simultaneously striking terror unto the hearts of their enemies.

60. The sounds of Panchajanya and Devadatta filled the earth, the sky and heaven.

61. At the blare of Madhava's conch as well as that of Arjuna's all the Kauravas, O king, were stricken with fear.

62. Resounding the woods, mountains, rivers and cardinal points with the blare of their conchs and filling up your soldiers with terror those two foremost of men gladdened Yudhishthira.

63. No sooner the Kauravas heard the blare of the conchs then they speedily left the battle-field leaving behind them the king of Madras and the Bharata chief Duryodhana.

64. Then all the creatures in a body congratulated Dhananjaya who was shining in the battle-field and Janardana, those two foremost of men who were like two risen suns.

65. Pierced with Karna's arrows those two repressors of foes shone like the bright moon of many rays and the sun after dispelling darkness.

66. Then leaving off those arrows those two great heroes of incomparable prowess, encircled by their well-wishers and friends, returned to their camp like the Lords Indra and Vishnu.

67. After Karna had been killed in that dreadful encounter, the celestials, Gandharvas, men, Charanas, Rishis, Yakshas and Nagas respectfully offered adorations of Krishna and Arjuna and wished them success.

68. Having received all their friends with due honor and been praised by them for their heroic deeds those heroes enjoyed in the company of their friends like the king of gods and Vishnu after the destruction of Bali.

CHAPTER 95

(KARNA PARVA)–Continued

Kuru soldiers returned to his camp

Sanjaya said

1. On Karna being slain, all the Kauravas, stricken with fear, fled away in all directions looking vacantly.

2. Hearing that the heroic Karna had been killed by his enemy your soldiers, overcome with fear, fled away on all sides.

3. Your all warriors then suffering from anxiety and agony, had received a number of wounds on their bodies. Hence, they all scattered in all directions wherever, they got the way.

4. Then the Kuru leaders anxiously desired to rally your troops and your son also tried to check their flight.

5. Encircled by the remaining portion of the Narayana troops Kritavarma speedily proceeded to his camp.

6. Seeing Adhiratha's son killed Shakuni surrounded by a thousand Ghandharvas, quickly returned to his camp.

7. Encircled by a large elephant force resembling a mass of clouds Saradvata's son Kripa quickly went towards his camp.

8. Sighing heavily at the success of the Pandavas, the brave Ashvatthama quickly went to his camp

9. Encircled by the remaining portion of the Samsaptakas which was still a large army, Susarma, looking at the terror-stricken soldiers, went away.

10. Deprived of every thing and his heart heavily laden with sorrow and afflicted by painful thoughts king Duryodhana went away.

11. Having his standard broken and looking on all sides, Shalya, the best of car-warriors, returned to his camp.

12. Assailed with fear and shame and beside themselves with grief the remaining car warriors of the Bharata army, still a large number, fled away.

13. Seeing Karna slain all the Kuru soldiers, trembling and with their voice suppressed with tears, fled away precipitously in fear.

14. The great car-warriors of the Kuru army fled away in fear some praising Karna and other Arjuna.

15. Amongst the many thousand warriors of your army there was not a single individual who had any desire for fighting.

16. Upon the destruction of Karna, O king, the Kurus gave up all hopes of their lives, kingdom, wives and riches.

17. Worked up with sorrow your son decided to give them rest for the night.

18. Obeying his orders, O king, the great car-warriors, bending low their heads, left the battlefield depressed and with pale countenances.

CHAPTER 96

(KARNA PARVA)–Continued

The joy of Yudhishthira

Sanjaya said

1. After the destruction of Karna and the flight of the Kuru soldiers Krishna, embracing Partha in delight, said -

2. Vritra was killed by the holder of thunderbolt and Karna has been killed by you. They will simultaneously talk of the destruction of Vritra and Karna.

3. Vritra was killed by Indra with thunder and Karna has been killed by you with bow and keen arrows.

4. Proceed, O Kunti's son and describe to the righteous king Yudhishthira your power capable of earning fame for you and which is known in the worlds.

5. Having given an account of the death of Karna, for which you had been trying for many

years, to the virtuous king Yudhishtira, you will be freed from your debt to him.

6. While you were fighting with Karna Dharma's son came here for witnessing the battle.

7. Wounded deep with arrows he could not stay in the battle-field and that best of men returned to his tent.

8. Partha acquiesced in the request of the Yadu chief who then cheerfully turned his car.

9. Having thus accosted Arjuna Krishna addressed the soldiers, saying—"Blessings unto you all. Stand, confronting the enemies carefully."

10. He then said to Dhristadyumna, Yudhamanyu, the twin sons of Madri, Vrikodara and Yuyudhana.

11. Stand you all here carefully, O kings, till we come back having communicated to the king the destruction of Karna by Arjuna.

12. Having been thus permitted by those warriors he started for the camp of the king. Govinda, then, with Partha, saw Yudhishtira.

13. Yudhishtira the best king was slumbering that time on the royal bed. Both of them accessed thereto and put his feet on their palms under the influence of sheer gaiety.

14. Seeing them cheerful and with great wounds on their person Yudhishtira thought that the son of Radha was dead and speedily got up from his seat.

15. Having got up from his seat that repressor of his enemies, the king of mighty arms, again and again locked Arjuna and Krishna in his loving embraces. Then he asked Krishna about particulars (of Karna's death).

16. Then the sweet-speeched son of Vasudeva, the scion of the Yadu race, described Karna's death exactly in every detail.

17. Joining his hands and addressing Yudhishtira, whose enemies had been killed, Krishna alias Achyuta, smilingly said -

18-20. By good fortune, the holder of the Gandiva bow, Pandu's son Vrikodara yourself and the two sons of Madri are all safe from his hero-destroying and hair-stirring battle. Do what should next be done, O son of Pandu. The powerful son of the charioteer alas! Vaikartana has been killed. By good luck, O king of kings, you have achieved victory and by good fortune, you have gained over others, O son of Pandu.

21. The Earth is drinking today the blood of the charioteer's sun, the wretch of a man who had laughed at Draupadi won at the game of dice.

22. Wounded all over with arrows, your enemy, O foremost of Kurus, is lying prostrate on the naked Earth. Look at that best of men mangled with arrows.

23. O Heroe, rule now vigilantly the earth shorn of your enemies and enjoy with us all pleasures of life.

24-26. Hearing the words of the great Keshava Yudhishtira cheerfully adored him in return and repeatedly said - "Good luck! Good luck!" "It is no wonder, O mighty-armed son of Devaki, that having yourself for his charioteer Partha should perform those super-human feats"

27. Then taking hold of Keshava's right arm bedecked with Angadas and addressing him and Arjuna the righteous son of Pritha said-

28. Narada told me that you two are the two foremost of divine Rishis Nara and Narayana ever engaged in maintaining virtue.

29. The highly intelligent and blessed Krishna Dvapayana Vyasa has also recounted to me several times this divine history.

30. By your help, O Krishna, this son of Pandu, Dhananjaya, has defeated his enemies, without ever retreating from the battle-field.

31. Since you have condescended to drive Partha's chariot we are sure to win victory and not defeat.

32-33. O Govinda! I accept the fact that Bhishma, Drona, Karna, Kripacharya, the descendant of Gautama clan and all existing as also erstwhile existed, a number of gallants have automatically slaughtered with application of the wit to which you applied for beheading Karna.

34-36. Having said this the impartial king Yudhishtira, that foremost of men, got upon his chariot. It was adorned with gold and drawn by horses having black and ivory white tails and quick-coursing like mind. And talking pleasantly with Krishna and Arjuna he started, surrounded by his troops for seeing the battle-field teeming with many incidents. While talking with those two heroes Madhava and Phalguna the king saw Karna, the foremost of men, lying on the battle-field.

37. The king saw Karna pierced all over with shafts like a Kadamba flower with straight filaments shooting up all over.

38. He saw Karna lighted up by a thousand of golden lamps filled with scented oil.

39-40. Having seen Karna and his son killed and wounded with arrows shot off the Gandiva Yudhisthira looked again and again at them before he could believe his eyes. He then praised Krishna and Arjuna saying -

41. "Having got you, highly wise as you are, as may lord and protector, I, O Govinda, the king of earth with my brothers.

42-43. Hearing of the destruction of the haughty son of Radha the wicked son of Dhritarashtra will give up all hopes of his life and kingdom. By your favour, O foremost of men, we have achieved our object.

44. By good luck, you have won victory, O Govinda. By good luck, the enemy has been killed and by good luck the holder of the Gandiva bow has been crowned with success.

45. Thirteen years we have spent in misery and vigilance. By your favour we will now sleep peacefully in night."

Sanjaya said

46. In this way the king praised Janardana and Arjuna repeatedly.

47. Seeing Karna and his son slain with arrows Yudhisthira considered himself as if born anew.

48. Overflowing with joy all the car-warriors of the Pandava army approached Yudhisthira and delighted him.

49-50. After the death of the charioteer's son, Nakula, Sahadeva, Bhima, the great Vrishni car-warrior Satyaki, Dhristadyumna, Shikhandi, Panchalas, Srinjayas and other Pandava warriors adored the son of Kunti.

51-52. First speaking highly of Pandu's son Yudhisthira, those heroes, who always took delight in battle, desirous of victory and of sureness of aim, eulogised the two Krishnas. These great car-warriors delightedly returned to their camps.

53. Thus took place the dreadful, hair-stirring onslaught on account of your vile policy. Why do you grieve for it now.

Vaishampayana said

54. Hearing that evil news the Kuru king Dhritarashtra fell down on a sudden on the ground from his seat.

55. The far-seeing queen Gandhari too fell down. And she bewailed for the destruction of Karna in battle.

56. Vidura and Sanjaya then raised up the king and Gandhari consoled him.

58. The Kuru ladies also raised up Gandhari. Thinking destiny to be all powerful the royal Rishi lost his senses under the weight of grief. His heart pining with sorrow and anxiety the king did not swoon away again. And consoled by them he sat silent indulging in melancholy reveries.

59. He who reads the account of this great encounter between Karna and Partha, like unto a great sacrifice and he who hears it read, both reap the fruits of a great sacrifice duly performed.

60. The learned hold that the eternal Vishnu, Agni, Vayu, Soma and Surya is sacrifice. He who will therefore here recital these Parvans will attain to every blissful regions.

61. Those who devoutly read his holy and best of Samhitas, rejoice acquiring riches, corns and glory.

62. Every one should therefore hear it reverentially. He who does it enjoys happiness and Vishnu, Brahma and Siva are propitiated with him.

63. By reading it a Brahmana reaps the fruit of the Vedic studies, a Kshatriya obtains victory and strength in battle a Vaisya immense riches and Sudra health and immunity from ailments.

64. The illustrious Vishnu has been glorified in this Parvan - therefore by reading or hearing it recited a man becomes happy and acquires all desired for objects. These words of the great Rishi Vyasa can never be false.

65. The merit acquired by listening to the recitation of this Parvan is tantamount to what is obtained by giving away good kine with calves incessantly for a year.

[END OF KARNA PARVA]

THE MAHĀBHĀRATA

SHALYA PARVA

CHAPTER 1

Duryodhana's grief after the death of Karna. Sanjaya describes to Dhritarastra the battle. Dhritarastra falls senseless.

Having saluted the Narayana and Nara the foremost of male beings, as also the goddess of learning Sarasvati let us cry success.

Janamejaya said

1. On Karna being thus killed by Savyasachin what did the small remnant of the Kuru army do?

2. Seeing the (Pandava) army elated with energy how did the king Suyodhana act towards them befitting the occasion?

3. Describe it, O foremost of the twice-born. I wish to hear it. I am never satiated with hearing of the great feats of my forefathers.

Vaishampayana said

4. After the destruction of Karna, O king, Dhritarashtra's son Suyodhana was immersed in a sea of grief and beheld despair on all sides.

5. Exclaiming repeatedly "Oh Karna ! Oh Karna! he with difficulty reached his camp with the remaining kings on his side.

6. Although consoled by those chiefs with cogent arguments sanctioned by scriptures he could not enjoy peace of mind thinking of the death of the charioteer's son.

7. Considering Destiny and Luck as all-powerful and determined upon fighting the king issued out again for battle.

8. Having appointed duly Shalya as the commander-in-chief, that foremost of kings, O king, went out for battle with the remaining chiefs.

9. Thereupon, O foremost of Bharatas, a terrible encounter took place between Kurus and Pandavas like that between the celestials and Asuras.

10. Then, O king, having made a great onslaught in battle, Shalya, having lost a large number of his force, was killed by Yudhishthira at mid-day.

11. Thereupon having his allies slain king Duryodhana fled from the battlefield and entered into a dreadful lake in fear of his enemies.

12. Then on that afternoon causing the lake to be encircled by mighty warriors Bhimasena invited him for battle and killed him.

13. After his destruction in that great battle three car warriors who were still alive, worked up with great anger, killed the Panchalas in night.

14. Having left the camp next morning Sanjaya went to the Kuru capital depressed and laden with grief.

15. Having entered the city and raising up his arms in sorrows and trembling the charioteer entered the Palace of the king.

16. Overwhelmed with grief, O foremost of men, he cried aloud, saying "Alas! O king, ruin has overtaken us all by the death of the great king.

17. Alas! Time is powerful! Difficult are his ways, since all our men powerful like Indra, have been killed by the Pandavas.

18. Beholding Sanjaya return in that painful state all the people anxiously lamented.

19. Hearing of Duryodhana's death the entire city, O foremost of men, including even children bewailed from all sides.

20. Pressed down with sorrow and bewilderment men and women were seen running about like mad people.

21. Entering the Royal Palace Sanjaya saw that great and highly wise king.

22-25. Beholding the innocent king, the illustrious scion of the Bharata race seated encircled by his daughters-in-law, Gandhari, Vidura and other well-wishing relatives and

friends and engaged in thinking of the same subject. Sanjaya, with an aggrieved heart and suppressed accents said:— " I am Sanjaya, O great king. I bow to you, O foremost of the Bharatas.

26-27. The Madra-king Shalya has been killed as also Subala's son Shakuni and Uluka, the heroic son of Shakuni. The Samsaptakas, the Kambojas, the Shakas, the Mlechchhas, the Mountaineers and the Yavanas have all been killed.

28. The Easterners, the Southerners, the Northerners and the Westerners, O king, have all been killed.

29. All the kings and princes have been killed. The king Duryodhana too has been killed by Pandu's son (Bhima) as he had promised.

30. With his thighs broken he is lying prostrate on earth bathed in blood. Dhristadyumna and the invincible Shikhandi have also been slain.

31. Uttamouja, Yudhamanyu, Prabhadrakas and those foremost of men the Panchalas and Chedis have all been killed.

32. Your sons as also the five sons of Draupadi have been killed. The valiant and powerful son of Karna, Vrishasena, has also been killed.

33. All the men collected have been destroyed as also the elephants. All the car-warriors and horses have been slain in battle.

34-35. Very few are surviving on your side, O king. On account of the conflict between the Kurus and Pandavas the Earth contains only women now. Amongst the Pandavas seven are alive and amongst your people only three.

36. They are the five Pandava brothers and Vasudeva and Satyaki and Kripa and Kritavarman and Drona's son, that foremost of victorious heroes.

37. These three car-warriors, are all that survive, O best of kings, of all the Akshauhinis collected on your side, O ruler of men!

38. These are only living O monarch, the rest have died. Making Duryodhana and his hostility towards the Pandavas the cause, the whole world, it seems has been destroyed, O foremost of Bharata's race, by Time!"

39. Hearing these cruel words, Dhritarashtra, that ruler of men, fell down, senseless, O monarch, on the Earth.

40. As soon as the king fell down, the illustrious Vidura also, O king, afflicted with sorrow for the king's distress, fell down on Earth.

41. Gandhari also, O best of kings and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words.

42. All those royal persons remained lying on the ground, deprived of their consciousness and crying in delirium, like figures painted on a large piece of canvas.

43. Then king Dhritarashtra, that lord of Earth, afflicted with the misery of the death of his sons, slowly and with difficulty regained his life-breaths.

44-48. Having recovered his consciousness, the king, with trembling limbs and aggrieved heart, looked of all sides and said these words to Kshattri Vidura:— "O learned Kshattri, O you of great wisdom, O foremost of Bharata's race, you are now my refuge! I am lordless and all my sons are dead"— Having said so, he once more dropped down unconscious. Beholding him fallen, all his relatives, that were present there, sprinkled cold water over him and fanned him. Comforted after a long while, that king stricken with sorrow on account of the death of his sons, remained silent, sighing heavily, like a snake put into a pot.

49-52. Sanjaya also wept aloud, beholding the king so aggrieved. All the ladies too with famous Gandhari, did the same. After a long while, O best of men, Dhritarashtra, having repeatedly swooned, said to Vidura.— "Let all the ladies retire, even the illustrious Gandhari and all these friends! My mind is greatly unsettled!"—Thus addressed, Vidura, repeatedly trembling, slowly sent away the ladies, O foremost of Bharata's race.

53-55. All those ladies retired, O chief of the Bharatas, as also all those friends, seeing the king deeply afflicted. Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great misery.

CHAPTER 2

(SHALYA PARVA)-CONTINUED.

Dhritarashtra's bewailings

Vaishampayana said

1. After the ladies had been sent away, Dhritarashtra, the son of Ambika, sunk into grief greater than that which had afflicted him before, O monarch, to bewail.

2. Exhaling smoky breaths and repeatedly shaking his arms and reflecting a little, O monarch, he said these words.

Dhritarashtra said

3. Alas, O Suta, painful is the news that I hear from you viz., that the Pandavas are all safe and have suffered no loss in battle!

4. Forsooth, my hard heart is made of the essence of thunder since it breaks not upon hearing of the fall of my sons!

5. Thinking of their ages, O Sanjaya and of their sports in childhood and learning today that all of them have died, my heart seems to break into pieces!

6. Although owing to my blindness I never saw their forms, still I cherished a great love for them on account of the affection one feels for his children.

7. Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became highly glad, O sinless one.

8. Hearing today that they have been killed and divested of prosperity and energy, I do not enjoy peace of mind, being overwhelmed with grief on account of the calamity that has befallen them.

9. Come, come, O king of kings, to me that am without a lord now! Deprived of you, O mighty-armed one, what will be my condition?

10. Why, O sire, leaving all the assembled kings do you lie on the naked ground, deprived of life, like an ordinary and wretched king?

11. Having been, O monarch, the refuge of kinsmen and friends, where do you go now, O hero, leaving me that am blind and old?

12. Where now, O king, is that pity of yours, that love and that respectfulness? Invincible you were in battle, how, alas, have you been killed by the Parthas?

13-14. Who will now, after I will get up from bed at the proper hour, repeatedly address me in such loving and respectful words as -O father, O father—O great king -O Lord of the world!—and affectionately clasping my neck with tearful eyes, will ask for my orders, saying -Command me, O you of Kuru's race!—address me, O son, in that sweet language once more!

15. O dear child, I heard even these words from your lips, viz. -This wide Earth is equally ours with Pritha's son!

18-21. Bhagadatta and Kripa and Shalya and the two princes of Avanti and Jayadratha and Bhurishravas and Cala and Somadatta and Valhika and Ashvatthaman and the chief of the Bhojas and the mighty princes of Magadha and Vrihadvala and the ruler of the Kasis and Shakuni, the son of Subala and many thousands of Mlechchas and Shakas and Yavanas and Sudakshina the ruler of the Kamvojas and the king of the Trigartas and the grandsire Bhishma and Bharadvaja's son and Gotama's son and Shrutayusha and Ayutayusha and Shatayusha of great power and Jalasanda and Rishyashringa's son and the Rakshasa Alayudha and the mighty-armed Alamvusha and the great car-warrior Suvahu - these and many other kings, O best of monarchs, have taken up arms on my behalf and are ready to throw away their very lives in great battle!

23. Stationed on the field amidst these, and encircled by my brothers, I will fight against all the Parthas and the Paichalas and the Chedis, O foremost of kings and the son of Draupadi and Satyaki and Kunti-Bhoja and the Rakshasa Ghatotkacha.

24. Even one amongst these, O king, worked up with anger, is able to resist in battle the Pandavas rushing towards him!

25. What need I say then of all these heroes, every one of whom has wrongs to avenge on the Pandavas, when united together? All these,

O monarch, will fight with the followers of the Pandavas and will kill them in battle.

26. Karna alone, with myself, will kill the Pandavas. All the heroic kings will then live under my control.

27-28. Their leader, the mighty Vasudeva, will not, he has told me, take up arms for them, O king.—In this way, O Suta, did Duryodhana often use to speak to me. Hearing what he said, I believed that the Pandavas would be killed in battle.

29. While, my sons, stationed in the midst of those heroes and fighting vigorously in battle, have all been slain, what can it be but Destiny?

30. When that lord of the world, viz., the valiant Bhishma, having encountered Shikhandin, died like a lion, killed by a jackal, what can it be but Destiny?

31. When the Brahmana Drona, the master of all offensive and defensive, weapons has been killed by the Pandavas in battle, what can it be but Destiny?

32. 32. When Bhurishravas has been slain in battle, as also Somadatta and king Valhika, what can it be else Destiny?

33. When Bhagadatta, an expert in fighting from the back of elephants, has been killed and when Jayadratha has been slain, what can it be but Fate?

34-35. When Sudakshina has been slain and Jalasandha of Puru's race, as also Shrutayusha and Ayutayusha, what can it be but Destiny?

36-38. When Brihadvala has been slain and the powerful king of the Magadhas and the brave Ugrayudha, that model of all bowmen when the two princes of Avanti viz., Vinds and Anuvinda have been slain, and the king also of the Trigartas, as also the numerous Samshaptakas, what can it be but Destiny?

39. When king Alamvusha and the Rakshasa Alayudha and Rishyashringa's son have been slain, what can it be but Destiny.

40. When the Narayanas have been slain as also the Gopalas, ever invincible in battle and many thousands of Mlechhas, who can it be but Destiny.

41. When Shakuni the son of Subala and the powerful Uluka, called the gamester's son, at the head of his forces, have been slain, what can it be but Destiny?

42-44. When numerous great heroes, well-read in all sorts of offensive and defensive weapons and gifted with prowess equal to that of Indra himself, have been slain, O Suta, when Kshatriyas coming from different kingdoms, O Sanjaya, have all been slain in battle, what can it be but Destiny?

45. My mighty, sons and grandsons have been slain, as also my friends and brethren, What can it be but Destiny?

46. Truly man takes his birth, subject to Destiny. A fortunate man always meets with good.

47. I am bereft of good fortune and therefore, am deprived of my children, O Sanjaya. Old as I am, how shall I now submit to the sway of enemies?

48. I do not think anything else but exile into the woods is good for me, O lord. Shorn of relatives and kinsmen as I am, I will go into the woods.

49. Nothing else save an exile into the woods can be better for me who am fallen into this plight and who am shorn of my sons, O Sanjaya.

50-51. When Duryodhana has been slain, when Dushasana and Vivingsha and the mighty Vikarna have been slain, how shall I be able to bear the shouts of that Bhimasena who has alone killed a hundred sons of mine in battle?

52. He will frequently speak of the slaughter of Duryodhana in my ears. Burning with grief and sorrow, I shall not be able to withstand his cruel words!"

Vaishampayana said

53. Even thus that king burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with grief consequent on the death of his sons.

54. Having wept for a long time, Dhritarashtra, the son of Amvika, sighted heavily thinking of his defeat.

55. Overwhelmed with sorrow and burning with grief, that best of Bharata's race once more enquired of his charioteer Sanjaya, the son of Gavalgana, the details of the battle.

Dhritarashtra said

56. After Bhishma and Drona had been slain and the Suta's son also overthrown, whom did my warriors make their general?

57. The Pandavas are slaying quickly every one whom my warriors make their general in battle.

58. Bhishma was slain at the van of battle by the diadem-decked Arjuna in your presence. Even thus was Drona slain before you all.

593 Even thus was the Suta's son, the valiant Karna, slain by Arjuna in the presence of all the kings.

60. Long before, the high-souled Vidura had told me that through the fault of Duryodhana, the people of the Earth would be rooted out.

61. There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have proved true in my case.

62. What the pious Vidura, conversant with the attributes of everything, then said, had proved true, for the words he uttered were nothing but the truth.

63. Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now appeared. Describe them to me, O son of Gavalgana, once more.

64. Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vasudeva?

65. Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also protected his rear?

66. How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pandavas?

67. Describe particularly the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle!

68. Tell me how all the Panchalas with their followers and Dhrishtadyumna and Shikhandhin and the five sons of Draupadi, were killed.

69. Tell me how the (five) Pandavas and the two Satvatas (viz., Krishna and Satyaki) and Kripa and Kritavarman and Drona's son, have escaped with life.

70. I desire to hear everything about the battle and its nature. You are a skilful narrator. O Sanjaya, tell the everything!

CHAPTER 3

(SHALYA PARVA)-CONTINUED.

Account of the field after Karna's death—the joy of the Pandavas and the depression of the Kurus. Duryodhana rallies his army

Sanjaya said

1. Hear, O king, attentively how that great thousands of the Kurus and the Pandavas took place when they encountered each other.

2-3. After the Suta's son had been killed by the illustrious son of Pandu and after the troops had been repeatedly collected and had repeatedly been routed and after a terrible ensaught had taken place, O foremost of men in battle after Karna's death, Partha began to utter leonine shouts. At that time your sons were possessed by great fear.

4. Indeed, after Karna's death, there was no warrior in your army who could rally the troops or show his prowess.

5. They then looked like ship-wrecked merchants on the vast sea without a raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the vast sea desirous of reaching safely some shore.

6. Indeed, O king, after the slaughter of the Suta's son, your troops, panic-stricken and mangled with arrows, were like helpless men like a herd of deer attacked by a lion.

7. Defeated by Savyasachin, they retired in the evening, like bulls with broken horns or snakes shorn of their fangs.

8. Their foremost of heroes slain, themselves thrown into confusion and cut with keen arrows, your sons, O king, upon the slaughter of the Suta's son, fled away in fear.

9. Deprived of weapons and coats of mail, all of them were bewildered and know not where to fly. Looking on all sides, many of them began to kill one another.

10-11. Many fell down or became pale, thinking -It is me whom Vibhatsu is pursuing!—It is me whom Vrikodara is pursuing!—Some riding on quick horses, some on fleet cars and some on fleet elephants, many great car-warriors fled away from fear, leaving behind the foot-soldiers.

12. Cars were broken by elephants, horsemen were crushed by great car warriors and the foot were smashed and slain by bodies of horse, as they fled away from the field of action.

13. After the fall of the Suta's son, your troops became like straggling travellers in a forest abounding with robbers and beasts of prey.

14. Some elephants whose riders had been killed and others whose trunks had been cut off, stricken with fear, saw the entire universe full of Partha.

15-16. Beholding his troops flying away in fear of Bhimasena, Duryodhana, then, with cries of Oh and Alas, addressed his driver, saying -If I stand at the rear of the army, armed with my bow, Partha then will never be able to go beyond me. Drive quickly the horses, therefore.

17. When I will display my courage in battle Dhananjaya, the son of Kunti, will not dare go beyond me like the ocean never venturing to transgress its banks.

18-19. Today, killing Arjuna with Govinda and the proud Vrikodara and the rest of my enemies. I will free myself from the debt I owe to Karna.”—Hearing these words of the Kuru king worthy of an honourable man, his driver slowly urged those horse adorned with trappings of gold.

20. At the time many brave warriors, deprived of elephants and horses and cars and five and twenty thousand foot, proceeded slowly for battle.

21. Then Bhimasena, worked up with wrath and Dhrishtadyumna the son of Prishata, encircling those soldiers with the help of four kinds of forces destroyed them with arrows.

22. All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pandava heroes mentioning their names.

23. Surrounded by them in battle, Bhima became angry with them. Quickly getting down from his car, he began to fight, with his mace.

24. Depending on the might of his own arms, Vrikodara, the son of Kunti, who was on his car, observing the rules of fair fight, did not fight with those foes who were struck down on earth.

25. Armed with his heavy mace made entirely of iron and adorned with gold and resembling the Destroyer himself at the end of Yuga, Bhima slew them all like Yama destroying creatures with his club.

26. These foot-soldiers, worked up with great anger, having lost their friends and kinsmen, were prepared to cast away their lives and rushed in that battle towards Bhima like insects towards a blazing fire.

27. Indeed those warriors, stricken with fear and invincible in battle, approaching Bhimasena, suddenly died like living creatures at the look of the Destroyer.

28. Armed with sword and mace, Bhima moved on like a hawk and killed your twenty-five thousand warriors.

29. Having killed that brave division, the powerful Bhima, of invincible prowess, once more stood, with Dhrishtadyumna before him.

30. In the meantime the highly energetic Dhananjaya proceeded towards the car-division of the Kurus. The twin sons of Madri and the mighty car-warrior Satyaki, all strong, cheerfully rushed against Shakuni for slaying him.

31-32. Having slain with keen arrows the numerous cavalry of Shakuni, those Pandava

heroes quickly proceeded against Shakuni himself, whereupon a fierce encounter took place.

33. Then Dhananjaya, O king, penetrated into the midst of the car-detachment of the Kauravas, expanding his bow Gandiva known over the three worlds.

34. Beholding that car having white horses yoked to it and Krishna for its driver coming towards them, with Arjuna as the warrior on it, your troops fled away in fear.

35. Deprived of cars and horses and struck with arrows from every side, five and twenty thousand foot-soldiers proceeded towards Partha and surrounded him.

36. Then that mighty car-warriors amongst the Panchalas, viz., Dhrishtadyumna with Bhimasena at the head quickly killed them and gained victory.

37. The son of the Panchala king, viz., the celebrated Dhrishtadyumna, was a great Bowman possessed of great beauty and a repressor of foes.

38. Seeing Dhrishtadyumna to whose car were yoked steeds white as pigeons and whose standard was made of lofty Kovidara, your troops fled away in fear.

39. The celebrated sons of Madri, with Satyaki among them, followed by the Gandhara king who was quick in the use of weapons, soon appeared before us.

40. Chekitana and Shikhandhin and the five sons of Draupadi, having killed a large number of your troops, blew their conchs.

41. Seeing all your troops flying away from the field, those Pandava heroes pursued and killed them like bulls pursuing defeated bulls.

42. Then the mighty Savyasachin, the son of Pandu, beholding the remaining portion of your army still fighting was filled with anger, O king.

43. Suddenly, O monarch, he covered the remnant of your army with arrows. The dust, however, that was then raised, covered the sky, for which we could not see anything.

44. Darkness also spread over the place and the field of battle was covered with arrows.

Your troops, O monarch, then fled away in fear on all sides.

45. When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes.

46. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the Asura Vail in days of yore challenging all the celestials.

47. The Pandavas then, collected in a body and filled with rage, chastising him repeatedly and discharging various weapons, proceeded against Duryodhana.

48-51. The latter, however, fearlessly struck his foes with arrows. The prowess of your sons was exceedingly wonderful, since all the Pandavas together were unable to overcome him. At this time Duryodhana saw his troops, exceedingly mangled with shafts and about to fly away. Rallying them then, O monarch, your son, resolved on battle and desirous of gladdening them, addressed those warriors saying - "I do not see a place on plain or mountain whither if you fly, the Pandavas will not kill you! What use then in flight?

52. The Pandava army has now been reduced to a small number. The two Krishnas have been greatly wounded. If all of us make a stand here, we are sure to gain victory.

53. If, however, you fly away, the Pandavas, pursuing you, will slay you all. Death in battle, therefore, conduces to our good.

54. Death in the field of battle while fighting according to Kshatriya custom, is welcome. Such death begets no grief. By meeting with such a death, a person enjoys eternal happiness in the other world.

55-56. Let all the Kshatriyas assembled here me. It were better that they should submit to the angry Bhimasena than that they should neglect the duties practiced by them from the days of their fore-fathers.

57. There is no act more sinful for a Kshatriya than to fly away from the battle-field. You Kauravas, there is no greater path to heaven than the duty of battle.

58-59. The warrior acquires in a day the blissful regions of the other world that take many long years for others to acquire."—Obeying those words of the king, Kshatriya car-warriors once more rushed against the Pandavas, unable to put up with their discomfiture and firmly resolved to display their prowess.

60. Then began a battle once more that was highly terrific, between your troops and the enemy, that resembled the one between the gods and demons.

61. Your son Duryodhana then, O monarch, with all his troops, rushed against the Pandavas with Yudhishthira at the head.

CHAPTER 4 (SHALYA PARVA)-CONTINUED.

Kripa asks Duryodhana to make peace

Sanjaya said

1-7. 'Beholding the boxes of cars as also the cars of great warriors and the elephants and foot-soldiers, O king, killed in battle; -seeing the field of battle appear dreadful like the sporting ground of Rudra, -seeing the ignominous death obtained by hundreds and thousands of kings - seeing also the prowess of Partha after the retreat of your son with a sorrowful heart and when your troops, filled with anxiety and fallen into great distress, O Bharata, were deliberating about their next course, hearing also the loud lamentations of the Kaurava warriors that were being smitten and marking the displaced and disordered tokens of great kings, the energetic, old, eloquent and compassionate Kuru leader Kripa, approached king Duryodhana and angrily said to him:—"O Duryodhana, listen, O Bharata, to these words. Having heard them, O monarch, act according to them, O sinless one, if you like.'

8. There is no path, O monarch, that is better than the duty of battle, Taking recourse to that path, Kshatriyas, O best of Kshatriyas, fight.

9. He who follows Kshatriya practices, fights with son, father, brother, sister's son and maternal uncle and relatives and kinsmen.

10. If he is killed in battle, there is great merit in it. Similarly, there is great sin if he flies from the field. It is for this that the life of a Kshatriya is exceedingly hard.

11-12. I will say a few wholesome words to you about this. After the fall of Bhishma and Drona and the mighty car-warrior Karna, after the slaughter of Jayadratha and your brothers, O sinless one and your son Lakshmana, what is there now for us to do?

13. They, upon whom we had laid all burdens and been enjoying the kingdom, have all repaired to regions of blessedness attainable by persons conversant with the knowledge of Brahma, casting off their bodies.

As regards ourselves, deprived of those great car-warriors of numerous accomplishments, we shall have to pass our time in sorrow, having caused many kings to die.

15. When all those heroes were alive even then Vibhatsu could not be defeated. Having Krishna, for his eyes, that mighty armed hero is incapable of being defeated by the very gods!

16. The vast Kaurava army, approaching his monkey-emblem standard that is high as Indra's pole set up in the spring and that is effulgent as Indra's bow, has always shaken in fear.

17. At the leonine shouts of Bhimasena and the blare of Panchajanya and the twang of Gandiva, our hearts will be paralyzed.

18. Moving like flashes of lightning and closing our eyes Arjuna's Gandiva is seen to resemble a circle of fire.

19. Adorned with pure gold, that bow, as it is shaken, looks like lightnings moving about on all directions.

19. Quick-coursing and white horses endued with the splendour of the Moon or the Kusha grass, that run as if devouring the skies, are yoked to his car.

21. Urged on by Krishna, like masses of clouds driven by the wind and decked with golden trappings, they hear Arjuna to battle.

That foremost of warriors, Arjuna, burnt that great force of yours like a rising fire consuming dry grass in the forest in the winter.

23. Possessed of the splendour of Indra himself, while penetrating into our army we have seen Dhananjaya look like an elephant with four tusks.

24. While agitating your army and terrorizing the kings we have seen Dhananjaya resemble an elephant agitating a lake full of lotuses.

25. While terrifying all the warriors with the twang of his bow, we have again seen the son of Pandu resemble a lion striking terror to smaller animals.

26. Those two foremost of bowmen in all the worlds, viz., the two Krishnas clad in mail, are looking highly beautiful.

27. Today is the seventeenth day of this dreadful battle, O Bharata, of those that are being killed in the midst of this fight.

28. The diverse detachments of your army are routed and dispersed like autumnal clouds scattered by the wind.

29. Savyasachin, O monarch, made your army tremble and reel like a boat exposed to danger by a storm on the bosom of the ocean.

30. Where was the Suta's son, where was I, where were you, where was Hridika's son, where your brother Dusshasana accompanied by his brothers, when Jayadratha was slain?

31-33. Upon holding Jayadratha and finding him within the range of his arrows, Arjuna, displaying his prowess upon all your kinsmen and brothers and allies and maternal uncles and placing his feet upon their heads, killed king Jayadratha before us all. What then is there for us to do now? Who is there among your troops now that would defeat the son of Pandu?

34. That high-souled warrior is a master of many sorts of celestial weapons. The twang, of Gandiva, deprives us of our energies.

35. This army of yours that is now without a leader is like a night without the Moon or like a river that is dried up with all the trees on its banks broken by elephants.

36. The mighty-armed Arjuna of white horses will, at his pleasure, move about amidst your army having no commander, like a blazing fire amid a heap of grass.

37. The vigour of those two, viz., Satyaki and Bhimasena, would rend all the mountains or dry up all the oceans!

38. The words that Bhima spoke in the midst of the assembly have all been nearly fulfilled by him, O monarch. That which remains unaccomplished will again be accomplished by him.

39. While Karna was fighting with the unconquerable army of the Pandavas, it was vigorously protected by the wielder of Gandiva.

40. You have done many misdeeds without any cause, by the righteous Pandavas. The fruits of those acts have now come.

41. For Accomplishing your own object you had, with great care, mustered together a large force. That huge force as also yourself, O best of Bharatas, have fallen into great danger.

42. Preserve your own self now, for self in the stay of everything. If the support is broken, O sire, everything attached thereto is scattered on every side.

43. He that is being weakened should seek peace by conciliation. He that is prosperous should make war. This is the policy taught by Brihaspati.

44. We are now inferior to the sons of Pandu as regards the strength of our army. Therefore, O lord, I think peace with the Pandavas is conducive to our good.

45. He that does not know what is for his good or knowing disregards what is for his good, is soon deprived of his kingdom and never obtains any good.

46. If by submission to king Yudhishtira we may still have the kingdom even that would be for our good and not O king, to suffer through folly defeat at the hand of the Pandavas.

47. Yudhishtira is merciful. At the request of Vichitravirya's son and of Govinda, he will allow you to be the king.

48. Whatever Hrishikesha will say to the victorious king Yudhishtira and Arjuna and Bhimasena, all of them will, forsooth, obey.

49. Krishna will not, I think, be able to disobey the words of Dhritarashtra of Kuru's race, nor will the son of Pandu be able to disregard those of Krishna.

50-51. The end of hostilities with the sons of Pritha is what I consider to be for your good, I do not say this to you from any mean motives nor for saving my life. I say, O king, that which I think beneficial. You will recollect these words when on the verge of death if you neglect them now.—Old Kripa, the son of Sharadvata, weepingly said these words. Breathing hard breaths, he was beside himself with sorrow.

CHAPTER 5

(SHALYA PARVA)-CONTINUED.

Duryodhana's reply to Kripa and his unwillingness to make peace. His army takes rest

Sanjaya said

1. Thus addressed by the famous son of Gotama, the king Duryodhana, breathing hard, remained silent, O king.

2. Having thought for a little while, the great son of Dhritarashtra, that scorcher of foes, then said these words to Sharadvat's son Kripa—

3. "You have said to me whatever a friend should say. You have also, whilst fighting, done everything for me, without caring for your very life.

4. People have seen you enter into the midst of the Pandavas army and fight with the mighty and energetic car-warriors of the Pandavas.

5. What a friend should say has been said by you. Your words, however, do not please me like medicine that pleases not the person who is on the verge of death.

6. These beneficial and excellent words, pregnant with reason, which you, O mighty-armed one, have said, do not seem acceptable to me, O foremost of Brahmanas.

7. Deprived by us of his kingdom on a former occasion, why will the son of Pandu trust us? That great king was once defeated by us at dice. Why will we again believe my words?

8. So also, Krishna, ever engaged in the good of the Parthas, when he came to us as an emissary, was cheated by us. Our act was exceedingly unfair. Why then, will Hrishikesha trust my words?

9. The princess Krishna, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor, the deprivation of Yudhishtira by us of his kingdom.

10. Formerly it was heard by us that the two Krishnas are of the same mind and are firmly attached to each other. Today, O lord, we have seen it with our eyes.

11-12. Having heard of the death of his sister's son, Keshava passes his nights in sorrow. We have offended him highly. Why will he forgive us then?

13. Arjuna also, in consequence of Abhimanyu's death, has become very miserable. Even if requested, why will he try for my good?

14. The second son of Pandu, Bhimasena, is highly powerful. He has taken a terrible vow. He will break but not bend.

15. The heroic twins, cherishing hostility against us, when clad in mail and armed with their swords, resemble a pair of Yamas.

16. Dhrishtadyumna and Shikhandin have taken up their swords against me. Why will those two, O best of Brahmanas, try for my good?

17. Clad in one piece of cloth and in her season, the princess Krishna was treated cruelly by Dushasana in the midst of the assembly and before all.

18. Those scorchers of foes, the Pandavas, who still remember the naked Draupadi greatly distressed, can never be dissuaded from battle.

19. Then again, Krishna, the daughter of Drupada, is, with great difficulty, practising the austerest of penances for my destruction and

the success of her husbands and sleeps every day on the bare ground, intending to do so till the end of the hostilities is got at.

Casting off honour and pride, the sister of Vasudeva, Subhadra, is always serving Draupadi like a waiting woman.

21. Everything, therefore, is on fire. That fire can never be extinguished. Peace with them is impossible on account of the death of Abhimanyu.

22. having reigned as the sovereign of this Earth bounded by the ocean, how shall I be able to enjoy, by the favour of the Pandavas, a kingdom in peace?

23. Having spread rays like the sun upon the heads of all the kings, how shall I walk behind Yudhishtira as a slave?

24. Having enjoyed all luxuries and shown great mercy, how shall I lead a miserable life now with wretched men as my companions?

25. I do not disapprove those mild and wholesome words you have spoken. I, however do not think that this is the time for peace.

26. A righteous fight is, O scorcher of foes, is regarded by me to be a good policy. This is not the time for acting like a eunuch. On the other hand, this is the time for fighting.

27. I have celebrated many sacrifices. I have given away presents to Brahmanas. I have achieved all my wishes. I have listened to the recitation of the Vedas. I have saved the heads of my foes.

28. My servants have all been well cared for by me. I have relieved people in distress. I dare not, O foremost of men, speak such humble words to the Pandavas.

29-30. have conquered foreign kingdoms. I have properly governed by own kingdom. I have enjoyed various luxuries. I have pursued religion, profit and desire. I have paid off my debt to the departed manes and to Kshatriya duty.

31. Indeed, there is no happiness on this earth. What becomes of kingdom and what of good name? Fame is all that one should acquire here. That fame can be acquired by battle and by no other means.

32. The death a Kshatriya meets with at home is blameable. Death on one's bed at home is highly sinful.

33. The man, who casts off his body in the forest or in battle after having performed sacrifices, attains great glory.

34. He is no man who dies miserably crying in agony, afflicted by disease and decay in the midst of crying kinsmen.

35. Abandoning various objects of enjoyment, I shall now, by a righteous battle, repair to the regions of Shakra, obtaining the companionship of those that have attained to the highest end.

36-37. For sooth, that is the habitation of pious heroes, who never retreat from battle, who are intelligence and devoted to truth and who celebrate sacrifices.

38. The various divisions of Apsaras, forsooth, look with joy at such heroes when engaged in battle. Forsooth, the Pitris behold them adored in the assembly of the gods and rejoicing in heaven, in the company of Apsaras.

39-40. We will now ascend the path that is trod by the celestials and by heroes who never retreat from battle, the path followed by our venerable grandfather, by the highly intelligent preceptor, by Jayadratha, by Karna and by Dushasana.

41. Many brave kings, who tried their best for me in this battle, have been killed. Wounded with shafts and their limbs bathed in blood, they lie now on the naked Earth.

42. Courageous and masters of weapons, those kings, who had performed sacrifices according to the scriptures, having given their lives in the discharge of their duties, have now become the inhabitants of Indra's region.

43. They have gone there. That road will once more become difficult on account of a number of heroes that will hurry along it for reaching that happy region.

44. Recollect with gratitude the deeds of those heroes that have died for me. I desire to satisfy my debt, instead of thinking of the kingdom.

45. If, having caused my friends and brothers and grandsires to be killed, I save my own life, people will undoubtedly blame me.

46. It will be useless for me to enjoy the kingdom, destitute of kinsmen and friends and well-wishers and submitting to the son of Pandu.

47. I, who was the master of the universe, will now acquire heaven by fair fight. It will not be otherwise.

48. Thus addressed by Duryodhana, all the Kshatriyas praised that speech and cheered the king, saying -Well, Well!

49. Without at all grieving for their defeat and firmly bent upon displaying their prowess, all of them, prepared for fight, became enthusiastic.

50. Having given their horses to the syces, the Kauravas, delighting at the prospect of battle, lived (for the night) at a spot little less than two Yojanas in distance from the field.

51. having reached the Sarasvati of red waters on the sacred and beautiful table-land at the foot of the Himalaya, they bathed in that water and satisfied their thirst with it. Excited by your son, they halted there.

52. Once more rallying themselves, all the Kshatriyas, O king, urged by destiny waited there.

CHAPTER 6

(SHALYA PARVA)—CONTINUED.

Ashvatthaman asks Duryodhana to make Shalya the commander and Duryodhana requests him accordingly

Sanjaya said

1. On that table-land at the foot of the Himalaya, those heroes, O king, joyous at the prospect of battle and assembled together, passed the night.

2-3. Indeed, Shalya and Chitrasena and the powerful car warrior Shakuni and Ashvatthaman and Kripa and Kritavarman of the Satwata race and the energetic Sushena and Arishtasena and Dhritisena and Jayatsena and all those kings passed the night there.

4. After the heroic Karna has been killed in battle, your sons, filled with fear by the Pandavas desirous of victory, did not obtain peace anywhere else than on the Himavat.

5. All of them then, O king, who were bent on fighting, duly worshipped the king and said to him, in the presence of Shalya, these words.

6. It becomes you to fight with the enemy, after having made some body the commander, protected by whom in battle we will defeat the enemies.

7. Then Duryodhana, without descending from his car, went to that foremost of car-warriors, that hero conversant with all the rules of battle, Ashvatthaman, who resembled the Destroyer himself in battle.

8-12. Having beautiful limbs, well-covered head, a neck adorned with three lines like those in a conch-shell, sweet speech, eyes resembling the petals of a full-blown lotus and tiger-like face, the dignity of Meru, resembling the full of Mahadeva in neck, eyes, tread and voice, having huge, massive and well-joined arms, having broad and well-formed chest, equal unto Garuda in speed and might, effulgent like the Sun, intelligent like Ushanas himself, beautiful like the Moon, having a body that seemed to be made of a number of golden lotuses, well-made joints, well-formed thighs and waist and hips, beautiful feet, beautiful fingers and beautiful nails, he seemed to have been made by Brahma with great care after remembering one after another all the beautiful and good attributes of creation.

13. Gifted with auspicious marks and clever in every act, he was an ocean of learning. Speedily vanquishing his enemies, he was incapable of being forcibly defeated by foes.

14. He knew, in full, the science of war consisting of four padas and ten Angas. He knew also the four Vedas with all their branches and the Akhyanas as the fifth.

15. Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the three-eyed deity with care and penances, beget him upon a wife not born of woman.

16-18. Approaching him of incomparable deeds, he who is unrivalled in beauty on earth, he who has mastered all branches of learning, that ocean of qualities, the faultless Ashvathaman, your son said to him these words— "O preceptor's son, you are today our highest refuge? Tell us, therefore, who should be the commander of my army now, placing whom at our head, all of us, united together, may defeat the Pandavas?"

(Thus addressed) the son of Drona replied - "Let Shalya become the commander of our army. In birth, in prowess, in energy, in fame, in beauty and in every other accomplishment, he is superior.

20 Out of gratitude, he has joined us, having abandoned the sons of his own sister. Having a large army of his own, that mighty-armed one is like the second celestial generalissimo.

21. Making that king the commander of our army, O best of kings, we will be able to gain victory, like the celestials after making the invincible Skanda their commander."

22. On Drona's son saying these words all the kings stood, surrounding Shalya and cried victory to him. Determined for fighting, they felt great joy.

23. Then Duryodhana, come down from his car, folded his hands and addressing Shalya, equal to Drona and Bhishma in battle, who was on his car, said these words.

24. "O You attached to friends, that time has arrived when intelligent men examine persons in the guise of friends as to whether they are true friends or not.

25-26. Brave as you are do you become our commander-in-chief. When you will go to battle, the Pandavas, with their friends, will lose heart and the Panchalas will be depressed."

27. Hearing the words of Duryodhana, Shalya, the King of Madra, foremost of orators, said following words before the kings, O king!

28. Shalya answered - "I will, O king of the Kurus, do what you desire me to do. My life, my kingdom, my wealth and everything else are at your disposal."

Duryodhana said

29. I wish you to accept the general-ship of my army. O maternal uncle, O foremost of warriors, protect us, even as Skanda protected the celestials in battle.

30. O foremost of kings, install yourself in the command as Pavakas's son Kartikeya was placed in the command of the celestial army. O hero, kill our foes in battle like Indra the Danavas.

CHAPTER 7

(SHALYA PARVA)—CONTINUED.

Shalya accepts the command of the army

Sanjaya said

1. Hearing those words of the Kuru king, the brave king (Shalya), O king, said these words to him—

2. "O mighty-armed Duryodhana, listen to me, O foremost of orators. You consider the two Krishnas, when on their car, as the foremost of car-warriors. They are not, however, jointly equal to me in the strength of arms.

3. What shall I say of the Pandavas? When enraged, I can fight, at the van of battle, with the whole world consisting of the celestials, Asuras and men.

4. I will defeat the assembled Parthas and the Somakas in battle. Forsooth, I will become the leader of your army.

5. I will form such an array that our enemies will not be able to discomfit it. Truly do I say this to you, O Duryodhana."

6-7. Thus addressed (by Shalya), king Duryodhana joyfully poured sanctified water, O best of the Bharatas, on the king of the Madras, in the midst of his soldiers, according to the rites ordained in the scriptures. O king.

8. After Shalya has been appointed the commander, leonine shouts arose among your soldiers and various musical instruments also, O Bharata, were struck.

9-10. The Kaurava warriors and the powerful car-warriors among the Madrakas became very cheerful. And all of them praised

the royal Shalya, that ornament of battle, saying - "Victory to you, O king! May you live long. Kill all the foes! Having obtained the strength of your arms, let the sons of Dhritarashtra, gifted with great strength, rule the wide Earth without an enemy.

11. You are capable of vanquishing in battle the three worlds consisting of the gods and Asuras, what to speak of the Somakas and the Shrinjayas."

12. Thus eulogised the powerful king of the Madrakas was filled with great joy that is unattainable by uncultured persons.

Shalya said

13. Today, O King, I will either kill all the Panchalas with the Pandavas in battle or killed by them go to heaven.

14-16. Let the world behold me today moving about fearlessly in the field; let all the sons of Pandu and Vasudeva and Satyaki and the sons of Draupadi and Dhristadyumna, Shikhandhin and all the Prabhadrakas, witness my powers, the great power of my bow, my quickness, the energy of my weapons and the strength of my arms in battle.

17. Let the Parthas and all the Siddhas with the Charanas, witness today the strength of my arms and the precious weapons I possess.

18. Witness my prowess to-day let the mighty car-warriors of the Pandavas, desirous of counteracting it, adopt various measures.

19-20. Today I will disperse the troops of the Pandavas on all sides. Excelling Drona and Bhishma and the son of Suta, O lord, in battle, I will move about the field, O Kourava, for doing what pleases you.

Sanjaya said

21. After Shalya had been appointed to the command, O giver of honours, no one among your soldiers, O foremost of Bharata's race, any longer felt sorrow for Karna.

22. Indeed your soldiers were filled with delight. They considered the Parthas as already slain and brought under the control of the king of Madras.

23. Delighted your soldiers, O best of Bharata's race, slept that night happily and became very cheerful.

24. Hearing the war-cries of your army king Yudhishthira, addressing the Vrishni heroes, said these words, before all the Kshatriyas.

25. "The ruler of the Madras, Shalya, that great Bowman who is highly respected by all the warriors, has, O Madhava, been appointed the commander of his forces of Dhritarashtra's son.

26. Knowing this, do, O Madhava, that which is beneficial. You are our leader and protector. Do what should next be done."

27. Then Vasudeva, O monarch, said to that king— "I know Artayani, O Bharata, as truly illustrious, powerful and energetic.

28. He is accomplished, conversant with all the modes of warfare and possesses great lightness of hand.

29. I think that the ruler of Madras is in battle equal to Bhishma or Drona or Karna or perhaps superior to them.

30. O Bharata! O King of kings! My mind in course of searching in depth for the commander of army; is not able to see any other warrior capable as Shalya in war-craft.

31. In battle, he is superior in power to Shikhandin and Arjuna and Bhima and Satyaki and Dhristadyumna, O Bharata.

32. The king of the Madras, O king, gifted with the prowess of a lion or an elephant, will move about fearlessly in battle, like the Destroyer himself enraged amongst creatures at the time of the universal dissolution.

33. I do not find a match for him in battle except you, O best of men, who are possessed of prowess equal to that of a tiger.

34. Except you there is no other person either in heaven or in the whole of this world, who, O best of Kurus, would be able to kill the king of the Madras while worked up with anger in battle.

35. Daily in fight, he agitates your troops. For this, kill Shalya in battle, like Mahagavan slaying Shamvara.

36. Honoured by Dhritarashtra's son, that hero is invincible in battle. When the king of the Madras will be killed in battle, you will surely win victory. Upon his slaughter, Dhritarashtra's huge army will be slain.

37. Hearing, O king, these words of mine now, proceed, O Partha, against that great car-warrior, the king of the Madras.

38-39. Kill that hero, O you of great arms, like Vasava slaying the Asura Namuchi. There is no need of showing any compassion here, thinking that he is your maternal uncle. Observing the duties of a Kshatriya, slay the king of the Madras.

40. Having crossed the fathomless ocean represented by Bhishma and Drona and Karna, do not sink, with your followers, in a pit dug by a cow's hoof represented by Shalya.

41. Display in battle the whole of your ascetic power and Kshatriya energy. Slay that car-warrior."

42. Having said these words, Keshava, that slayer of hostile heroes, went to his tent in the evening adored by the Pandavas.

43. After Keshava had departed the righteous king Yudhishtira, sending away all his brothers and the Somakas, happily slept that night, like an elephant from whose body the darts have been plucked out.

44. All those great bowmen, viz., the Panchalas and the Pandavas, delighted at the fall of Karna, slept that night happily.

45-46. With their anxiety gone the army of the Pandavas, abounding with great bowmen and mighty car-warriors, having reached the shore as it were, became very happy that night on account of the victory, O sire, it had won by the destruction of Karna.

CHAPTER 8

(SHALYA PARVA)—CONTINUED.

The arrangement of Kuru troops under Shalya and the preparation of both parties for a battle

Sanjaya said

1. After the termination of the night, king Duryodhana addressed all your soldiers, saying—Arm, you mighty car-warriors!

2. Hearing the orders of the king, the warriors began to put on their armours. Some began to yoke horses to their cars quickly, others ran about hither and thither.

3. The elephants were also got ready. The infantry began to arm themselves. Thousands of attendants began to spread carpets on the cars.

4. The sound of musical instruments, O king, arose there, for exciting the war-like spirit of the soldiers.

5. Then all the troops, stationed in their proper posts, were seen, O Bharata, to stand, clad in mail and determined to die.

6. Having made the king of the Madras their leader, the great car-warriors, of the Kauravas, made detachments of their soldiers.

7-8. Then all warriors, with Kripa and Kritavarman and Drona's son and Shalya, Subala's son and the other kings that were yet alive, met your son and settled, that none of them would individually fight with the Pandavas.

9. And they said—"He who will fight alone with the Pandavas or he that will leave a comrade engaged in fight, will be visited by the five grave and all the minor sins."—And they said,—"All of us, unitedly will fight with the enemy."

10. Having made this contact those great car-warriors placed the king of the Madras at their head and speedily ran against their foes.

11. Similarly, all the Pandavas, having arranged their soldiers in that great battle, proceeded against the Kauravas, O king, fighting with them.

12. Soon, O chief of the Bharatas, that army, whose noise resembled that of the agitated ocean and which seemed wondrous for its cars and elephants, shone like the deep with heaving billows.

Dhritarashtra said

13. I have heard the fall of Drona, of Bhishma and the son of Radha. Tell me now of the fall of Shalya and of my son.

14. How, O Sanjaya, was Shalya killed by the righteous king Yudhishtira? And how was my son Duryodhana slain by the powerful Bhimasena?

Sanjaya said

15. Hear, O king, patiently of the destruction of human beings, elephants and horses as I describe the battle.

16-17. O king, your sons became very sanguine that, after Drona and Bhishma and the Suta's son had been killed, Shalya would kill all the sons of Pritha in battle.

18. Cherishing that hope in his heart and being comforted, O Bharata, your son Duryodhana, relying in battle upon that great car-carrier, the ruler of the Madras, thought himself as having a protector.

19. When after Karna's fall the Pandavas roared a great fear, O king, possessed the hearts of your sons.

20-21. Assuring him the valiant king of the Madras, having formed, O king, a grand array, proceeded against the Parthas in battle. And the brave king of the Madras proceeded, shaking his beautiful and strong bow capable of shooting arrows with great force.

22. And that mighty car-warrior drove an excellent car having horses of the Sindhu breed yoked to it. Riding upon his car, his driver made the car resplendent.

23. Protected by that car, that hero, that brave destroyer of foes, stood, O king dissipating the fears of your sons.

24. The king of the Madras, clad in mail, proceeded at the head of the army accompanied by the brave Madrakas and the invincible sons of Karna.

25. On the left stood Kritavarman, surrounded by the Trigartas. On the right was (Kripa) with the Sakas and the Yavanas.

26. In the rear was Ashvathaman surrounded by the Kamvojas. In the centre was Duryodhana, protected by the best of Kuru warriors.

27. Surrounded by a large army of cavalry and other troops, Subala's son, Sakuni, as also the great car-warrior, Uluka, proceeded with others.

28. The great bowmen amongst the Pandavas, those chastisers of foes, dividing themselves, O king, into three divisions, rushed against your troops.

29. Dhrishtadyumna and Shikhandin and the great car-warrior Satyaki proceeded quickly against the army of Shalya.

30. Then king Yudhishtira, accompanied by his soldiers, rushed against Shalya alone, with a view to kill him, O best of Bharata's race.

31. Arjuna, the slayer of foes, rushed against that great Bowman, Kritavarman and the Samsaptakas.

32. Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of killing their enemies in battle.

33. The two sons of Madri, accompanied by their soldiers, proceeded against Sakuni and the great car-warrior Uluka at the head of their forces.

34. Similarly, thousands of warriors, of your army, armed with various weapons and filled with anger, proceeded against the Pandavas in that battle.

Dhritarashtra said

35-36. After the fall of the great bowmen Bhishma and Drona and the great car-warrior Karna and after both the Kurus and the Pandavas had been lessened in numbers and when the powerful Parthas became once more angry in battle, what, O Sanjaya, was the strength of each of the armies.

Sanjaya said

37. Hear, O king, how we and the enemy both stood for battle on that occasion and what was then the relative strength of the two armies.

38-39. Eleven thousand cars, O best of Bharata's race, ten thousand and seven hundred elephants and two hundred horses and three millions of foot, formed our army.

40-41. Six thousand cars, six thousand elephants, ten thousand horses and one million of foot, O Bharata, were the remnant of the Pandava force in that battle. These, O best of Bharata's race, met each other for battle.

42. Having divided our armies in this way, O king, we, worked up with wrath and filled with the desire of victory, rushed against the Pandavas, under the command of the king of the Madras.

43. Similarly, the brave Pandavas, those foremost of men, desirous of killing their enemies, encountered one another early in the morning, O king.

44-45. Then took place a dreadful encounter between your soldiers and the enemy, the warriors being all engaged in striking and slaughtering one another.

CHAPTER 9 (SHALYA PARVA)-CONTINUED. The battle between the Kurus and Srinjayas

Sanjaya said

1. Then took place the battle between the Kurus and the Srinjayas, O king, that was as fierce and awful as that between the celestials and the Asuras.

2. Men and cars and elephants and elephant-warriors and horsemen by thousands and horses, all very powerful, encountered one another.

3. The loud noise of the rushing of dreadful elephants was then heard there, resembling the roars of the clouds in the sky in the rains.

4. Some car-warriors, struck by elephants, were deprived of their cars. Dispersed by those infuriate animals, other brave heroes ran away.

5. Well-trained car-warriors, O Bharata, with their arrows, killed a number of cavalry and infantry that urged and protected the elephants.

6. Well-trained horsemen, O king, surrounding great car-warriors, moved about in the field, striking and slaying the latter with spears and darts and swords.

7-8. Some bowmen, surrounding great car-warriors, killed them. Encompassing elephants and great warriors of their own class, other great car-warriors killed some mighty one amongst them that fought in the field moving about on all sides.

9. Similarly, O king, elephants, encircling individual car-warriors worked up with rage and shooting arrows, killed them.

10. Elephant-warrior rushing against elephant-warrior and car-warrior against car-warrior, in that battle, killed each other with darts and lances and Narachas, O Bharata.

11. Cars and elephants and horses, crushing foot-soldiers in the midst of battle, made a confusion all over.

12. Adorned with yak-tails, horses rushed on all sides, looking like the swans found on the plains at the foot of Himavat. In their speed they seemed as if ready to devour the very earth.

13. The field, O king, marked with the hoofs of horses, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person.

14-15. With the sound caused by the trampling of horses, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants, the beating of drums and other musical instruments and the blare of conchs, the earth began to resound as if with deafening peals of thunder.

16. On account of twanging bows and flashing swords and the glittering armour of the warriors everything was so confused there that nothing could be distinctly seen.

17. Numerous arms, chooped off from human bodies and looking like the tusks of elephants, jumped up and moved furiously about.

18. The sound, made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees.

19-20. Covered with those lifeless heads with upturned eyes, that were exceedingly mangled the field of battle, O king, looked resplendent as if covered with full-blown lotuses.

21. With the fallen arms of the warriors smeared with sandal and adorned with rich Keyuras, the Earth looked resplendent as if strewn with the rich poles set up in Indra's honours.

22. The battle-field was covered with the thighs of kings, cut off in that battle and looking like the trunk of elephants.

23. Covered with hundreds of headless trunks and strewn with umbrellas and yaktails, that vast army looked beautiful like a blossoming forest.

24. Then, on the field of battle, O monarch, warriors moved about fearlessly, their limbs bathed in blood and, therefore, looking like flowering Kinshukas.

25. Elephants also, wounded with arrows and lances, dropped down here and there like broken clouds dropped from the sky.

26. O king, killed by great warriors, elephant-divisions were dispersed in all directions like clouds scattered by the wind.

27. Those elephants, resembling clouds dropped on the earth like mountains clapped by a thunder, O lord, at the time of the universal dissolution.

28. Horses with their drivers lay in masses on the ground like so many mountains.

29. A river was formed on the field of battle, flowing towards the other world. Blood formed its waters and cars its eddies; Standards were its trees, the bones its pebbles.

30. The arms were its alligators, bows its current, elephants its large rocks and its smaller ones. Fat and marrow constituted its mire, umbrellas its swans and maces its rafts.

31. Abounding with armour and head-gears, banners formed its beautiful trees. Wheels formed its swarms of Chakravakas and it was covered with Trivenus and Dandas.

32. Filling the brave with joy and increasing the fears of the timid, that fierce river flowed the shores of which were filled with Kurus and Srinjayas.

33. Those brave warriors, with arms resembling bludgeons, by the aid of their cars and animals, acting as rafts and boats crossed that dreadful river which flowed towards the region of the dead.

34. During the course of that battle, O king, in which no consideration was showed by any body for any one and which with awful destruction of the four fold forces, resembled the battle between the celestials and the Asuras in the days of yore.

35. Some warriors, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned stricken with fear.

36. During the course of that fierce and dreadful battle, Arjuna and Bhimasena stupefied their foes.

37. Your army, O king thus destroyed, swooned away on the field, like a woman under the influence of liquor.

38. Having stupefied that army, Bhimasena and Dhananjaya blew their conchs and sent forth leonine roars.

39. On hearing that loud sound Dhristadyumna and Shikhandin, placing king Yudhishtira at their head, rushed against the king of the Madras.

40. Highly wonderful and terrible, O monarch, was the manner in which those heroes, in a body and separately, fought with Shalya.

41. The two energetic sons of Madri, masters of weapons and invincible in battle, proceeded quickly against your army worked up with the desire of victory.

42. Then your army, O best of Bharata's race, wounded greatly with arrows by the Pandavas eager for victory, took to their heels in the battle.

43. Thus struck and dispersed by strong bowmen, O king, that army fled away on all sides in the presence of your sons.

44. Exclamations of Oh and Alas, O Bharata, arose from among your warriors while some illustrious Kshatriyas among the dispersed combatants, desirous of victory, cried out, saying -stop, stop.

45-46. Despite it, your troops routed by the Pandavas, fled away leaving behind on the field, their dear sons and brothers and maternal uncles and sisters and relatives by marriage and other kinsmen.

47. Driving their horses and elephants to a great speed, thousands of warriors fled away O foremost of Bharata's race, anxious to secure their personal safety only.

CHAPTER 10

(SHALYA PARVA)-CONTINUED.

Shalya rallies his army and goes against Yudhishtira and the Pandavas. The encounter between the Nakula and Chitra Sena. The former kills the latter. Nakula slays Satyasena and Sushena

Sanjaya said

1. Beholding the army thus scattered the brave king of the Madras address his driver, saying - 'Quickly urge these horses fleet as thought.'

2. There stands king Yudhishtira, the son of Pandu, shining with the umbrella held over his head.

3. Reach me there quickly O driver and witness my power. The Parthas are unable to stand before me in battle.'

4. Thus addressed the driver, of the Madra king, proceeded where stood the righteous king Yudhishtira of sure aim.

5. Shalya suddenly attacked the mighty army of the Pandavas. Alone he withstood it like the continent withstanding the surging deep.

6. The huge army of the Pandavas, coming against Shalya, O sire, stood still in that battle, like the rushing deep upon being obstructed by a mountain.

7. Beholding the king of the Madras standing for battle on the field, the Kouravas returned, making death their goal.

8. After they had come back, O king and separately taken up their positions in a well-formed array, an awful encounter took place in which blood flowed freely like water. The invincible Nakula encountered Chitrasena.

9-10. These two heroes, both excellent bowmen, approaching, covered each other with downpours of arrows in that battle, like two pouring clouds risen in the sky on the south and the north. I could mark no difference between the son of Pandu and his antagonist.

11. Both of them were masters of weapons, both very powerful and both were experienced car-warriors. Each determined upon killing the

other, they carefully looked for each other's weak point.

20. Then, O king, with a broad-headed arrow, well-tempered and sharp Chitrasena cut off Nakula's bow at the handle.

13. Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three gold-winged arrows whetted on stone.

14. With a few more sharp arrows he killed Nakula's horses. Next he struck down both the standard and the driver of his antagonist, each with three arrows.

15. With those three arrows shot off the arms of his foe and striking his forehead, Nakula, O king, looked beautiful like a mountain of three summits.

16. Deprived of his bow and his car, the brave Nakula, taking up a sword, jumped down from his car like a lion from a mountain summit.

17. As, however, he rushed on foot, his antagonist discharged a shower of arrows upon him. The highly active Nakula received that downpour of arrows on his shield.

18. Getting at the car of Chitrasena, the mighty-armed hero, the untiring son of Pandu, conversant with all modes of warfare, appeared before the troops.

19-20. The son of Pandu then cut off from Chitrasena's trunk his diadem-decked head, adorned with ear-rings and bedecked with a beautiful nose and a pair of large eyes. At this, Chitrasena, effulgent like the Sun, dropped down on the terrace of his car.

21. Beholding Chitrasena killed all the great car-warriors shouted there like lions and lauded him.

22. Meanwhile, beholding their brother slain, the two sons of Karna, viz., Sushena and Satyasena, both of whom were great car-warriors, made a downpour of sharp arrows.

23. Those foremost of car-warriors rushed quickly against the son of Pandu like a pair of tigers, O king, in the deep forest rushing against an elephant for slaying him.

24. Both of them covered the great car-warrior Nakula with keen arrows. When they

discharged arrows, they looked like two masses of clouds pouring rain in torrents.

25. Though wounded with arrows all over his body the valiant and heroic son of Pandu cheerfully took up another bow after getting upon another car and stood in battle like the angry Destroyer himself.

26. Then those two brothers, O king, with their straight arrows, cut off Nakula's car into pieces.

27. Then Nakula, laughing, struck the four horses of Satyasena with four whetted and keen arrows in that encounter.

28. Shooting a long gold-winged shaft the son of Pandu then cut off, O king, the bow of Satyasena.

29. At this the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pandu.

30. The brave son of Madri fearlessly struck each of them, O monarch, with a couple of arrows.

31. Then worked up with wrath, the mighty car-warrior Sushena, cut off, in that battle, the formidable bow of Pandu's son with a razor-shaped arrow.

32. Then Nakula, beside himself with rage, took up another bow and struck Sushena with five arrows and his standard with one.

33. Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, at which all the troops there sent up a loud shout.

34. Satyasena, taking up another foe-slaying and powerful bow, covered the son of Pandu with arrows on all sides.

35. Baffling those arrows Nakula, that slayer of hostile heroes, struck each of his antagonists with a couple of arrows.

36. Each of the latter separately struck the son of Pandu in return with many straight coursing arrows. Afterwards they struck Nakula's driver also with many keen arrows.

37. The brave and light-handed Satyasena then cut off without his brother's help the shafts

of Nakula's car and his bow with a couple of arrows.

38. The great car warrior Nakula, however, standing on his car, took up a golden mounted and keen dart steeped in oil and exceedingly bright.

39. It resembled, O king, a she-snake of dreadful poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that battle.

40. That dart, O king, cut the heart of Satyasena in that battle into a hundred pieces and he fell down dead upon the Earth from his car.

41. Beholding his brother killed Sushena, beside himself with rage, suddenly made Nakula careless in that battle. Without losing a moment, he poured arrows over the son of Pandu fighting on foot.

42-43. Seeing Nakula careless, the mighty car-warrior Sutasoma, the son of Draupadi rushed, there for rescuing his father in battle.

44-45. Riding then the car of Sutasoma, Nakula, that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena.

46. Those two great car-warriors, approaching each other and discharging arrows, tried to kill each other.

47. Then Sushena, filled with rage, struck the son of Pandu with three arrows and Sutasoma with twenty in the arms and the chest.

48. At this the impetuous Nakula, O king, that slayer of hostile heroes, covered all the points of the compass with shafts.

49. Then taking up a sharp and powerful arrow having a semi-circular head, Nakula shot it with great force at Karna's son in that battle.

50. With that arrow, O best of kings, the son of Pandu cut off from Sushena's trunk his head before all the troops. That feat was highly wonderful.

51. Thus killed by the illustrious Nakula Karna's son drooped down like a tall tree on the bank of a river thrown down by the current of the river.

52. Seeing the destruction of Karna's son and the power of Nakula, your army, O best of Bharatas, fled away in fear.

53 Their General however, the brave and valiant king of the Madras, that repressor of foes, then protected, O king, those troops in battle.

54. Rallying his army, O king, Shalya stood fearlessly in battle sending forth leonine shouts and twanging his bow fiercely.

55. Then your soldiers O king, protected in battle by that firm Bowman, cheerfully rushed against the enemy once more from all sides.

56. Those great warriors, encircling that great bowmen, the king of the Madras, stood, O king, desirous of fighting on every side.

57-58. Then Satyaki and Bhimasena and those two Pandavas, the twin sons of Madri, placing that modest chastiser of foes, Yudhishtira, at their head and surrounding him on all sides in that battle, sent up leonine roars. And those heroes also caused a loud sound of the arrows and frequently sent up war-cries.

59. Smilingly, all your warriors, enraged, quickly encompassed the king of the Madras and stood there for battle.

60. Then took place an encounter filling the coward with fear, between your soldiers and the enemy, both of whom were bent upon meeting with death.

61. The battle between fearless combatants resembled, O king that between the gods and the Asuras in days of yore and increased the population of Yama's kingdom.

62. Then the ape-emblemed son of Pandu, O king, having killed the Samsaptakas in battle, rushed against the Kauravas.

63. Smiling, all the Pandavas, headed by Dhrishtadyumna, proceeded against the same detachment discharging keen arrows.

64. Overpowered by the Pandavas, the Kaurava army were stupefied. Indeed, those divisions then could not distinguish the cardinal and the minor points of the compass.

65. Covered with keen arrows shot by the Pandavas, the Kaurava army, deprived of its foremost warriors, were routed on all sides.

Indeed, O Kauravya, your army were killed by the mighty car-warriors of the Pandavas.

66. Similarly, the Pandava army, O king, were killed in hundreds and thousands in that battle by your sons on every side with their arrows.

67. While the two armies, in their excitement, were thus killing each other, they became much agitated like two streams in the rains.

68. During the onset of that dreadful fight, O king, a great fear possessed your warriors as also those of the Pandavas.

CHAPTER 11

(SHALYA PARVA)—CONTINUED.

Shalya strikes the Pandavas who in return strike him. Kritavarma and Kripa go to help Shalya. The fight between various Kuru and Pandava leaders

Sanjaya said

1-6. When the troops, killed by one another, were thus agitated, when many of the heroes took to their heels and the elephants sent up loud roars, when the infantry in that dreadful battle began to shout and cry aloud, when the horse, O king, ran in various directions, when the slaughter became dreadful, when a terrible onslaught of creatures took place, when various weapons clashed with one another, when car and elephants were mixed up, when heroes were delighted and cowards became afraid, - when warriors encountered, one another in order to kill them, - on that awful occasion of carnage, that increased the denizens of Yama's kingdom, the Pandavas killed your troops with keen arrows and similarly your troops slew those of the Pandavas.

7-8. During that awe-inspiring battle, during the progress of the battle fought about the hour of sun-rise, the Pandava heroes, of good aim, protected by the high-souled Yudhishtira, fought with your forces, making death itself their goal.

9. The Kuru army, Kuru chief, encountering the proud and powerful Pandavas skilled in striking and of sure aim, became weakened and

agitated like a herd of she-deer frightened at a forest fire.

10. Seeing that army weakened and helpless like a cow sunk in mire, Shalya, desirous of rescuing it, proceeded against the Pandava army.

11. Enraged the king of the Madras, taking up an excellent bow, rushed for battle against the Pandavas.

12. The Pandavas also, O king, in that battle, filled with the desire of victory, proceeded against the king of the Madras and struck him with keen arrows.

The powerful king of the Madras struck that army with showers of keen arrows before the very eyes of the righteous king.

14. The Earth, with her mountains, shook, making a loud noise.

15. Meteors, keen pointed and bright like lances, dropped on Earth from the sky piercing the air.

16. Large numbers of deer and buffaloes and birds, O king, passed by the left of your army, O King.

17. The planets Venus and Mars in conjunction with Mercury, appeared at the back of the Pandavas and at the front of all the Kauravas.

18. Blazing flames came out from the points of weapons, dazzling the eyes of the warriors. Crows and owls sat upon the heads of the combatants and on the tops of their standards.

19. Then a fierce encounter took place between the Kauravas and the Pandavas assembled together in large bodies.

20. Then O king, the Kauravas, collecting all their detachments, rushed against the Pandavas.

21. Shalya, who never knew depression, then poured showers of arrows on Yudhishthira the son of Kunti, like the thousand-eyed Indra pouring rain in torrents.

22-23. He struck Bhimasena, the five sons of Draupadi, the two sons of Madri by Pandu, Dhrishtadyumna, the grand-son of Shini, Shikhandin each with ten gold-winged arrows whetted on stone.

24. Indeed, he began to discharge his arrows like Indra pouring rain at the close of the summer season.

25. Then the Prabhadrakas, O king and the Somakas, were killed by thousands by Shalya's arrows.

26. The arrows of Shalya, as swarms of bees or flocks of locusts, were seen to fall, like thunder bolts from the clouds.

27. Elephants and horses and foot-soldiers and car-warriors, assailed with Shalya's arrows, fell down or strayed away bewailing loudly.

28. Beside himself with rage the ruler of the Madras covered his foes in that battle like the Destroyer at the end of the cycle.

29. The Pandava army, thus killed by Shalya, ran towards Yudhishthira, the son of Kunti.

30. Light-handed Shalya, having in that battle struck them with whetted arrows, began to assail Yudhishthira with a down-pour of arrows.

31. Beholding Shalya rushing towards him with horse and foot, king Yudhishthira, worked up with wrath, checked him with sharp arrows, even as an infuriate elephant is checked with iron-hooks.

32. Then Shalya shot a dreadful arrow at Yudhishthira that resembled a snake of dreadful venom. Piercing through the high-souled son of Kunti, that arrow quickly dropped down the Earth.

33. Then Vrikodara, enraged, pierced Shalya with seven arrows and Sahadeva pierced him with five and Nakula with ten.

34. The five sons of Draupadi poured upon that heroic and impetuous Artayani, showers of arrows like clouds pouring rain upon a mountain.

35. Beholding Shalya struck by the Parthas on every side, both Kritavarman and Kripa proceeded in anger there.

36. The greatly energetic Uluka, Shakuni, the son of Subala and the great car-warrior Ashvatthaman smiling and all your sons protected Shalya every way in that battle.

37. Piercing Bhimasena with three arrows Kritavarman, discharging a mass of arrows, checked that warrior who was as if the personification of wrath.

38. Excited with anger, Kripa struck Dhrishtadyumna with numberless arrows. Shakuni rushed against the sons of Draupadi and Ashvathaman against the twins.

39. That foremost of warriors, the energetic Duryodhana, rushed in that battle, against Keshava and Arjuna and struck them both with many arrows.

40. Thus hundreds of dreadful encounters, O king, took place between your army and the enemy, on the various parts of the field.

41. The chief of the Bhojas then killed the brown horses of Bhimasena's car in that encounter. The son of Pandu, deprived of his horses, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon.

42. The king of the Madras then killed the horses of Sahadeva before his eyes and then Sahadeva killed Shalya's son with his sword.

43. The preceptor Gautama again fought with Dhrishtadyumna, both trying their level best.

44. The preceptor's son Ashvatthama, not excited with anger and as if smiling in that battle, struck each of the five heroic sons of Draupadi with ten arrows.

45-46. Again the horses of Bhimasena were killed in that battle. He then quickly got down from his car, took up his mace like the Destroyer his rod in anger and crushed the horses of Kritavarman's car. Jumping down from his chariot Kritavarman fled away.

47. Shalya also excited with anger, O king, killed many Somakas and Pandavas and once more assailed Yudhishtira with many sharp arrows.

48. Then biting his lips and beside himself with rage, the valiant Bhima took up his mace in that battle and aimed it at Shalya for killing him.

49. It resembled the very rod of Yama, in the death-night and was destructive of the lives of elephants and horses and human beings.

50. It was coated with a cloth of gold, looked like a burning meteor, furnished with a sling, was fierce as a she-snake, hard as thunder and made entirely of iron.

51. It was smeared with sandal-paste and other unguents like a desirable lady, pasted with marrow and fat and blood and resembled the very tongue of Yama.

52. It produced sounds on account of the bells attached to it, like unto the thunder of Indra. It resembled in shape a dreadful serpent that had just cast off its slough, soaked with the temporal juice of elephants.

53. It inspired the enemies with terror and the friends with joy. It was celebrated in the world and capable of riving mountain summits.

54. With this mace, the powerful son of Kunti had, in Kailasa, challenged the enraged Lord of Alaka, the friend of Maheshvara.

55. With this weapon Bhima, though resisted by many, had in anger killed a large number of proud Guhyakas endued with powers of illusion on the mount Gandhamadana for the sake of procuring Mandara flowers for Draupadi.

56. Taking up that mace which was set with diamonds and other gems, eight-sided and celebrated as Indra's thunder -the mighty-armed son of Pandu now rushed against Shalya.

57. With that mace of dreadful sound Bhima, skilled in battle, crushed the four quick-coursing horses of Shalya.

58. Then the heroic Shalya, worked up with wrath, in that battle, hurled a lance at the broad chest of Bhima and sent forth a loud war-cry. That lance, cutting through the coat of mail of Pandu's son, entered into his person.

59. However, taking out the weapon fearless Vrikodara struck therewith the driver of Shalya on the chest.

60. Cut to the quick, the driver, vomiting blood, fell down with a trembling heart. At this the king of the Madras got down from his car and looked at Bhima in depression.

61. Beholding his own attempt thus thwarted, Shalya was struck with wonder. Of quiescent soul, the king of the Madras took up his mace and began to eye his enemy.

62. Beholding that terrible fear of his in battle, the Parthas joyfully worshipped Bhima of untiring energy.

CHAPTER 12

(SHALYA PARVA)—CONTINUED.

The fight between Shalya and Bhima.

Shalya strikes Yudhishthira. The death of Chekitan

Sanjaya said

1. 'Seeing his charioteer fallen, Shalya, O king, quickly took up his mace made entirely of iron and stood firm as a hill.

2-3. Bhima, however, armed with his mighty mace, rushed impetuously towards Shalya who shone like the blazing Yuga fire or the Destroyer armed with the noose or the Kailasa mountain with its summit or Vasava with this thunder or Mahadeva with his thunder with his trident or an infuriate elephant in the forest.

4. At that time there arose the sound of thousands of conchs and trumpets and loud leonine roars increasing the joy of horses.

5. The warriors of both armies, looking at those two foremost of heroes from every side, lauded them both, saying—well done! well done.

6. Except the ruler of the Madras or Rama, that delighter of the Yadus, there is none else that can venture to stand the impetuosity of Bhima in battle.

7. Similarly except Bhima there is no other warrior that can venture to stand the force of the mace of the illustrious king of the Madras in battle.

8. Those two warriors Vrikodara and the king of the Madras, roaring like bulls, moved about in circles, frequently leaping up in the air.

9. In that encounter between those two best of men, no difference was perceptible between them either in their movement or in the manner of their holding the mace.

10. The mace of Shalya, coated with a shining cloth of gold that looked like a sheet of fire, made the on-lookers afraid.

11. The mace of the great Bhima, as he moved about in circles, looked like lightning in the midst of the clouds.

12. Struck by the king of Madras with his mace, the mace of Bhima, O king, sent forth scintillations of fire in the sky which was as if on fire.

Similarly struck by Bhima with his mace, the mace of Shalya produced a shower of burning coals.

14. Like two huge elephants striking each other with their tusks or two huge bulls striking each other with their horns, those two heroes began to strike each other with their maces, like a pair of heroes striking each other with iron clubs.

15. On being struck with each other's mace, they soon became bathed in blood and looked more beautiful like two blossoming Kinshukas.

16. Struck by the king of the Madras on both his left and right, the mighty-armed Bhimasena stood firm like a mountain.

17. Similarly, though struck again and again with Bhima's mace, Shalya, O king, moved not like a mountain struck by an elephant with his tusks.

18. The sound caused by the strokes of the maces of those two best of men was heard on all sides like peals of thunder.

19. Having stopped for a moment those two energetic warriors once more, with uplifted maces, closed each other.

20 Again an encounter took place between those two warriors of superhuman power, each having advanced towards the other by eight steps and each, striking the other with his uplifted iron club.

21 Then desiring to reach each other, they once more moved about in circles. Both the expert warriors began to display their superiority of skill.

Uplifting their terrible weapons, they again struck each other like mountains striking each other with their summits at the time of an earthquake.

23. Struck heavily with each other's mace, both of them dropped down simultaneously like a couple of poles set up for Indra's worship.

24. Threat the brave warriors of both armies, cried Oh and Alas. Cut to the quick, both of them had become exceedingly agitated.

25. Then the powerful Kripa, taking up Shalya, that king of the Madras, on his own car, quickly took him away from the battle field.

26. Bhimasena, rising up, however, within the twinkling of an eye and still reeling as if drunk, challenged, with an uplifted mace, the king of the Madras.

27. Then your warriors, armed with various weapons, fought with the Pandavas, causing the blowing and beating of various musical instruments.

28. Raising up arms, taking weapons and making a loud noise, O king, your warriors, led by Duryodhana, rushed against the army of the Pandavas.

29. Beholding the Kauravas the sons of Pandu, sending up leonine shouts, rushed against those warriors led by Duryodhana.

30. Then your son, O foremost of Bharatas, aiming at Chekitana amongst them, cut him deeply with a lance in the chest.

31. Thus struck by our son, Chekitana dropped in a faint down on his car, bathed in blood.

32. Seeing Chekitana slain, the great car-warriors among the Pandavas continually showered arrows (upon the Kauravas).

33. Indeed, the Pandavas, filled with the desire of victory, O king, moved about on all sides amongst your soldiers.

34. Kripa and Kritavarman and the powerful son of Subala, placing the king of the Madras before them, fought with king Yudhishthira.

35. Duryodhana, O king, fought with heroic and powerful Dhrishtadyumna, the slayer of Bharadvaja's son.

36. Three thousand cars, O king, despatched by your son and headed by Drona's son, fought with Vijaya.

37. All those warriors, O king, were bent upon winning victory even at the sacrifice of their lives. Indeed, O king, your warriors entered into the midst of the Pandava army like swans into a large lake.

38. A fierce encounter then took place between the Kurus and the Pandavas, the combatants being worked up with the desire of killing one another and deriving great pleasure from giving and receiving blows.

39. During the progress, O king, of that battle in which great heroes were killed a terrible dust was raised by the wind.

40. From only the names we heard (of the Pandava warriors) that were uttered during that battle and from those (of the Kuru warriors) that were uttered by the Pandavas, we knew the heroes that fought with one another fearlessly.

41. That dust, however, O foremost of men, was soon dispelled by the blood that was shed and all the points of the horizon became once more clear:

42. Indeed, during that terrible and awful battle, no one, among either your warriors or those of the foe, took to his heels.

43. Desirous of going to the regions of Brahman and longing for victory by fair fight, the warriors displayed their prowess worked up with the hope of heaven.

44. For paying off the debt they owed to their masters on account of the maintenance received or bent upon achieving the objects of their friends and allies, the warriors, desirous of going to heaven, fought with one another.

45. Discharging various weapons, great car-warriors roared and the struck one another.

46. Slay, seize, strike, cut off -these were the words that were heard in that battle, uttered by your people and those of the enemy.

47. Then Shalya, O king, desirous of killing him, struck king Yudhishthira, a mighty car-warrior, with many sharp arrows.

48. Acquainted with the vital parts of the body, the son of Pritha, however, O king, struck the king of the Madras with fourteen cloth-yard shafts, aiming at the latter's vital parts.

49. Resisting the son of Pandu with his arrows the illustrious Shalya, filled with ire and desirous of killing his antagonist, struck him in that battle with innumerable Kanka-feathered arrows.

50. Again, O king, he struck Yudhishtira with a straight shaft in the very presence of all the troops.

51. King Yudhishtira, possessed of great renown and filled with rage, cut the ruler of the Madras with many keen Kanka and peacock feathered arrows.

52. That mighty car-warrior then pierced Chandrasena with seventy arrows and Shalya's driver with nine and Drumasena with sixty four.

53. When the two protectors of his car-wheels were (thus) killed by the great son of Pandu, Shalya, O king, slew twenty five warriors among the Chedis.

54. And he struck Satyaki with twenty five keen arrows and Bhimasena with seven and the two sons of Madri with a hundred, in the battle.

55. While Shalya was thus fighting in that battle, that best of kings, the son of Pritha, shot at him many arrows that resembled snakes of virulent poison.

56. With a broad-headed arrow, Yudhishtira, the son of Kunti, then cut off from his car the standard of his antagonist as the latter stood before him.

57. We saw the standard of Shalya, which was thus cut off by the son of Pandu in that great battle, drop down like a mountain summit.

58. Seeing his standard fallen and observing the son of Pandu standing before him, the king of the Madras, worked up with rage, shot a number of shafts.

59. That foremost of Kshatriyas, viz., Shalya of great energy poured over the Kshatriyas in that battle dense showers of arrows like Indra pouring torrents of rain.

60. Piercing Satyaki and Bhimasena and the twin sons of Madri by Pandu, each with five arrows, he assailed Yudhishtira greatly.

61. We then, O king, beheld a net of arrows spread before the chest of Pandu's son like a mass of risen clouds.

62. The great car-warrior Shalya, in that battle, filled with rage, covered Yudhishtira with straight shafts.

63. At this, king Yudhishtira, afflicted with those arrows, felt himself deprived of his

prowess, even as the Asura Jambha had become before the killer of Vritra.

CHAPTER 13

(SHALYA PARVA)-CONTINUED.

Satyaki, Bhima, Nakula and Sahadeva come to Yudhishtira's rescue. Bhima strikes Shalya heavily

Sanjaya said

1. When king Yudhishtira was thus assailed by the king of the Madras, Satyaki and Bhimasena and the two sons of Madri by Pandu, encircling Shalya with their cars, began to assail him in that battle.

3. 2-3. Beholding the helpless Shalya thus assailed by those great car-warriors loud sounds of applause were heard and the Siddhas became filled with delight. The ascetics, assembled together, declared it wonderful.

4. Then Bhimasena in that battle, having cut Shalya who had become irresistible with one arrow, next struck him with seven.

5. Satyaki, desirous of rescuing the son of Dharma, struck Shalya with a hundred arrows and uttered a loud leonine roar.

6. Nakula struck him with five arrows and Sahadeva with seven; the latter then once more struck him with as many.

7-8. The heroic king of the Madras, struggling carefully in that battle, thus afflicted by those great car-warriors, drew a formidable and strong bow capable of imparting great force to the shafts shot from it and pierced Satyaki, with twenty-five arrows and Bhima with seventy-three and Nakula with seven.

9. Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string, of Sahadeva, he struck Sahadeva himself in that battle, with seventy-arrows.

10. Sahadeva then, stringing another bow, pierced his maternal uncle with five arrows that resembled snakes of virulent poison or burning fire.

11. Worked up with great ire, he then struck his antagonist's driver with a straight shaft in that battle and then Shalya himself once more with three.

12. Then Bhimasena pierced the king of the Madras with seventy arrows and Satyaki pierced him with nine and king Yudhishtira with sixty.

13. Thus pierced, O king, by those mighty car-warriors, blood began to flow from Shalya's body, like red streams running down the breast of a mountain of red chalk.

14. Shalya, however, quickly struck in return each of those great bowmen with five arrows, O king. Exceedingly wonderful was this feat.

15. With another broad-headed arrow, that great car-warrior then, O sire, cut off the stringed bow, of Dharma's son in that battle.

16. Taking up another bow, that great car-warrior, viz., the son of Dharma, covered Shalya, his horses and driver and standard and car, with many arrows.

17. Thus covered in that battle by the son of Dharma with his arrows Shalya struck the former with ten keen arrows.

18. Then Satyaki, enraged upon beholding the son of Dharma thus assailed with arrows, obstructed the heroic king of the Madras with clouds of arrows.

19. At this, Shalya cut off with a razor-faced arrow the terrible bow of Satyaki and cut each of the other Pandava warriors with three arrows.

20. Enraged, O king, the highly powerful Satyaki then discharge at Shalya a golden lance set with many jewels and gems.

21-22. Bhimasena shot at him a cloth-yard shaft that looked like a blazing snake; Nakula discharged at him a dart, Sahadeva an excellent mace and the son of Dharma a Sataghni, all actuated by the desire of killing him.

23. The king of the Madras, however speedily counteracted in that battle all those weapons, shot off the arms of those five warriors at him, as these proceeded towards his car.

24. With a number of broad-headed arrows Shalya cut off the lance shot by Satyaki. Endued with valour and great lightness of hand, he cut off into two pieces the gold decked arrows shot at him by Bhima.

25. He then resisted with arrows the terrible gold-handled dart, that Nakula shot at him and the mace also that Sahadeva had hurled.

26-27. With a couple of other arrows, O Bharata, he cut off the Shataghni shot at him by the king, in the very presence of the sons of Pandu and uttered a loud leonine roar. The grandson of Sini, however, could not bear the defeat of his weapon in that battle.

28. Beside himself with rage Satyaki took up another bow and cut the king of the Madras with two arrows and his driver with three.

30. At this, Shalya, O king, worked up with rage, deeply struck all of them with ten arrows, like persons piercing mighty elephants with sharp pointed lances. Thus thwarted in that battle by the king of the Madras, O Bharata, those slayers of foes could not stand in front of Shalya.

31. Witnessing the prowess of Shalya, king Duryodhana considered the Pandavas, the Panchalas and the Srinjayas as already killed.

32. Then, O king, the mighty-armed Bhimasena, determined to kill him, encountered the king of the Madras.

33. Nakula and Sahadeva and the powerful Satyaki, encompassing Shalya, shot their arrows at him from all sides.

34. Though surrounded by those four great bowmen and powerful car-warriors of the Pandavas, the valiant king of the Madras still fought with them.

35. Then, O king, the son of Dharma, in that dreadful encounter, quickly cut off with a razor-headed arrow one of the guards of Shalya's car-wheels.

36. When that brave and mighty car-warrior, the protector of Shalya's car-wheel, was thus killed, Shalya enshrouded the Pandava warriors with showers of arrows.

37-38. Beholding his troops covered with arrows, O king, king Yudhishtira began to think - Verily, how shall those weighty words of Madhava become true. I hope, the king the Madras, worked up with ire, will not destroy my army in battle.

39. Then the Pandavas, O elder brother of Pandu, with cars and elephants and horses approached the king of the Madras and began to assail him from all sides.

40. Like the wind scattering masses of clouds, the king of the Madras, in that battle, dispersed the shower of arrows and various other weapons.

41. We then saw the downpour of gold-winged arrows shot by Shalya, passing through welkin like as swarm of locusts.

42. Indeed, those arrows, discharged by the king of the Madras from the rear of the battle, were seen to fall like a flight of birds.

43. With the golden shafts shot off the bow of the Madra king, the sky, O king, was so covered that there was not an inch of empty space.

44. Then a thick darkness was caused by the arrows shot by the powerful king of the Madras in that dreadful battle.

45. And when they saw the vast host of the Pandavas agitated by that hero, the gods and the Gandharvas were stricken with great wonder.

46. Assailing vigorously all the Pandava heroes with his arrows from every side, O sire, Shalya covered king Yudhishtira and roared repeatedly like a lion.

47. Thus covered by Shalya in that battle the great car-warriors of the Pandavas could not proceed against that great hero for fighting with him.

48. Those amongst them that were led by Bhimasena and king Yudhishtira did not fly away from the brave Shalya the ornament of battle.

CHAPTER 14

(SHALYA PARVA)—CONTINUED.

The fight between Arjuna and Drona's son. The latter kills Suratha

Sanjaya said

1-2. In the meantime Arjuna, in that battle, struck with many arrows by the son of Drona as also by the latter's followers the heroic and mighty car-warriors among the Trigartas,

pierced Drona's son in return with three arrows and each of the others with two. Again, the mighty armed Dhananjaya covered his enemies with shower of arrows.

3. Though struck with keen shafts and thought they looked like porcupines on account of those arrows sticking to their body still your soldiers, O foremost of Bharatas did not fly from Partha in that battle.

4. Led by Drona's son they surrounded that great car-warrior and fought with him discharging many arrows.

5. The gold-decked arrows, O king, shot by them, quickly filled Arjuna's car.

6. Beholding those two great bowmen, those two foremost of all warriors, viz., the two Krishnas, covered with arrows, those invincible (Kaurava) warriors filled with joy.

7. The Kubera, the wheels, the shaft, the terraces, the yoke and the Anukarsha of Arjuna's car, were covered with arrows.

8. Never before, O king, had been either seen or heard the like of what your warriors then did unto Partha.

9. That car shone with those keen arrows of beautiful wings like a celestial car, blazing with hundreds of torches dropped on the earth.

10. Then Arjuna, O king, covered his enemies with showers of straight arrows like a cloud pouring torrents of rain on a mountain.

11. Struck in that battle with arrows with Partha's name engraved on them those heroes regarded the battle field as full of Parthas.

12. Then the Partha-fire, having arrows for its wonderful flames and the loud twang of Gandiva for the wind that increased it, began to consume the fuel of your soldiers.

13-16. Then were seen along the tracks of Partha's car, O Bharata, number of broken wheels, yokes, quivers, banners, standards, with the cars themselves that bore them, of arrows, the Anukarshas, Trivenus, axles, traces and goads, heads of warriors decked with ear-rings and head-gears, arms, things in thousands of umbrellas along with fans and of diadems and crowns.

17-18. Along the track of the angry Partha's car, the ground, covered with muddy blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The spectacle filled the coward with fear and the brave with joy.

19. Having destroyed two thousand cars with their fences, that scorcher of foes, Partha, appeared like a smokeless fire with blazing flames.

20. As the illustrious Agni blazes forth for destroying the immobile and the immobile creation so. O king, mighty car-warrior Partha looked.

21. Beholding the prowess of Pandu's son in that battle, the son of Drona, on his car adorned with many banners, tried to check him.

22. Those two foremost of men both having white horses yoked to their cars quickly encountered each other, each desirous of killing the other.

23. The arrows discharged by both became exceedingly terrible and were as thick, O best of Bharatas, as the torrents of rain poured by two masses of clouds at the close of summer.

24. Each challenging the other, those two warriors struck each other with straight arrows in that battle, like a couple of bulls tearing each other with their horns.

25. The battle between them, O king, was equally fought for a long while. The din of weapons was horrible.

26. The son of Drona then, O Bharata, struck Arjuna with a dozen of powerful gold winged arrows and Vasudeva with ten.

27. Having shown for a short while some respect for the preceptor's son in that great battle, Vibhatsu then, smiling, drew his bow Gandiva with force.

28. Immediately the great car-warrior Savyasachin deprived his antagonist of his horses, driver and car and without the least exertion struck him with three arrows.

29. Staying on that horseless car Drona's son, smiling, discharged, at the son of Pandu a heavy mallet that looked like a dreadful mace with iron spikes.

30. Seeing that weapon, which was covered with cloth of gold, come towards him, the heroic Partha, that killer of foes, cut it off into seven pieces.

31-32. Seeing his mallet cut off, Drona's son, in great anger, took up a terrible mace adorned with iron spikes and looking like a mountain crest. Accomplished in warfare, the son of Drona discharged it at Partha.

33. Seeing that mace come towards him like the Destroyer himself in anger Pandu's son Arjuna quickly cut it off with five excellent arrows.

34. Cut off with Partha's shaft in that great battle, that weapon dropped down on earth, riving the hearts, as it were, O Bharata, of the inimical kings.

35. The son of Pandu then struck Drona's son with three other arrows. Through deeply cut by the mighty Partha, the highly powerful Drona's son, depending upon his own manliness, displayed on sign of fear or agitation.

36. That great car-warrior, the son of Drona then, O king, covered Suratha with showers of arrows before the eyes of all the Kshatriyas.

37. At this, Suratha, the great car-warrior among the Panchalas, in that battle, riding upon his car whose rattle was as deep as the muttering of the clouds, proceeded against the son of Drona.

38. Drawing his best of bows capable of standing a great strain, the Panchala hero covered Ashvatthaman with arrows resembling flames of fire or snakes of virulent position.

39. Seeing the great car-warrior Suratha proceed towards him in anger the son of Drona was filled with rage like a scorched snake.

40-41. Contracting his eye brow into three lines and licking the corners of his mouth with his tongue, he looked at Suratha in anger and then touched his bowstring and shot a keen clothyard shaft resembling the dreadful rod of Death.

42. Endued with great force, that shaft struck the heart of Suratha and coming out

entered the Earth riving her through like the thunder-bolt of Indra hurled from the sky.

43. Struck with that arrow Suratha fell down on the Earth like mountain crest given with thunder.

44. After the fall of that hero, the valiant son of Drona, that foremost of car-warriors, speedily got upon the car of his slain enemy.

45. Then, O king, that warrior, invincible in battle, the son of Drona, well equiped with armour and weapons and helped by the Samsaptakas, fought with Arjuna.

46. At noon, that battle between one and the many, increasing the denizens of Yama's abode, became exceedingly fierce.

47. The sight was wonderful. Arjuna, alone and unsupported, fought with all his foes simultaneously.

48. The encounter was highly terrific that took place between Arjuna and his enemies, resembling that between Indra, in days of yore and the vast army of the Asuras.

CHAPTER 15

(SHALYA PARVA)-CONTINUED.

The fight between Duryodhana and Dhrishtadyumna. The encounter between Shalya and Nakula and Satyaki

Sanjaya said

1. Duryodhana, O king and Dhrishtadyumna, the son of Prishata, fought a dreadful fight with enough arrows and darts.

2. Both of them, O king shot arrows like showers of rain poured by the clouds in the rainy season.

3. Having struck with five arrows the slayer of Drona, viz., Prishata's son the Kuru king again struck him with seven arrows.

4. The powerful and steady Dhrishtadyumna, in that battle, assailed Duryodhana with seventy arrows.

5. Seeing the king thus assailed, O foremost of Bharatas, his brothers, accompanied by a large force, surrounded the son of Prishata.

6. Surrounded by those great warriors on every side, the Panchala hero, O king, moved in

the battle-field, displaying his quickness in the use of weapons.

7. Helped by the Prabhadrakas, Shikhandin fought with the two Kuru bowmen, Kritavarma and the great car-warrior Kripa.

8. Then, O king, that battle became fierce and awful because the warriors were all bent upon sacrificing their lives.

9. Discharging arrows on all sides Shalya assailed the Pandavas with Satyaki and Vrikodara amongst them.

10. O king, with patience and great strength, the king of the Madras at the same time fought with the twins Nakula and Sahadeva, each of whom was powerful like the Destroyer himself.

11. The great car-warriors among the Pandavas who were wounded in that great battle with the arrows of Shalya, could not find a protector.

12. Seeing the just king Yudhishtira greatly assailed the heroic Nakula, the son of Madri, rushed with force against his maternal uncle.

13-14. Covering Shalya in that battle Nakula, that slayer of hostile heroes, smiling struck him in the breast with ten other arrows, made entirely of iron, polished by the smith, equiped with wings of gold, whetted on stone and discharged from his bow with great force.

15. Assailed by his illustrious nephew, Shalya struck him in return with many straight arrows.

16. Then king Yudhishtira, Bhimasena, Satyaki and Sahadeva the son of Madri, all rushed against the king of the Madras.

17. That vanquisher of foes, the commander of the Kuru army, received in that battle all those heroes that rushed towards him vehemently filling the cardinal and the subsidiary points of the compass with the rattle of their cars and causing the Earth to tremble.

18. Striking Yudhishtira with three arrows and Bhima with seven, Shalya pierced Satyaki with a hundred arrows in that battle and Sahadeva with three.

19. Then the king of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the great Nakula.

20 Taking up another bow, Madri's son quickly covered the king of the Madras with winged arrows.

21. Then Yudhishtira and Sahadeva, each struck the king of the Madras with ten arrows on the breast.

22. Rushing at the ruler of the Madras Bhimasena and Satyaki both struck him with Kanka-feathered arrows, the former with sixty and the latter with nine.

23. Enraged at this, the ruler of the Madras struck Satyaki with nine arrows and again with seventy straight arrows.

25. Then O king, he cut off at the handle the bow, with arrow fixed on it, of Satyaki and then killed the four horses of the latter.

26. Having made Satyaki careless, that great car-warrior, the king of the Madras, struck him with a hundred arrows from all sides.

27. He next struck the two angry sons of Madri and Bhimasena the son of Pandu and Yudhishtira, O Kuru chief, with ten arrows each.

28. The prowess of the king of the Madras was highly wonderful, since the Parthas, even in a body, could not approach him in that battle.

29. Riding then upon another car, the mighty and powerful Satyaki, seeing the Pandavas assailed and yielding to the king of the Madras, rushed quickly against him.

30. Shalya rushed, on his car, against the car of Satyaki, like one infuriate elephant against another.

31-32. The encounter between Satyaki and the heroic king of the Madras, became fierce and wonderful to look at like that which had taken place in the days of yore between the Asura Shamvara and Indra.

33. Seeing the king of the Madras stay before him in that battle, Satyaki struck him with ten arrows.

34. Deeply struck by that great warrior, the king of the Madras struck Satyaki in return with sharp arrows adorned with beautiful feathers.

35. Beholding the king of the Madras struck by Satyaki those great bowmen the Parthas, quickly rushed towards him with a view to kill him.

36-37. The encounter, between those struggling heroes marked by a great flow of blood, was highly dreadful like that which takes place between a number of roaring lions fighting for a piece of meat.

38. With the thick downpour of arrows shot by them, the Earth was entirely covered and the sky was converted into one mass of arrows.

39. Indeed, with the arrows shot by those illustrious warriors a shadow, like that of the clouds was caused there.

40. Then, O king, with those shining and gold winged arrows shot by warriors, that resembled snakes that had just cast off their sloughs, the points of the horizon were as if ablaze.

41. Shalya, that slayer of foes, performed a wonderful deed because that hero, Alone, unaided, fought with many arrows in that battle.

42. The Earth was covered with the dreadful Kanka and peacock feathered arrows that fell from the hands of the king of the Madras.

43. Then, O king, we beheld the car of Shalya moving about in that dreadful battle like the car of Shakra in days of yore on the occasion of the destruction of the Asuras.

CHAPTER 16

(SHALYA PARVA)—CONTINUED.

The fight between Arjuna and Kripa and Kritavarman. Shalya alone fights with the entire Pandava army. The fight between Shalya and Yudhishtira

Sanjaya said

1. 'Then, O king, your soldiers, led by Shalya, once more rushed against the Parthas in that battle with great impetuosity.'

2. Although assailed still those troops, who were fierce in battle, rushing against the Parthas, very soon agitated them on account of the superiority in numbers.

3. Struck by the Kurus, the Pandava troops, in the very presence of the two Krishnas, could not stand in the field though checked by Bhimasena.

4. Worked up with anger Dhananjaya covered Kripa and his followers, as also Kritavarman, with showers of arrows.

5. Sahadeva checked Shakuni and his detachment. Nakula looked at the king of the Madras from his flanks.

6. The (five) sons of Draupadi opposed numerous kings (of the Kuru army). The Panchala prince Shikhandin checked the son of Drona.

7. Armed with his mace, Bhimasena opposed the king. Kunti's son Yudhishtira resisted Shalya at the head of his army.

8. Again an encounter took place between those pairs as they stood, among your warriors and those of the enemy, none of whom had ever retreated from fight.

9. Shalya performed a wonderful feat because alone he fought with the whole Pandava army.

10. Shalya, then, as he stood near Yudhishtira in that battle, looked like the planet Saturn near the Moon.

11. Afflicting the king with arrows that resembled venomous serpents Shalya proceeded against Bhima, covering him with showers of arrows.

12. Beholding the lightness of hand and mastery over weapons displayed by Shalya, both the armies spoke highly of him.

13. Assailed by Shalya, the Pandavas, exceedingly wounded, fled away, from the battle, disregarding orders of Yudhishtira to stop them.

14. While soldiers were thus being killed by the king of the Madras, Pandu's son king Yudhishtira was worked up with rage.

15. Relying upon his strength that powerful car-warrior began to assail the king of the Madras being determined upon either gaining victory or meeting with death.

16-17. Summoning all his others and also Krishna he said to them— Bhishma and Drona and Karna and other kings who fought for the Kauravas, have all died in battle. You all have shown valour and courage in the tasks allotted to you.

18. Only one portion about the great car-warrior Shalya remains, I desire to defeat that king of the Madras to-day in battle. I will now tell you my wishes about the accomplishment of that work.

20. These two heroes, viz., the two sons of Madravati will protect my wheels. They are heroes whom even Vasava himself cannot defeat. Observing the duties of a Kshatriya these two, that deserve every honour and are firm in their vows, will fight with their maternal uncle.

21. Either Shalya will kill me in battle or I will kill him. Blessed be you. Listen to these true words, O foremost of heroes in the world.

22. Observing Kshatriya duties I will fight with my maternal uncle, determined to either win victory or be slain.

23. Let them that furnish car quickly supply my car according to the rules of science, with all kinds of weapons and implements more than what Shalya possesses.

24. The grandson of Shini will protect my right wheel and Dhristadyumna my left. Let Pritha's son Dhananjaya guard my rear to-day.

25. And let Bhima, the foremost of warriors, fight in my front. I shall thus be superior to Shalya in the great battle that will soon take place."

26. Thus accosted by the king, all his well-wishers did what they were asked to do.

27. Then the Pandava troops were again filled up with joy, especially the Panchalas, the Somakas and the Matsyas.

28-29. Having made that vow, the king proceeded against the king of the Madras. The Panchalas then blew and beat numberless conchs and drums and sent up leonine roars.

30. Endued with great activity and worked up with ire they rushed, with loud shouts of joy, against the king of the Madras, that foremost of the Kurus. And they made the earth resound with the noise of the elephant's bells and the loud sound of conchs and trumpets.

31. Then your son and the brave king of the Madras, like the rising the setting hills, received those assailants.

32. Bragging Shalya poured a shower of arrows of that chastiser of foes, king Yudhishtira like Indra pouring rain.

33. Also, having taken up his beautiful bow, the great king of the Kurus displayed various lessons received by him from Drona.

34. And beautifully, quickly and with great skill, he made successive downpours of arrows. As he moved about in battle, none could mark anything in him.

35. The powerful Shalya and Yudhishtira wounded each other, like a couple of tigers fighting for a piece of meat.

36-37. Bhima fought with your son, the delighter in battle. Dhristadyumna, Satyaki and the two sons of Madri by Pandu received Shakuni and the other Kuru heroes around.

38. On account of your vile policy, O king, there again occurred a dreadful battle between your people and those of the foe, all of whom were actuated with the desire of victory.

39. Aiming at the gold-decked standard of Bhima, Duryodhana then, with a straight arrow, cut it off in that battle.

40. The beautiful standard of Bhimasena, adorned with many bells, dropped down, O giver of honours.

41. Again the king, with a sharp razor-faced arrow, cut off the beautiful bow of Bhima resembling the trunk of an elephant.

42. Gifted with great energy Bhima, who had been deprived of his bow, then displaying his prowess, struck on the chest of your son with a dart. Thereat your son sat down on the terrace of his car.

43. When Duryodhana fainted Vrikodara, with a razor-faced arrow, cut off the head of his driver from his trunk.

44. Deprived of their driver the horses, of Duryodhana's car, ran wildly on all sides, O Bharata, dragging the car after them at which the Kurus bewailed loudly.

45. Then the great car-warrior Ashvatthaman and Kripa and Kritavarman, followed the car, with a view to save your son.

46. Thereat the troops were exceedingly agitated. The followers of Duryodhana were

terrified. At that time the wielder or Gandiva, drawing his bow, began to kill them with his arrows.

47. Then filled with rage, Yudhishtira rushed against the king of the Madras, himself driving his horses white as ivory and fleet as mind.

48. We then saw some thing wonderful in Yudhishtira, the son of Kunti, for though very mild by nature he then became highly terrific.

49. With eyes opened wide and body trembling in anger the son of Kunti killed hostile warriors in hundreds and thousands with sharp arrows.

50. Many soldiers were overthrown by him, O king, like mountain summits broken with thunder.

51. Striking down cars with steeds and drivers and standards and throwing down many car-warriors, Yudhishtira, without any help, began to sport there like a powerful wind dissipating masses of clouds.

52. Filled with anger, he killed horses with riders and horses without riders and the infantry by thousands in that battle, like Rudra destroying living creatures at the time of the universal dissolution.

53. Having made the field empty by discharging his arrows on all sides, Yudhishtira proceeded against the king of the Madras and said -Wait, Wait.

54. Beholding the feats of that hero of terrible deeds, all your warriors were filled with fear. Shalya, however, rushed against him.

55. Both of them, in anger, blew their respective conchs. Returning and challenging each other, each then met the other.

56. Then Shalya enshrouded Yudhishtira with showers of arrows. Likewise the son of Kunti covered the king of the Madras with showers of arrows.

57. Then those two horses, Shalya and Yudhishtira, wounded in that battle with each others' arrows and bathed in blood, looked.

58. Like a blossoming Salmali and a Kinshuka, Resplendent and invincible in battle,

those two illustrious warriors sent up loud warcries.

59-60. Beholding them both, the soldiers could not decide which of them would win. Whether the son of Pritha would enjoy the Earth, having killed the king of the Madras or, Shalya, having slain the son of Pandu, would bestow the Earth on Duryodhana, could not be decided, O Bharata, by the warriors present there.

61. King Yudhishtira, in the course of that battle, placed his enemy to his right. Then Shalya shot a century of best arrows, at Yudhishtira. With another sharp arrow, he cut off the latter's bow.

62. Taking up another bow, Yudhishtira struck Shalya with three hundred arrows and cut off the latter's bow with a razor-faced arrow.

63. The son of Pandu then killed the four horses of his antagonist with some straight arrows. With two other very sharp arrows he then cut off the two Parshni drivers of Shalya.

64-6. Then with another shining, well-tempered and sharp arrow, he cut off the standard of Shalya who stood before him. Then, O chastiser of foes, the army of Duryodhana were scattered.

66. The son of Drona, at this time, speedily proceeded towards the king of the Madras who had been reduced to that strait and quickly taking him up on his own car, fled away.

67. After the two had gone for a moment, they heard Yudhishtira cry aloud. Stopping, the ruler of the Madras he then got upon another well equipt car.

68. That best of cars had a rattle deep as the muttering of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hairs of foes stand erect.

CHAPTER 17

(SHALYA PARVA)—CONTINUED.

The encounter between Shalya and Yudhishtira. The latter kills Shalya

Sanjaya said

1. Taking up another very strong bow the king of the Madras struck Yudhishtira and roared like a lion.

2. Then that best of Kshatriyas, of great energy, poured upon all the Kshatriyas showers of arrows even like Indra pouring rain in torrents.

3. Piercing Satyaki with ten arrows and Bhima with three and Sahadeva with as many, he assailed Yudhishtira greatly.

4. And he assailed all the other great bowmen with their horses and cars and elephants with many arrows like hunters assailing elephants with burning rods.

5. That foremost of car-warriors destroyed elephants and elephant-riders, horses and horsemen and cars and car-warriors,

6. And he cut off the arms of combatants holding weapons and the standards of cars and filled the earth with (slain) warriors like the sacrificial altar with blades of Kusha grass.

7. Then the Pandus, the Panchalas and the Somakas, encompassed angrily that hero who was thus killing their soldiers like all-destroying Death.

8. Bhimasena and the grandson of Shini and those two foremost of men, the two sons of Madri surrounded that hero while he was fighting with the highly powerful (Pandava) king. And all of them challenged him to battle.

9. Then those heroes, O king, having obtained the king of the Madras, that best of warriors in battle, opposed that first of men in that encounter and began to strike him with powerful winged arrows.

10. Protected by Bhimasena and the two sons of Madri and Krishna the royal son of Dharma struck the king of the Madras on the chest with powerful winged arrows.

11. Then beholding the king of the Madras greatly wounded with arrows in that battle, the

car-warriors and other combatants of your army, clad in mail and armed with weapons, surrounded him on all sides at Duryodhana's behest.

12. The king of the Madras at this time quickly struck Yudhishtira with seven arrows in that battle. The great son of Pritha, O king, in return, struck his foe with nine arrows in that dreadful battle.

Those two great car-warriors, viz., Shalya and Yudhishtira, began to cover each other with arrows bathed in oil and shot off bows drawn to their ears.

14. Those two best of kings, both gifted with great strength, both incapable of being defeated by foes and both foremost of car-warriors looking at each other's loop-holes, quickly and deeply struck each other's shafts.

15. The loud noise of their bows, bowstrings and palms, resembled that of Indra's thunder as those great car-warriors showered upon each other innumerable arrows.

16. They moved about in the field of battle like two young tigers in the deep forest fighting for a piece of meat. Elated with the pride of prowess, they wounded each other like a couple of infuriate elephants of powerful tusks.

17. Displaying his vigour, then the illustrious king of the Madras struck the heroic Yudhishtira of terrible might in the chest with an arrow effulgent like the fire or the sun.

18. Deeply struck, O king, that best of Kurus, the illustrious Yudhishtira, then struck the king of the Madras with a well aimed arrow and was filled with joy.

19. Regaining his consciousness within a moment that foremost of kings viz., Shalya, powerful like Indra with eyes reddened in wrath, quickly struck the son of Pritha with a hundred arrows.

20 At this the illustrious son of Dharma, filled with rage, quickly struck Shalya's chest and then, without losing a moment, struck his golden mail with six arrows.

21 Filled with joy, the king of the Madras then, drawing his bow and having discharged many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe.

The illustrious Yudhishtira then, taking a new and more powerful bow in that battle, struck Shalya with many keen pointed arrows from all sides like Indra striking the Asura Namuchi.

23. Cutting off the golden coats of mail of both Bhima and king Yudhishtira with nine arrows, the illustrious Shalya then struck the arms of both of them.

24. With another razor-faced arrow effulgent like the fire or the sun, he then cut off the bow of Yudhishtira. At this time Kripa, with six arrows, killed the king's driver who fell down in front of the car.

25. The king of the Madras then killed with four arrows the four horses of Yudhishtira. Having slain the horses of the king, the great Shalya then began to kill the soldiers of the royal son of Dharma.

26. When the (Pandava) king had been reduced to that plight, the great Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great force, struck the king himself with a couple of arrows.

27. With another arrow he cut off the head of Shalya's driver from his trunk the middle of which was encased in mail. Beside himself with anger, Bhimasena next killed without a moment's delay, the four horses of his enemy.

28. That foremost of all bowmen, viz., Bhima, then covered with a hundred arrows that hero who, gifted with great energy, was moving about alone in the field. Sahadeva, the son of Madri, did the same. Beholding Shalya stupefied with those arrows, Bhima cut off his armour with other arrows.

29-30. His armour having been cut off by Bhimasena, the great king of Madras, taking up a sword and a shield adorned with a thousand stars, leaped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, the powerful Shalya rushed towards Yudhishtira.

31. Beholding him rushing with great force towards the king even like the Destroyer himself rushing in anger, Dhristadyumna and Sikhandin and the (five) sons of Draupadi and

the grandson of Sini suddenly advanced towards him.

32. Then the illustrious Bhima cut off with ten arrows the matchless shield of that hero. With another broad-headed arrow he cut off the sword also of that warrior. Filled with joy at this, he cried aloud in the midst of the army.

33. Beholding that feat of Bhima, all the foremost car-warriors among the Pandavas were filled with joy. Laughing aloud, they uttered terrible roars and blew their moon-white conchs.

34. At that terrible noise the army, protected by your warriors, were depressed, covered with sweat, bathed in blood, exceedingly melancholy and dispirited.

35. Assailed by those foremost of Pandava warriors headed by Bhimasena, the king of the Madras proceeded towards Yudhishtira, like a lion going to catch a deer.

36. Deprived of his car and horses, king Yudhishtira, looked like a blazing fire for the anger with which he was then excited. Beholding the king of the Madras before him, he rushed towards that foe with great force.

37. Recollecting the words of Govinda, he quickly set his heart on the destruction of Shalya. Indeed, king Yudhishtira, staying on his steedless and driverless car, waited to take up a dart.

38. Beholding that feat of Shalya and thinking that the person who had been allotted to him as his share was not yet killed the son of Pandu firmly made up his mind to do what Indra's younger brother had advised him to do.

39. King Yudhishtira took up a dart whose handle was made of gold and set with gems and which was bright like gold. Rolling his wide open eyes, he looked at the king of Madras, his heart filled with anger.

40. Thus looked at, O god among men, by that king of pure and sinless soul the king of the Madras was not reduced to ashes. This was indeed wonderful, O monarch.

41. The chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle set with gems and corals.

42. All the Kauravas beheld that blazing dart sending forth scintillations of fire as it passed through the sky after having been discharged with great force, like a large meteor dropping from the sky at the end of the cycle.

43. King Yudhishtira, in that battle, carefully discharged that dart which resembled the Death-night armed with the dreadful noose or the dreadful mother of Yama himself and which like the Brahmana's curse, was of sure effect.

44. Carefully the sons of Pandu had always worshipped that weapon with scents, garland, seats and the best food and drinks. That weapon seemed to burn like the Samvartaka fire and was as dreadful as a rite performed according to the Atharvan of Angirasa.

45. Made by Tashtri the celestial architect for the use of Shiva it destroyed the vital airs and the bodies of all foes. It could destroy by its force the earth, the sky and all the reservoirs of water and animals of every description.

46. Adorned with bells, flags, gems, diamonds, lapis lazuli and equiped with a golden handle, the celestial Architect himself had made it with great care after having practised many vows. This fatal weapon was destructive of all haters of Brahma.

47. Having inspired it with many mantras and impregnated it with terrible velocity by the exercise of great power and care, king Yudhishtira hurled it by the best path for the destruction of the king of the Madras.

48. Saying in a loud voice the words - "you are killed, O wretch"—the king hurled it, even as Rudra had, in days of yore, shot his arrow for the destruction of the Asura Andhaka, extending his strong arm adorned with a beautiful hand and dancing in anger.

49. Shalya cried aloud and tried to catch that excellent dart of great energy hurled by Yudhishtira with all his strength even as a fire leaps forth for catching the clarified butter poured over it.

50. Cutting through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would water without the slightest obstruction and carrying away the world-wide reputation of Shalya.

51. Covered with the blood that came out of his nostrils, eyes, ears and mouth and that which flowed from his wound, he looked like the huge Krauncha mountain when it was pierced by Skanda.

52. His armour having been cut off by Yudhishtira the illustrious Shalya, strong as Indra's elephant, stretching his arms, dropped down on the Earth, like a mountain summit clapped by a thunder-bolt.

53 Stretching his arms, the king of the Madras fell down on the Earth, with his face directed towards king Yudhishtira like Indra's pole dropped down on the ground.

54. Like a dear wife advancing to reserve her dear husband about to fall on her breast, the Earth as if, out of affection, rose a little for receiving that best of men as he fell down with wounded limbs covered with blood.

55. Having enjoyed long the Earth like a dear wife, the powerful Shalya, now to sleep on the Earth's breast, embraced her.

56. Slain by Dharma's son in a fair fight, Shalya shone like fire lying extinguished on the sacrificial altar.

57. Though deprived of his weapons and standard and though his heart had been cut and slain still his body was not shorn of beauty.

58-59. Taking up his bow resplendent like Indra's bow then Yudhishtira began to destroy his foes in that battle like Garuda killing snakes. With the greatest speed he began to cut off the bodies of his enemies with the keen arrows.

60. Your troops were entirely covered with the showers of arrows that the son of Pritha then shot. Possessed with fear and with eyes shut, they began to strike one another. With their bodies bathed in blood they were deprived of their offensive and defensive arms and divested of their vital-breaths.

61. Upon the fall of Shalya, the youthful younger brother of the king of the Madras who was equal to his brother in every accomplishment and who was a great car-warrior, proceeded against Yudhishtira.

62. Invincible in battle and desirous of satisfying the last dues of his brother, that

foremost of men struck speedily the Pandava with many arrows.

63. King Yudhishtira immediately struck him with six arrows. He then cut off the bow and the standard of his antagonist with two razor-faced arrows.

64. Then with a blazing and keen arrow of great power and broad heat, he cut off the head of his foe who stood before him.

65. That head adorned with ear-rings was seen to fall down from the car like a denizen of heaven falling down on the exhaustion of his virtues.

66. Beholding his headless trunk, bathed in blood, fallen down from his car, the Kaurava troops were dispersed.

67. Indeed, upon the destruction of the younger brother of the Madras clad in beautiful armour, the Kurus bewailed and fled away quickly.

68. Beholding Shalya's younger brother killed your troops, hopeless of their lives; were pursued by the fear of the Pandavas and fled, coated with dust.

69. Then Shini's grandson Satyaki, O foremost of Bharatas, shooting his arrows, proceeded against the frightened Kauravas in the course of their fight.

70. The Hridika's son, O king, quickly and fearlessly opposed that invincible warrior, that irresistible and powerful Bowman, as he proceeded against them.

71. Those two illustrious and invincible Vrishni heroes, Hridika's son and Satyaki, encountered each other like two enraged lions.

72. Both effulgent like the sun, they covered each other with burning arrows resplendent like the rays of the sun.

73. The arrows of those two Vrishni chiefs, shot off their bows, appeared like swiftly-coursing insects in the sky.

74. Piercing Satyaki with ten arrows and his horses with three, the son of Hridika cut off his bow with a straight arrow.

75. Casting off his bow which was thus cut off, that hero, quickly took up another that was stronger than the first.

76. Having taken up that best of bows, that first of bowmen struck the son of Hridika with ten arrows on the chest.

77. Then cutting off his car and the shaft of that car with many well-aimed arrows, Satyaki quickly killed the horses of his antagonist and his two Parshni drivers.

78. O Lord, Sharadvat, seeing Hridika's son made careless, the valiant Kripa then, the son Sharadvat of speedily carried him away, on his car.

79. The king of the Madras being slain and upon Kritavarma having been made careless, the entire army of Duryodhana fled away from the battle field.

80. At this time the army was covered with a cloud of dust. We could not perceive anything. The major portion, however, of your army were killed. They, who remained alive, took to their heels from the battle-field.

81. Soon it was seen that the cloud of dust was suppressed, O foremost of men, on account of the streams of blood that flowed on all sides.

82. Then seeing his army routed Duryodhana, alone, resisted all the Parthas advancing furiously.

83-84. Beholding the Pandavas on their cars as also Dhrishtadyumna the son of Prishata and the invincible Satyaki, the Kuru king struck them with sharp arrows.

85. The enemy (at that time) could not approach him, like mortals fearing to approach the Death standing before them. Meanwhile the son of Hridika, riding upon another car, advanced there.

86. The great car-warrior Yudhishtira then quickly killed the four horses of Kritavarma with four arrows and struck the son of Gotama with six broad-headed powerful arrows.

87. Then Ashvatthaman, taking upon his car, the son of Hridika who had been deprived of his horses by the (Pandava) king, took him away from Yudhishtira's presence.

88. The son of Sharadvata struck Yudhishtira in return with eight arrows and his horses also with eight keen arrows.

89. Thus, O king, the battle raged on all sides on account of the evil policy of yourself and your son, O Bharata.

90. After the destruction of that foremost of bow men on the field of battle by that foremost of Kuru's race, the Parthas, beholding Shalya slain, in a body filled with great joy, blew their conchs.

91. And all of them praised Yudhishtira in that battle, even as the celestials, in days of yore, had praised Indra after the destruction of Vritra. And they beat and blew various kinds of musical instruments, making the Earth resound on all sides.

CHAPTER 18

(SHALYA PARVA)—CONTINUED.

The followers of Shalya try to kill
Yudhishtira, the routing of the Kuru
army

Sanjaya said

1-2. After the destruction of Shalya, O king, the followers of the Madra king, numbering seventeen hundred brave car-warriors, proceeded for battle with great force.

Duryodhana, riding upon a huge mountain-like elephant with an umbrella held over his head and fanned with white chowries, forbade the Madraka warriors, saying - "Do not proceed, Do not proceed!"

3-4. Though repeatedly forbidden by Duryodhana, those heroes, desirous of killing Yudhishtira, entered into the Pandava army.

Those brave warriors, O king, loyal to Duryodhana, twanging their bows loudly fought with the Pandavas.

5-6. In the meantime hearing that Shalya had been killed and that Yudhishtira had been assailed by the mighty car-warriors of the Madrakas devoted to the well-being of the Madraka king, the great car-warrior Partha came there, stretching his bow Gandiva and filling the Earth with the rattle of his car.

7-8. Then Arjuna, Bhima and the two sons of Madri by Pandu and that foremost of men, Satyaki and the (five) sons of Draupadi and

Dhrishtadyumna and Sikhandin and the Panchalas and the Somakas, desirous of rescuing Yudhishtira, encircled him on all sides.

9-10. Having taken their positions round the king, the Pandavas, those foremost of men, began to agitate the enemy's army like Makaras agitating the ocean. Indeed, they made your army tremble like a mighty tempest shaking the trees.

11. Like the great river Ganges agitated by a hostile wind, the Pandava army, O king, once more were exceedingly agitated.

12. Making that powerful army tremble, the illustrious and mighty car-warriors (viz., the Madrakas), all shouted loudly, saying - "Where is that king Yudhishtira?"

13. Why are not his valiant brothers, viz., the Pandavas, to be seen here? What has become of the highly energetic as also of the great car-warriors Sikhandin? Where are Dhrishtadyumna and the grandson of Sini and those great car-warriors, viz., the (five sons of Draupadi)!

14-15. Thereat those great car-warriors, viz., the sons of Draupadi, began to kill the followers of the Madra king who were uttering those words and fighting vigorously. In that battle, some, amongst your troops, were crushed by car-wheels and some slain by huge standards.

16. Beholding, however, the heroic Pandavas, the brave warriors of your army, O Bharata, though forbidden by your son, still proceeded against them.

17. Speaking mildly Duryodhana tried to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them carried out his order.

18-19. Then Sakuni, the eloquent son of the Gandhara king, O king, said to Duryodhana these words:— How is this that we are standing here, while the Madraka army is being killed before our eyes? O Bharata, when you are here, it does not look well!

20. The contract was that all of us should fight in a body. Why then, O king, do you suffer our foes to kill thus our soldiers?

Duryodhana said

21. Though prevented by me before, they did not carry out my order. These men, in a body, have entered into the Pandava army.

Sakuni said

23. When worked up with rage in battle, brave warriors do not obey the behests of their leaders. You should not be angry with those men. This is not the time to act indifferently.

We shall, therefore, all of us, in a body with our cars and horses and elephants, proceed, for rescuing those great bowmen, viz., the followers of the Madra king.

24. O king, we shall protect one another very carefully. Accepting Shakuni's view all the Kauravas then proceeded where the Madras were.

25. Also encircled by a large force Duryodhana proceeded against the foe, uttering leonine shouts and causing the Earth to resound with that noise.

26. Slay, cut, seize, strike, cut off—these were the words that were heard then, O king, among those troops.

27. Meanwhile beholding in that battle the followers of the Madra king assailing them unitedly the Pandavas proceeded against them, arraying themselves in the Madhyama form.

28. Fighting hand to hand, O king, for a short time, those heroic warriors, viz., the followers of the Madra king, were killed.

29. Then, whilst we were proceeding, the active Pandavas, in a body, completed the slaughter of the Madrakas and filled with delight, sent up joyous shouts.

30. Then headless forms were seen all around. Large meteors fell down from the solar disc. The earth was covered with cars and broken yokes and axles and slain car-warriors and lifeless horses.

31. Horses, quick-coursing like the wind and still attached to yokes of cars, were seen to drag car-warriors, O king, hither and thither on the field of battle.

32-33. Some horses were seen to drag cars with broken wheels, while some ran on all sides, carrying the broken cars.

34-35. Here and there also were seen horses hampered by their traces. Car-warriors dropped down like denizens of heaven on the exhaustion of their virtue.

36. When the brave followers of the Madra king were killed the great car-warriors of the Parthas, beholding a body of horse advancing towards them, rushed quickly towards it with a view to win victory.

37-38. Shooting their arrows and making various other kinds of noise mingled with the blare of their conchs, those warriors of sure aim, shook bows and uttered leonine shouts.

39. Seeing then that large force of the Madra king killed as also their heroic king the entire army of Duryodhana once more fled away from the field.

40. Struck, O king, by those firm bowmen of the Pandavas, the Kuru army, filled with fear, fled away on all sides.

CHAPTER 19

(SHALYA PARVA)--CONTINUED.

The fight between Shakuni and Nakula and Sahadeva and other leaders

Sanjaya said

1-2. 'Upon the destruction of that great king of Madra and great car-warrior, that invincible hero, (viz., Shalya) in battle, your troops and sons almost all fled away from the field. Indeed, upon the slaughter of that hero by the illustrious Yudhishtira your troops were like ship-wrecked merchants on the deep.'

3. After the destruction of the Madra king, O monarch, you troops, filled with fear and wounded with arrows, were like men having none to help them and desirous of a protector or a herd of deer assailed by a lion.

4. Like bulls deprive of their horns or elephants with tusks broken, your troops, defeated by Yudhishtira having no enemies, fled away at mid-day.

5. After the fall of Shalya, O king, none amongst your troops had the mind of either rallying the army or displaying his prowess.

6. O king, we expressed that grief, which had been ours upon the fall of Bhishma, of Drona and of the Suta's son, O Bharata.

7. Giving up hopes of success upon the fall of the great car-warrior Shalya, the Kuru army, with its heroes slain and exceedingly confused, were killed with keen arrows. Upon the destruction of the Madra king, O monarch, your warriors all fled away in fear.

8. Some on horse-back, some on elephants, some on cars, great car-warriors and foot-soldiers, all fled away in fear.

9. Two thousand elephants, looking like hills and capable of smiting, fled away, after Shalya's fall, goaded with hooks and toes.

10. Indeed O chief of the Bharatas, your soldiers fled on all sides. Stuck with arrows, they were seen to run, breathing hard.

11. Beholding them defeated the Pandavas, filled with the desire of victory, pursued them.

12. The sound of arrows and the loud leonine roars and the blare of conchs, of heroic warriors were heard there.

13. Beholding the Kauravas agitated with fear and flying away, the Panchalas and the Pandavas addressed one another, saying,

14. To day the truthful king Yudhishtira, had defeated his enemies. Today Duryodhana has been divested of his splendour and royal prosperity.

15. Today, hearing of his son's death, Dhritarashtra, that king of men, will lose consciousness, lie down on the Earth and feel the keenest pain.

16. Let him know today that the son of Kunti is the most powerful of all bowmen. Today that sinful and wicked-hearted king will blame his own self.

17. Let him recollect today the time and wholesome words of Vidura. Let him from this day wait upon the Parthas as their slave. Let that king today feel the grief that had been experienced by the sons of Pandu.

18. Let that king know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna's bow in battle, as also the force of all his weapons and the strength of his arms in fight.

19. Today he will know the dreadful power of the great Bhima when Duryodhana will be slain in battle like the Asura Vali by Indra.

20. Except Bhima there is none else in this world that can achieve that which Bhima accomplished by killing Dushasana.

21. Hearing of the death of the ruler of the Madras who was incapable of defeat by the very celestials, that king will know the prowess of Yudhishtira.

22. After the destruction of the heroic son of Subala and of all the Gandharas he will know the strength, in battle of the two sons of Madri by Pandu.

23-24. Why will they not be victorious who have Dhananjaya for their warrior, as also Satyaki and Bhimasena and Dhrishtadyumna the son of Prishata and the five sons of Draupadi and the two sons of Madri and the great Bowman Shikhandin and king Yudhishtira.

25. Why will they be not victorious who have for their protector Krishna, called Janardana, the protector of the universe? Why will they not be victorious who are righteous?

26-27. Who else than Yudhishtira the son of Pritha, who has Hrishikesha, the refuge of justice and glory for his protector, is competent to defeat in battle Bhishma, Drona and Karna and the king of the Madras and the other kings by hundreds and thousands.

28. Saying these words and filled with joy, the Srinjayas pursued your soldiers in that battle who had been exceedingly wounded with arrows.

29. Then Dhananjaya proceeded against the car-division of the foe. The two sons of Madri and the great car-warrior Satyaki proceeded against Shakuni.

30-31. Beholding them all flying quickly in fear of Bhimasena, Duryodhana, as if smiling, addressed his driver, saying -Partha, who is there with his bow, is going before me. Take my horses to the back of the army.

32. Like the ocean that cannot go beyond its continents, Kunti's son Dhananjaya will never dare go before me if I stand in the rear.

33. Look, O driver, at this vast army that is pursued by the Pandavas! Behold this cloud of

dust that has arisen on all sides on account of the motion of the troops.

34. Hear, those various leonine roars that are so awful and loud. Therefore, O driver, move slowly and wait in the rear.

35-36. If I stay in battle and fight the Pandavas, my army, O driver, will rally and fight again vigorously.—Hearing these words of your son becoming a hero and a man of honour, the driver slowly drove his horses adorned with gold trappings.

37. One and twenty thousand foot-soldiers, deprived of elephants and horses and car-warriors and who were ready to lose their lives, still stood for battle.

38. Born in different countries and coming from different towns, those warriors maintained their ground, desirous of gaining great fame.

39. The clash of those rushing warriors elated with joy was loud and exceedingly terrible.

40. Then Bhimasena, O king and Dhrishtadyumna, the son of Prishata, opposed them with four-fold forces.

41. Other foot-soldiers, all actuated with the desire of victory, proceeded against Bhima, uttering loud cries and slapping their armpits, by the desire of going to heaven.

42. Filled with rage and invincible in battle those heroes, belonging to your party, approached Bhimasena and cried aloud. They then spoke not to one another. Encircling Bhima in that battle, they began to strike him from all sides.

43. Encircled by that huge body of infantry and struck by them in that battle Bhima did not stir from where he stood and remained motionless like the Mainaka mountain.

44. His antagonists meanwhile, filled with rage, O monarch, tried to assail that great car-warrior of the Pandavas and opposed other combatants (that tried to rescue him).

45. Encountered by those warriors, Bhima became furious. And quickly getting down from his car, he proceeded on foot against them.

46. Taking up his massive mace adorned with gold, he began to kill your soldiers like the destroyer himself armed with his club.

47. The mighty Bhima, with his mace, crushed those twenty one thousand foot-soldiers who were deprived of cars and horses and elephants.

48. Having killed that strong army Bhima, of great prowess, showed himself with Dhrishtadyumna in his front.

49. The foot-soldiers, of your party thus slain, lay down on the ground, bathed in blood, like Karnikaras with their flowers struck down by a storm.

50. Adorned with garlands made of various kinds of flowers and with diverse kinds of ear-rings, those combatants of various races, who had come from various kingdoms, lay down on the field, lifeless.

51. Covered with banners and standards, that large army of foot-soldiers looked fierce and terrible and lay prostrate on the field.

52. The great car-warriors, with their followers, that fought under Yudhishtira, all pursued your illustrious son Duryodhana.

53. Beholding your troops turn away from the battle, those great bowmen proceeded against Duryodhana, but they could not overcome him even as the ocean cannot go beyond its continents.

54. The prowess of your son was highly wonderful, since all the Parthas, in a body, could not transgress his single self.

55-56. Addressing his own army which had not fled far but which, wounded with arrows, were bent upon flying, Then Duryodhana said these words:— "I do not see a place on plain or mountain, where if you fly, the Pandavas will not pursue and kill you. What is the use of flight?

57. The army of the Pandavas had been reduced in numbers. The two Krishnas are greatly wounded. If all of us make a stand, we will surely acquire victory.

58. If you fly away, in confusion, the sinful Pandavas will pursue you and kill you. If on the

other hand we made a bold stand, it will do us good.

59. Listen, all you Kshatriyas that are here. When Death always kills heroes and cowards alike what man is there so foolish that, calling himself a Kshatriya, will not fight.

60. It will be to our interest if we stay before the angry Bhimasena. Death in battle, while fighting in pursuance of the Kshatriya practices, leads to happiness.

61-62. Gaining victory, one obtains happiness here. If killed, one reaps great fruits in the other world. You Kauravas, there is no better path to heaven than that of battle. Killed in battle, you will in no time obtain all those regions of blessedness." Hearing those words of his and applauding them highly, the Kuru kings once more rushed against the Pandavas for fighting with them.

63. Seeing them advancing quickly the Parthas, arrayed in order of battle, skilled in smiting, worked up with rage and filled with the desire of victory, proceeded against them.

64. Stretching his bow Gandiva celebrated over the three worlds, the brave Dhananjaya proceeded on his car against the foe.

65. The two sons of Madri and Satyaki rushed against Shakuni and the other Pandava heroes smilingly proceeded against your army.

CHAPTER 20

(SHALYA PARVA)-CONTINUED

The death of Shalya, the king of Mlechchhas

Sanjaya said

1-2. 'After the (Kuru) army had been gathered Shalya, the king of the Mlechchhas, filled with rage, rushed against the large army of the Pandavas, riding on a gigantic elephant, with temporal juice trickling, looking like a hill, elated with pride, resembling Airavata himself and capable of crushing large numbers of foes.

3. Shalya's animal was of a good breed, was always adored by Dhritarashtra's sons and was properly equipped and properly trained for battle, O king, by persons well conversant with

the science of elephant training. Riding on that elephant, that foremost of kings looked like the morning sun at the close of summer.

4. Riding that best of elephants, O king, he went against the Pandavas and began to strike them on all sides with keen and dreadful arrows resembling Indra's thunder in force.

5. While he discharged his arrows in that battle and killed the hostile warriors neither the Kauravas nor the Pandavas could mark any defect in him, even as the Daityas, O king, could not notice any in Vasava, the wielder of the thunder, in the days of yore while he killed them.

6-7. The Pandavas, the Somakas and the Srinjayas, saw one elephant look like a thousand elephants moving around them as the enemies of the gods had in days of yore seen the elephant of Indra in battle.

8. The army so driven by that elephant seemed as if trapped from all sides. It could not stay for moments in the battle-field on account of sheer fright. All soldiers started crushing in hue and cry over mutual pull and push.

9. Agitated by that animal, the hostile army looked life-less. Unable to stand in battle, they then fled away in great fear, crushing one another. Then the huge army of the Pandavas, routed by king Shalya, suddenly fled on all sides unable to stand the vigour of that elephant.

10. Seeing the Pandava army routed and flying away quickly all your leading warriors worshipped king Shalya and blew their moon-white conchs.

11. Hearing the war-cries of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pandava and the Srinjaya forces, viz., the Panchala prince Dhrishtadyumna could not, from wrath, bear it.

12. The illustrious Dhrishtadyumna then quickly proceeded for defeating that elephant, as the Asura Jambha had proceed against Airavata, the carrier of Indra, while he fought with Indra.

13. Beholding the king of the Pandavas proceed against him, Shalya, the foremost of

kings, quickly urged his elephant, O king, for the destruction of Drupada's son.

14. Seeing the animal approaching the latter struck it with three best arrows, polished, keen, blazing, powerful and resembling fire itself in effulgence and force.

15. Then that illustrious hero struck the animal on the trunk with five other whetted and best arrows. Struck therewith, that prince of elephants, turning away from the battle, ran quickly away.

16. Suddenly checking that foremost of elephants which had been greatly wounded and compelled to retreat Shalya, however, caused it to turn back and with hooks and keen lances urged it forward against the car of the Panchala king, pointing it out to the infuriate animal.

17. beholding the animal rushing forcibly at him, the heroic Dhrishtadyumna, taking up a mace, quickly leaped down on the Earth from his car, his limbs benumbed with fear.

18. That huge elephant, meanwhile, suddenly crushing that gold-decked car with its horses and driver, raised it up in the air with his trunk and then dashed it down on the Earth.

19. Beholding the driver of Panchala king thus crushed by that best of elephants. Bhima and Shikhandin and the grandson of Shini rushed with great force against that animal.

20 With their arrows they quickly restrained that animal. Thus restrained by them in battle, the elephant began to tremble.

21 Meanwhile king Shalya began to discharge arrows like the Sun shedding his rays on all sides. Struck with those arrows, the (Pandava) car-warriors began to fly away.

Beholding that feat of Shalya, the Panchalas, the Srinjayas and the Matsyas. O king, bewailed aloud in that battle. All those foremost of men however, surrounded the animal entirely.

23. Then, taking up his mace resembling the crest of a mountain, the brave Panchalas appeared there. Fearlessly, O king, that hero, that striker of foes, rushed quickly against the elephant.

24. The active prince of the Panchala, approaching, began to strike with his mace that animal which was huge as a hill and which shed temporal juice like a mass of pouring clouds.

25. Its trunk cut open, the animal cried aloud; and vomiting enough blood, the animal, huge as a hill, suddenly dropped down as a mountain falling down during an earthquake.

26. While that best of elephants was falling down and while your son's army were bewailing at the spectacle, that best of warriors among the Shinis cut off the head of king Shalya with a sharp and broad-headed arrow.

27. His head having been sundered by the Satwata hero, Shalya dropped down on the Earth along with his best of elephants, like a mountain summit suddenly clapped by the thunder-bolt discharged by the best of the celestials.

CHAPTER 21

(SHALYA PARVA)-CONTINUED

The fight between the various leaders of both the armies

Sanjaya said

1. After the heroic Shalya, that flower of the court, had been killed your army were dispersed like a huge tree broken by the force of the storm.

2. Seeing the army routed, the great car-warrior, Kritavarma, opposed the hostile force in that battle.

3. Seeing the Satwata hero, O king, standing in battle like a hill though struck with arrows (by the foe), the Kuru heroes, who had fled away, rallied and came back.

4. Then, O king, an encounter which took place between the Pandavas and the Kurus who were determined upon meeting with death.

5. Wonderful was that fierce encounter which took place between the Satwata hero and his foes, since alone he opposed the invincible army of the Pandavas.

6. Seeing this most difficult feat friends, filled with delight, set up leonine shouts that seemed to reach the very heavens.

7. At those sounds and Panchalas, O foremost of Bharata's race, were filled with fear. Then Satyaki, the grandson of Shini, came there.

8. Approaching the powerful king Kshemakirti, Satyaki killed him with seven keen arrows.

9. Then the intelligent son of Hridika, rushed quickly against the best of Shinis, that mighty-armed warrior, as the latter came discharging his whetted shafts.

10. Those two bowmen, those two foremost of car-warriors roared like lions and met each other, both being armed with best of weapons.

11. The Pandavas, the Panchalas and the other warriors, witnessed that terrible encounter between the two heroes.

12. Those two Vrishni and Andhaka heroes, like two elephants filled with delight, struck each other with long arrows and arrows with calf-toothed heads.

Moving about in various ways the son of Hridika and that foremost of Shini's race soon covered each other with showers of arrows.

14. The arrows discharged forcibly from the bows of the two Vrishni heroes were seen by us in the sky to resemble fights of quick-coursing insects.

15. Approaching the powerful Satyaki of true prowess, the son of Hridika struck the four horses of the former with four keen arrows.

16. Enraged at this like an elephant struck with a lance, the long-armed Satyaki struck Kritavarman with eight best arrows.

17. Then Kritavarman struck Satyaki with three arrows whetted on stone and shot off his bow drawn to its fullest stretch and then cut off his bow with another arrow.

18. Casting off his broken bow, that Shini hero quickly took up another with an arrow set on it.

19-20. Having taken up that best of bows and stringed it, that foremost of all bowmen, that warrior of great energy, intelligence and strength, unable to bear the cutting of his bow by Kritavarman, quickly and furiously rushed against the latter.

21 With ten keen arrows that Shini chief then struck the driver, the horses and the standard of Kritavarman.

23. At this, O king, the great Bowman and car-warrior Kritavarman, beholding his gold-decked car made driverless and horseless, was filled with rage. Taking up a pointed lance, he discharged it with all might at that best of Shini's race, desirous of killing him.

24. Striking that lance with many keen arrows, Satyaki sundered it off into pieces and caused it to fall down. Stupefying Kritavarman of Madhu's race with another broad-headed arrow he then struck Kritavarman on the chest.

25. Deprived of his horses and driver in that battle by Yuyudhana, skilled in weapons, Kritavarman came down on the Earth.

26. The heroic Kritavarman, having been deprived of his car by Satyaki in that single combat, all the (Kaurava) soldiers were possessed by a great fear.

27. A mighty fear overtook your sons, when Kritavarman was thus made steedless and driverless and carless.

28. Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that best of Shini's race, desirous of killing him.

29. Taking Kritavarman upon his car before all the bowmen, the mighty-armed Kripa took him away from the battlefield.

30. After Kritavarman had been made carless and the grandson of Shini had grown powerful on the field, the entire army of Duryodhana took to their heels.

31. The enemy, however, did not see it for the Kuru army was then covered with a cloud of dust. All your warriors fled, O king, except king Duryodhana.

32. Beholding his own army thus routed he quickly rushed and assailed the victorious enemy, alone opposing them all.

33-35. Filled with rage, that invincible warrior assailed with keen arrows all the Pandus and Dhrishtadyumna the son of Prishata and Shikhandin and the son of Draupadi and the large numbers of the Panchalas and the Kaikeyas and the Somakas.

36. With strong determination your powerful son stood in battle, even as a blazing and mighty fire on the sacrificial platform purified with mantras, king Duryodhana moved in the field, in that battle.

37. His enemies could not approach him then, like creatures unable to approach the Death. Then the son of Hridika came there, on another car.

CHAPTER 22

(SHALYA PARVA)-CONTINUED

The fight between Duryodhana and the sons of Pandu

Sanjaya said

1. Filled with the courage of despair, that best of car-warriors, O king viz., your son, looked resplendent on his car in that battle like Rudra himself.

2. With the thousands of arrows shot by him, the Earth was completely covered. He drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts.

3. There was then not a man amongst the Pandavas in that great battle or a horse or an elephant or a car, who or which was not struck with Duryodhana's arrows.

4. O king, amongst the warriors every one, O Bharata, was struck by your son with his arrows.

5. The Pandava army was then covered with the arrows of that great warriors even as an army is covered with the dust it raises while marching for battle.

6. The Earth then, O king, was as if converted into one sheet of arrows by your son Duryodhana, that Bowman endued with great lightness of hand.

7. Amongst those thousands of warriors on the field, of your side or that of the enemy, it appeared as if Duryodhana was then the only man.

8. The prowess displayed by your son was highly wonderful, since the Parthas, even in a body, could not approach him who was single.

9. He struck Yudhishtira, O best of Bharata's race, with a hundred arrows and Bhimasena with seventy and Sahadeva with seven.

10. And he struck Nakula with sixty four and Dhrishtadyumna with five and the sons of Draupadi with seven and Satyaki with three arrows. With a broad-headed arrow, he then, O king, cut off the bow of Sahadeva.

11-12. Casting off that broken bow, the heroic son of Madri, took up another formidable bow and rushing against the king, viz., Duryodhana struck him with ten arrows in that battle.

The great and brave Bowman Nakula then struck the king with nine terrible arrows and uttered a loud war cry.

Satyaki struck the king with a single straight shaft; the sons of Draupadi struck him with seventy three and king Yudhishtira struck him with five. And Bhimasena assailed the king with eighty arrows.

15. Though struck thus from all sides with numerous arrows by those illustrious warriors, Duryodhana still, O king, did not waver, in the presence of all the soldiers assembled there.

16. The quickness, the skill and the prowess of that illustrious warrior excelled those of every man.

17. Meanwhile the Dhartarashtras, O king, who had not fled far away, beholding the king, rallied and returned there, clad in mail.

18. The noise made by them when they returned was exceedingly awful, like the roar of the surging deep during the rainy season.

19. Approaching their invincible king in that battle, those great bowmen rushed against the Pandavas for fight.

20. The son of Drona opposed in that battle the angry Bhimasena.

21. With the arrows, O king, that were shot in that battle, all the points of the horizon were completely covered, so that the brave warriors could not distinguish the cardinal from the subsidiary points of the compass.

As regards Ashvathaman and Bhimasena, O Bharata, both of them performed wonderful

feats. Both of them were invincible in battle. The arms of both continued marks of bowstring for having repeatedly drawn the same. Opposing each other, they fought on, frightening the entire universe.

23-24. The heroic Shakuni struck Yudhishtira in that battle. Having killed the four horses of the king the powerful son of Subala uttered a loud roar, making all the soldiers tremble with fear.

25. Meanwhile the valiant Sahadeva carried away the heroic but defeated king on his car from that battle.

26. Then riding on another car, returned king Yudhishtira and having pierced Shakuni at first with nine arrows, once more struck him with five. And that best of all bowmen then sent up a loud roar.

27. That battle presented a wonderful spectacle. It filled the spectators with delight and was praised by the Siddhas and the Charanas.

28. Heroic Uluka rushed against the mighty Bowman Nakula, in that battle, discharging showers of arrows from all sides.

29. The heroic Nakula, however, in that battle opposed the son of Shakuni with a dense shower of arrows from every side.

30. Both those heroes were born in high family and both were great car-warriors. They were seen to fight with each other, each enraged with the other.

31. Similarly Kritavarman, O king, fighting with the grandson of Shini, that scorcher of foes, shone like Shakra fighting with the Asura Vala.

32. Having cut off Dhrishtadyumna's bow in that battle, Dhrishtadyumna struck his bowless antagonist with keen arrows.

33. Then, in that battle, having taken up a formidable bow, Dhrishtadyumna fought with the king before all the bowmen.

34. The encounter between those two heroes was exceedingly dreadful, O best of Bharata's race, like that between two wild and infuriate elephants with temporal juice trickling down.

35. Worked up with rage in that battle, the heroic Gautama struck the mighty sons of Draupadi with many straight arrows.

36. The encounter that took place between him and those five resembled that which takes place between a man and his five senses. It was awful and fierce and no party showed any consideration for the other.

37. The five sons of Draupadi assailed Kripa like the senses afflicting a foolish man. He, on the other hand, fighting with them, opposed them vigorously.

38. That battle between him and them was indeed wonderful because it resembled the struggles, O king, between men and their senses.

39. Men fought with men, elephants with elephants, horses with horses and car-warriors with car-warriors. Once more, O king, that encounter became general and dreadful.

40. Here an encounter was beautiful, there another was dreadful and there another was exceedingly fierce. O lord, many dreadful encounters took place in course of that battle.

41. Belonging to both armies and encountering one another, those chastisers of foes struck and killed one another in that dreadful battle.

42. A thick cloud of dust was raised by the cars and the animals. Thick dust was also raised by the running of the horses, a dust that was carried from one place to another by the wind.

43. A dust, thick as an evening cloud, was caused in the sky by the wheels of cars and the breaths of the elephants.

44. On that dust being raised and the sun himself hidden therewith, the Earth became shrouded and the heroic and great car-warriors were not visible.

45. That dust disappeared and everything became clear when the Earth, O best of the Bharatas, was covered with the blood of heroes.

46-48. When that dense and awful cloud of dust was put down there were seen many single encounters, O Bharata, that the heroes fought at the noon each according to his strength and his rank. They were all exceedingly fierce. The

sheen of the weapons in those encounters, O king appeared full in view.

49. Loud noise, of the falling shafts in that battle, resembled that of a vast forest of bamboo's while burning on every side.

CHAPTER 23

(SHALYA PARVA)-CONTINUED

The fight between Yudhishtira and the Kurus. The fight of Shakuni

Sanjaya said

1. 'During the progress of that terrible and awful battle, the army of your son were routed by the Pandavas.

2. Rallying their great car-warriors however, with vigorous exertions, your sons continued to fight with the Pandava army.

3-4. The Kuru warriors, seeking your son's welfare, suddenly came back. Upon their return, the battle once more became fearful, between your warriors and those of the foe, resembling that between the gods and the Asuras in the days of yore. Neither amongst the enemies nor amongst your people was there a single warrior who fled away from the field.

5. The warriors fought, knowing one another by the names they uttered. A great onslaught took place there.

6-7. Filled with great anger and desirous of defeating the Dhartarashtras and their king in that battle, king Yudhishtira struck the son of Sharadvata with three gold winged arrows whetted on stone and next killed with four others the four horses of Kritavarman.

8. Then Ashvathaman carried away the celebrated son of Hridika. Sharadvat's son struck Yudhishtira in return with eight arrows.

9. Then king Duryodhana sent seven hundred cars to the place where king Yudhishtira was fighting.

10. Those cars, driven by excellent warriors and quick-coursing like the wind or thought, rushed in that battle against the car of Kunti's son.

11. Encircling Yudhishtira on all sides they made him invisible with their arrows like clouds hiding the sun from the view.

12. Then Pandava heroes, led by Shikhandin, beholding king Yudhishtira assailed in that way by the Kauravas, were filled with rage and unable to put up with it.

Desirous of rescuing Yudhishtira, the son of Kunti, they came there on their cars possessed of great speed and adorned with rows of bells.

14. Then took place an awful battle, in which blood flowed as water, between the Pandavas and the Kurus, that increased the denizens of Yama's region.

15. Killing those seven hundred hostile car-warriors of the Kuru army, the Pandavas and the Panchalas once more resisted (the whole Kuru army).

16. There took place a fierce encounter between your son and the Pandavas. We had never before seen or heard of its like.

17-18. During the onset of that battle in which no consideration was shown by any party for another and while the warriors of your army and those of the foe were being killed quickly, the combatants were all shouting and blowing their conchs. The bowmen were roaring and uttering loud noises of diverse kinds.

19. The very vitals of the combatants were being struck, during that fight and the troops, O sire, desirous of victory, were rushing with speed.

20 Everything on earth was under-going a woeful destruction, during that battle when numberless ladies of birth and beauty were being made widows.

21 During the progress of that fierce encounter in which the warriors fought without any consideration for friends and foes, evil omens appeared, presaging the destruction of everything.

The earth, with her mountains and forests, shook making a loud noise. Meteors, like burning brands equipit with handles, dropped from the sky, O king, on every side of the earth as if from the solar disc.

23. There blew a hurricane on all sides, carrying away hard pebbles along its lower course. The elephants shed profuse tears and trembled greatly.

24-25. Disregarding all those fierce and awful omens, the Kshatriyas, consulting with one another, cheerfully stood on the field of Kurukshetra, desirous of going to heaven.

26-27. Then Shakuni, the son of the Gandhara king, said -"Fight you all in front! I, however, will kill the Pandavas from behind!"—Then the active Madraka warriors, amongst those on our side that were advancing, were filled with joy and uttered various cries. Others also did the same.

28. The invincible and sure-armed Pandavas, once more coming against us, shook their bows and enshrouded us with showers of arrows.

29. The army of the Madrakas then were killed by the foe. Beholding this, the troops of Duryodhana once more fled from the battle.

30-31. The might king of the Gandharas, however, once more said these words -"Stop, you sinful wretches, fight with the foe. What use is there of light." At that time, O foremost of Bharata's race, the king of the Gandharas had full ten thousand horsemen capable of fighting with bright lances.

32. During the onset of that great carnage, Shakuni, aided by the force, displayed his valour and assailed the Pandava army at the rear, killing it with his keen arrows.

33. The huge force of the Pandus then, O king, were dispersed even as a mass of clouds of all sides by a powerful wind.

34-35. Then beholding his own army routed, Yudhishtira coolly urged the mighty Sahadeva, saying -"Yonder the son of Subala, afflicting our rear, stands clad in mail. He kills our forces. Behold that wicked man, O son of Pandu.

Helped by the sons of Draupadi proceed towards him and kill Shakuni, the son of Subala. Supported by the Panchalas, O sinless one, I will meanwhile kill the car-force of the enemy.

37-39. Let all the elephants and all the horse and three thousand foot go with you. Helped by these, slay Shakuni." At this seven hundred elephants ridden by bowmen and five thousand

horse and the valiant Sahadeva and three thousand foot-soldiers and the son of Draupadi, all proceeded against invincible Shakuni.

However, O king, overpowering the Pandavas and longing for victory, Subala's son, of great valour, began to slay their forces from the back.

The horsemen, beside themselves with rage, of the Pandavas penetrated the division of Subala's son, overpowering the latter's car-warriors.

Those heroic horsemen, staying in the midst of their own elephants, enshrouded the large host of Subala's son with showers of arrows.

On account of your evil counsels, O king, a dreadful battle took place in which maces and lances were used and in which heroes only took part.

The twang of bows was no longer heard there, for all the car-warriors stood there as spectators. At that time no difference could be seen between the opposing parties.

Both the Kurus and the Pandavas, O foremost of Bharatas, saw the darts, shot off heroic arms, pass like meteors through the sky.

The entire sky, O king, covered with falling and bright sword, appeared highly beautiful.

The view presented, O best of the Bharatas, by the lances hurled all around, was like that of swarms of locusts in the sky.

Horses, with limbs covered with blood on account of wounds inflicted by horsemen themselves struck with arrows, dropped down on all sides in hundreds and thousands.

They all remained huddled together. Many of them were wounded and many vomited blood. A thick darkness set in there when the troops were covered with a cloud of dust.

When that darkness covered everything, O king, we saw those brave heroes, horses and men move away from that spot.

Others dropped down on the earth vomiting blood profusely. Many warriors, entangled with one another by their locks, could not move.

Many powerful heroes dragged one another from the backs of their horses and encountering one another thus, killed one another like

wrestlers. Many, deprived of life, were carried away by the horses they rode.

Many men, elated with the pride of courage and inspired with the desire of victory, dropped down on the earth.

The earth was covered with hundreds and thousands of bleeding warriors, deprived of limbs and divested of hairs.

The surface of the earth being covered with elephant-riders and horsemen and killed horses and warriors with blood-stained armours and those armed with weapons and those who had tried to kill one another with various kinds of terrible weapons, all lying in a mass in that life-destroying battle, no warrior could proceed far on his horse.

Having fought for a little while, Shakuni, the son of Subala, O king, went away from that spot with the remnant of his cavalry, six thousand in number. Similarly the Pandava force, covered with blood and its animals worn out, moved away from there with its remnant consisting of six thousand horse.

Horsemen, covered with blood of the Pandava army then, determined upon fighting and prepared to sacrifice their lives, said - "It is no longer possible to fight here on cars; how much more difficult it is then to fight here on elephants against elephants.

Having retreated Shakuni is now staying within his own detachment. The royal son of Subala will not again come to fight."

Then the sons of Draupadi and those infuriate elephants went where the Panchala prince Dhrishtadyumna, that great car-warrior, was.

Sahadeva also, when that cloud of dust set in, went alone where king Yudhishtira was.

After all those had departed Shakuni the son of Subala, worked up with wrath, once more attacked. Dhrishtadyumna's division and began to strike it.

Again a dreadful encounter took place, in which the combatants did not care for their lives, between your soldiers and those of the foe, all of whom were desirous of killing one another.

In that encounter of heroes, the combatants first looked at one another steadfastly and then rushed, O king and attacked one another in hundreds and thousands.

68. In that onslaught, heads, cut off with swords, dropped down with a noise like that of falling palmyra fruits.

Loud noise also arose making the very hairs stand erect, of bodies falling down on the ground, divested of armours and wounded with weapons and of falling weapons also, O king and of arms and thighs cut off from the trunk.

Assailing brothers and sons and even fathers with keen weapons, the combatants fought like birds, for a piece of meat.

Worked up with rage, thousand of warriors attacked one another in that battle.

Hundreds and thousands of combatants, pressed down by slain horsemen while falling down from their horses, fell down on the field.

There arose loud noise of neighing horses of great fleetness and of shouting men clad in mail and of the falling darts and swords, O king, of combatants desirous of cutting one another to the very quick on account, O monarch, of your evil policy.

At that time, your soldiers, exhausted and worked up with rage, their animals fatigued, themselves thirsty, wounded with sharp weapons, began to turn away from the battle.

Maddened with the smell of blood, many became so insensible that they killed friends and foes alike, in fact, every one they could lay hold on.

O king, actuated with the desire of victory, large numbers of Kshatriyas were struck down with arrows and lay prostrate on the earth.

Wolves, vultures and jackals began to yell hideously in joy. In the very presence of your son army suffered a great loss.

The earth, O king, was covered with the bodies of men and horses and over-flown with rivers of blood that struck terror to the timid.

Struck and wounded repeatedly with swords and battle-axes and lances, your warriors, as also the Pandavas, O Bharata, ceased to approach one another.

Striking one another according to their might and fighting to the last combatants dropped down, bleeding.

Headless forms were seen, catching the hair of their heads and holding swords stained in blood.

When many headless forms, O king, had thus risen up, when the smell of blood had made the warriors almost senseless and the loud noise had somewhat subsided, Subala's son again approached the large army of the Pandavas, with the small remnant of his cavalry.

Thereat actuated with the desire of victory and endued with great activity, Pandavas rushed towards Shakuni, with foot-soldiers and elephants and cavalry all with uplifted weapons.

Desirous of terminating the hostilities, the Pandavas, forming a wall, encircled Shakuni on all sides and began to strike him with various kinds of weapons.

Beholding your soldiers assailed from every side, the Kauravas, with horse, foot, elephants and cars, rushed towards the Pandavas.

Some brave foot-soldiers, destitute of weapons, attacked their foes in that battle, with feet and fists and struck them down.

Car-warriors dropped down from cars and elephant-men from elephants, like virtuous persons falling down from their celestial vehicles upon the wane of their virtue.

Thus the warriors fought with one another in that great battle and killed fathers and brothers and friends and sons.

Thus took place that battle, O best of Bharatas, in which no consideration was shown by any body for any one and in which lances, swords and arrows dropped down fast on every side and presented a terrific spectacle.

CHAPTER 24

(SHALYA PARVA)-CONTINUED

Arjuna bewails before Krishna, Arjuna goes to the field for killing Duryodhana

Sanjaya said

1. When the loud noise of battle had somewhat subsided and the Pandavas had killed large numbers of their foes Subala's son once more came with the remnant of his cavalry, seven hundred in number.

2. Speedily approaching his own soldiers and urging them to fight, he again and again said - "You chastisers of enemies, fight merrily."

3-6. And he asked the Kshatriyas assembled there, saying -"Where is the king that great car-warrior?"—Hearing those words of Shakuni, O foremost of Bharatas, they replied saying - "There stands the great car-warrior, viz., the Kuru king -there the large umbrella, effulgent like the full moon, is seen,—there where those car-warriors, clad in mail, are staying—there where that loud noise, deep as the muttering of clouds, is being heard. Go quickly thither, O king and you will see the Kuru king."—Thus spoken to by those brave warriors. Subala's son Shakuni, O king, proceeded where your son was waiting, surrounded on all sides by unretreating heroes.

7-9. Beholding Duryodhana stationed in the midst of the car-force, Shakuni, cheering up your car-warriors, O king, said these words to Duryodhana, in a manner which showed that he considered all his purposes to have been already accomplished. "Slay, O king, the car-warriors of the Pandavas. All their horse have been defeated by me. Yudhishtira is incapable of being defeated in battle unless one is prepared to sacrifice his life.

10. When that car-army, protected by the son of Pandu, will have been destroyed, we shall then kill all those elephants and foot-soldiers and others."

11. Hearing those words your warriors, actuated with the desire of victory, cheerfully proceeded against the Pandava army.

12. With quivers on their backs and bows in their hands, all of them shook their bows and sent up leonine war-cries.

13. Again O king, the fierce twang of bows and the slapping of palms and the sound of arrows shot forcibly was heard.

14-15. Beholding those Kuru heroes approach the Pandava army with uplifted bows, Kunti's son, Dhananjaya, said to the son of Devaki -"Drive the horses fearlessly and enter this deep of troops. With my keen arrows I shall to-day terminate these hostilities.

16. Today is the eighteenth day, O Janardana, of this great battle.

17. The numberless army of those great heroes has been almost destroyed. Mark the course of Destiny.

18. The army of Dhritarashtra's son, O Madhava, which was vast as the deep, has O Achyuta, became, after meeting ourselves, even like a pit caused by a cow's hoof.

19. If peace had been made after Bhishma's fall, O Madhava, everything would have fared well. The foolish and wicked-minded Duryodhana, however, did not make peace.

20. The words, that were given vent to by Bhishma, O Madhava, were beneficial and should have been accepted. Suyodhana however, who had lost his understanding, did not follow them.

21. After Bhishma had been struck down on the earth, I do not know why the battle was fought on.

22. I regard the son of Dhritarashtra as foolish and of weak understanding by every means since they continued the battle even after the fall of Shantanu's son.

23. After that when Drona, that foremost of Brahmanas, as fell, as also the son of Radha and Vikartana, the battle did not stop.

24. Even, when a residue only of the Kaurava army remained after the fall of that best of men, viz., Karna, with his sons the battle did not stop.

25. After the fall of even the heroic Shrutayush, of also Jalasandha of Puru's race

and of king Shrutyayudha, the slaughter did not still cease.

26. After the death of Bhurishravas, of Shalya, O Janardana and of the Avanti heroes, the slaughter did not still stop.

27. After the fall of Jayadratha, of the Rakshasa Alayudha, of Valhika and of Somadatta the killing battle did not still stop.

28. After the fall of the heroic Bhagadatta, of the Kamvoja chief Sudakshina and of Dusshasana, the all-destroying battle did not still stop.

29. Seeing the many heroic and powerful kings, each master of extensive territories killed in battle, the all-destroying battle, O Krishna, did not still stop.

30. Beholding even a full Akshauhini of troops slain by Bhimasena in battle, the all-destroying battle did not still stop on account of either the folly or the covetousness of the sons of Dhritarashtra.

31. What king, born in a noble family especially as one like that of Kuru, except the foolish Duryodhana, would thus create useless hostilities.

32. Who is there reasonable and wise and capable of distinguishing between good and evil, that would thus make a war, knowing his foes to be superior to him in merit, strength and bravery.

33. How could he listen to the advice of another when, indeed, he could not make up his mind to make peace with the Pandavas following your advice.

34. What medicine can be agreeable to that man today who disobeyed Bhishma, the son of Shantanu and Drona and Vidura, while they urged him to make peace.

35. How can he accept good advice who out of folly, O Janardana, insolently disobeyed his own old father as also his own good mother who spoke wholesome words to him.

36. It is evident, O Janardana, that Duryodhana is born for rooting out his family. His conduct and his policy, at least, speak the same, O lord. He will not give us our kingdom yet. This is my opinion, O Achyuta.

37. The great Vidura, O sire, told me many a time that as long as Duryodhana would live, he would never give us our share of the kingdom.

38. Vidura also told me -"As long as Dhritarashtra will live, O giver of honours that sinful man will act sinfully towards you.

39 You will never succeed in defeating Duryodhana without battle." Thus, O Madhava, did the far-seeing Vidura often speak to me.

40. All the Acts of that wicked man, I now find, to be exactly as the great Vidura had said.

41. That wicked man, who having listened to the beneficial and proper words of Jamadagni's son, disobeyed them, should certainly be regarded as standing in the face of destruction.

42. Many saints and ascetics said, as soon as Duryodhana was born, that the entire Kshatriya race would be exterminated for that wretch.

43. Those words of the sages, O Janardana, have now borne fruits, because the Kshatriyas are undergoing almost entire extermination on account of Duryodhana's miss-deeds. I shall, O Madhava, kill all the warriors today.

44. After all the Kshatriyas will have been killed and the (Kaurava) camp made empty, Duryodhana will then wish for a battle with us for his own destruction.

45-46. That will terminate these hostilities. Exercising my reason, O Madhava and reflecting in my own mind, O Vrishni hero, thinking of Vidura's words and taking into account the acts of the wicked Duryodhana himself, I have arrived at this conclusion. Enter into Kuru division, O hero, for I shall kill the wicked Duryodhana and his army today with my keen arrows.

47. Slaying this weak army in the very presence of Dhritarashtra's son, I shall today do what is for Yudhishtira's good."

48. Thus addressed by Arjuna, the Dashartha hero, with reins in hand, fearlessly penetrated that vast hostile army for battle.

49. It was a terrible forest of bows. Darts were its prickles. Maces and bludgeons were its paths. Cars and elephants were its huge trees.

50 Cavalry and infantry were its creepers. And the illustrious Keshava, as he entered that forest on that car adorned with many banners and pennons, shone exceedingly resplendent.

51. Those white horses, O king, bearing Arjuna in battle, were seen moving about on all sides urged by the Dasharha hero.

52. Then that scorcher of foes, viz., Savyasachin, proceeded on his car, discharging hundreds of keen arrows like a cloud pouring showers of rain. Loud noise was produced by those straight arrows as also by those combatants that were covered with them in that battle by Savyasachin. Showers of arrows, piercing through the armour of the warriors, dropped down on the Earth.

53-54. Shot off the Gandiva, arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects.

55. Everything was covered with those shafts shot from Gandiva. In that battle, the points of the horizon could not be distinguished.

56. The entire earth was as if covered with gold-winged arrows, steeped in oil, polished by the hands of the smith and with Partha's name engraven on it.

57. Struck with those keen arrows and burnt therewith by Partha even as a herd of elephants is burnt with burning brands, the Kauravas were dispirited and weakened.

58. Armed with bow and arrows, Partha, resembling the burning sun, consumed the hostile heroes in that battle like a blazing fire consuming a heap of dry grass.

59-60. As increasing and blazing fire of great energy, thrown on the outskirts of a forest by its inhabitants, quickly consumes those woods abounding with tree and heaps of dry creepers, even so that active and energetic hero, endued with prowess of weapons and having arrows for his flames, quickly consumed all the troops of your son from anger.

61. His powerful gold-winged arrows, discharged with care, could not be baffled by

any armour. He had not to discharge a second arrow at a man, horse or a huge elephant.

62. Like Indra, the wielder of thunderbolt, striking down the Daityas, Arjuna, alone entering that division of great car-warriors, destroyed it with arrows of various forms.

CHAPTER 25

(SHALYA PARVA)-CONTINUED

The fight between Dhristadyumna and Duryodhana

Sanjaya said

1. 'With his Gandiva, Dhananjaya baffled the purpose of those unretreating heroes struggling in battle and striking their enemies.

2. The arrows shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, resembled torrents of rain poured by a cloud.

3. That army, O chief of the Bharatas' thus struck by Kiritin, fled away before the very eyes of your son.

4. Some deserted their father and brothers and others their comrades. Some car-warriors lost their animals. Others lost their drivers. Some had their poles or yokes of wheels broken, O king.

5. The arrows of some were exhausted. Some were assailed with arrows. Some, though unwounded, fled in a body, stricken with fear.

6. Some tried to rescue their sons, having lost all their kinsmen and animals. Some loudly called their father, some their comrades and followers.

7. Some fled, leaving behind their kinsmen, O foremost of men and brothers and other relatives.

8. Many great car-warriors, struck with Partha's arrows and deeply wounded therewith, breathed hard, deprived of their senses.

9. Others, taking them up on their own cars and soothing them for some time and resting them and satisfying their thirst by offering them drink, once more proceeded to battle.

10. Leaving behind the wounded, some, incapable of being easily defeated in battle once

more advanced to battle desirous of carrying out the commands of your son.

11-12 .Some, having satisfied their thirst or rested their animals and some wearing (fresh) armours, O chief of the Bharatas and some, having comforted their brothers and sons and father and placed them in camp, once more came to battle.

13. Some, arranging their cars in order, O king, of superiors and inferiors, proceeded against the Pandavas once more for battle.

14. On their cars adorned with rows of bells, those heroes shone like Daityas and Danavas desirous of conquering the three worlds.

15. Some, advancing quickly on their cars decked with gold, fought with Dhrishtadyumna amid the Pandava army.

16. The Panchala prince Dhrishtadyumna and the great car-warrior Shikhandin and Shatanika the son of Nakula, fought with the car-division of the enemy.

17. Worked up with rage and supported by a large army, the Panchala prince rushed against your infuriated soldiers from desire of killing them."

18. Then your son, O king, discharged many arrows, O Bharata, at the Panchala prince thus rushing at him.

19. Then O king, Dhrishtadyumna was quickly cut with many arrows in his arms and chest by your son fighting with his bow.

20-22. -Deeply cut therewith like an elephant with pointed lances, that great Bowman then killed with his arrows the four horses of Duryodhana. With another broad-headed arrow he sundered, from his trunk; the head of his enemy's driver.

23. Then that grinder of foes, viz., king Duryodhana, having thus lost his car, rode on horseback and retreated to a little distance.

24. 24. Beholding his own army thus enfeebled, your son, the mighty Duryodhana, O king, proceeded where Subala's son was.

25. When the Kaurava cars were broken, the thousand huge elephants encompassed those car-warriors, viz., the five Pandavas.

26. Encompassed by that elephant, O Bharata, the five brothers looked beautiful, O foremost of men, like the planets surrounded by the clouds.

27. Then the mighty-armed Arjuna, O king, of sure aim, having Krishna for his driver and white horses, advanced on his car.

28. Surrounded by mountain-like elephants he began to destroy those animals with his keen and polished arrows.

29. Each killed with a single arrow, we saw those huge elephants fallen or falling down, wounded by Savyasachin.

30. The powerful Bhimasena, himself like an infuriate elephant, seeing those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club.

31. Seeing that great car-warrior of the Pandavas with uplifted mace, your soldiers were possessed by fear and passed urine and excreta.

32-33. The whole army were agitated upon seeing Bhimasena armed with mace. We then saw those elephants, huge as hills, running hither and thither, with their frontal globes cut open by Bhima with his mace and all their limbs covered with blood.

34. Struck with Bhima's mace, those elephants, running off from him, dropped down crying like mountains with their wings cut off.

35. Beholding those numberless elephants, with their frontal globes cut open, running hither and thither or falling down your soldiers were possessed by fear.

36. Then Yudhishtira also, worked up with anger and the two sons of Madri, began to kill those elephant-warriors with arrows having wings like those of vultures.

37. Dhrishtadyumna, after the defeat of the Kuru king in battle and after the fight of the latter from that spot on horse-back, saw that the Pandavas had all been encircled by the Kaurava elephants.

38. Beholding this, O king, Dhrishtadyumna, the son of the Panchala king proceeded towards those elephants to kill them.

39-40. In the meantime not seeing Duryodhana in the midst of the car-force, Ashvathaman and Kripa, and Kritavarman of the Satwata race, asked all the Kshatriyas, saying -"Where had Duryodhana gone."

41. Not seeing the king in the midst of that onslaught all those great car-warriors took him for dead and therefore with sorrowful faces, they enquired after him.

42. Some told them that after the destruction of his driver, he had gone to Subala's son.

43-44. Others, who had been greatly wounded said—"What necessity is there with Duryodhana. See, if he is yet alive. Do you all fight in a body, what will the king do to you."

45. Other Kshatriyas, who were greatly wounded and who had lost many of their relatives and who were still being struck with the arrows of the enemy, said these words indistinctly.

46. "Let us kill these forces by whom we are encircled. See the Pandavas are coming here after having killed the elephants.

47-48. Hearing these words, the powerful Ashvathaman, cutting through that irresistible force of the Panchala king, went with Kripa and Kritavarman, where Subala's son was. Infact leaving the car-force, those heroes, those firm bowmen, went to find out Duryodhana.

49. After their departure, the Pandavas, headed by Dhrishtadyumna, advanced, O king and began to kill their enemies.

50. Beholding those brave, heroic and powerful car-warriors rushing joyously towards them, your soldiers, whose faces grew pale, became despondent of their lives.

51-52. Beholding those soldiers of ours almost deprived of weapons and surrounded by the enemy, I myself, O king, having only two kinds of forces and caring for life, joined the five leaders of our army and fought with the forces of the Panchala prince and placed our men where Sharadvata's son was.

53-54. We had been cut with the arrows of Arjuna and still a fierce encounter took place between us and the army of Dhrishtadyumna.

At last, defeated by the latter, all of us retreated from that battle.

55. I then beheld the great car-warrior Satyaki rushing against us. With four hundred cars that hero pursued me in battle.

56. Having escaped with difficulty from Dhrishtadyumna whose horses had been exhausted, I fell among the soldiers of Madhava even as a sinner fallen into hell. There a fierce and terrible encounter took place for a short time.

57. The mighty-armed Satyaki, having cut off my armour, thought of taking me alive. He caught me while I lay down on the ground insensible.

58. Then within a short time that elephant force was killed by Bhimasena with his mace and Arjuna with his arrows.

59. On account of those mighty elephants, huge as hills, falling down on every side with wounded limbs, the Pandava warriors found their way entirely blocked up.

60. Then the powerful Bhimasena, O king, dragging away those huge elephants, made a way for the Pandavas.

61-62. Meanwhile not seeing that chastiser of foes Duryodhana amid the car-division, Ashvathaman and Kripa and Kritavarman of the Satwata race, tried to find out your royal son.

63. Leaving the prince of the Panchalas they proceeded where Subala's son was, anxious to see the king during that terrible onslaught.

CHAPTER 26

(SHALYA PARVA)-CONTINUED

Bhima kills Duryodhana's brothers

Sanjaya said

1-3. 'On the elephant division being destroyed, O Bharata, by the son of Pandu and while your army was being thus killed by Bhimasena in battle beholding the latter, that chastiser of foes, -moving about like the all-killing. Destroyer himself in rage armed with his club, your remaining sons, O king, united

together at that time, when your son Duryodhana could not be seen, rushed against Bhimasena.

4-5. They were Durmarshana, Shruntanta, Jaitra, Bhurivala, Ravi, Jayatsena Sujata and that slayer of foes, viz., Durvishaha and he called Durvimochana and Dushpradharsha and the mighty-armed Shrutarvan. All of them were experts in battle.

6. These sons of thine, in a body, rushed against Bhimasena and encircled him.

7. Then Bhima, O monarch, once more getting on his own car, began to shoot keen arrows at the vital limbs of your sons.

8. Those sons of yours, covered with arrows by Bhimasena in that dreadful encounter, began to drag that warrior like men dragging an elephant from the crossing point.

9. Worked up with anger, Bhimasena, quickly cut off the head of Durmarshana with a razor-headed arrow and threw it on the Earth.

10. With another broad-headed arrow capable of cutting through every armour, Bhima next killed the great car-warrior, viz., your son Shruntanta.

11-12. Then striking Jayatsena easily with a cloth-yard shaft, that chastiser of foes, viz., the son of Pandu, struck down that scion of Kuru's race from his car. The prince, O king, dropped down and immediately died.

Thereat your son Shrutarvan, worked up with rage, struck Bhima with a hundred straight arrows winged with feathers of vultures.

14. Then Bhima, worked up with rage, struck Jaitra and Ravi and Bhuribala, with three arrows resembling poison or fire.

15. Those great car-warrior, thus struck, dropped down from their cars like Kinshukas blossoming in the spring.

16. Then that scorcher of foes, with another broad-headed and keen arrow, struck Durvimochana and killed him.

17. Thus struck, that best of car-warriors fell down on the ground from his car, like a tree growing on the summit of a mountain uprooted by the storm.

18-19. The son of Pandu next struck your other two sons leading their forces, viz., Dushpradharsha and Sujata, each with a couple of arrows in that battle. Those two best of car-warriors, struck with those arrows, fell down.

20 Beholding another son of yours viz., Durvishaha and rushing at him, Bhima struck him with a broad-headed arrow in that battle. That prince dropped down from his car before all the bowmen.

21-22. Beholding so many of his brothers killed by Bhima alone in that battle, Shrutarvan, worked up with rage, rushed at Bhima, stretching his dreadful bow docket with gold and discharging a large number of arrows resembling poison or fire.

23. Cutting off the bow of Pandu's son in that dreadful encounter, the Kuru prince struck the bowless Bhima with twenty arrows.

24. Then Bhimasena, that great car-warrior, taking up another bow, covered your son with arrows and said to him "Wait, wait."

25. The encounter between the two was beautiful and dreadful, like that which took place in days of yore between Vasava and the Asura Jambha, O lord.

26. With the sharp arrows, resembling the dreadful rod of Yama, shot by those two warriors, the earth, the sky and all the points of the horizon were covered.

27. Then excited with rage, Shrutarvan took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest.

28. Deeply cut, O king by your son armed with the bow, Bhima grew exceedingly agitated like the ocean at the full or the new moon.

29. Excited with ire Bhima then, O sire, killed with his arrows the driver and the four horses of your son.

30. Beholding him careless and displaying the lightness of his hand the great son of Pandu covered him with winged arrows.

31. The careless Shrutarvan then, O king, took up a sword and shield. As the prince, however, moved about with his sword and shining shield effulgent like a hundred moons,

the son of Pandu cut off his head with a razor-headed arrow and dropped it on the earth.

32. The trunk of that great warrior, whose head was cut off by that razor-headed arrow, fell down from his car filling the earth with a loud noise.

33. Upon the death of that hero, your soldiers, though terror-stricken, rushed in that battle against Bhimasena for fighting with him.

34-35. The brave Bhimasena, clad in mail, received those warriors rushing quickly at him who were not killed amongst that ocean of troops. Approaching him, those warriors, encircled that hero on all sides.

36. Thus surrounded by those warriors, Bhima began to assail them all with sharp arrows like the thousand-eyed deity assailing the Asuras.

37. Having destroyed five hundred great cars with their fences, he again killed seven hundred elephants in that battle.

38. Slaying next ten thousand infantry with his strong shafts, as also eight hundred horses, the son of Pandu shone there.

39. Indeed, having killed your sons in that battle, Bhimasena, the son of Kunti, regarded his object accomplished, O lord and birth fruitful.

40. Your soldiers at that time, O Bharata, dared not even look at that warrior who was fighting in that fashion and killing your men in that way.

41. Scattering all the Kurus and killing their followers Bhima then slapped his armpits, terrifying the huge elephants with the noise.

42. Then your army, O king, which had lost a very large number of men and consisted of a very few soldiers, became highly depressed. O king.

CHAPTER 27

(SHALYA PARVA)-CONTINUED

The fights between Bhima and Sudarsha and the encounter of other warriors

Sanjaya said

1. Duryodhana, O king and your son Sudarsha, the only two of your children who were not killed, were at that time in the midst of the Kauravas cavalry.

2-3. Seeing Duryodhana in the midst of the cavalry, Krishna said to Dhananjaya, the son of Kunti:— "A large number of our enemies, relations that had received our protection, have been killed. There that best of Shini's race is returning, having taken Sanjaya captive.

4. Both Nakula and Sahadeva, O Bharata, are worn out having fought with the wretched Dhartarashtras and their followers.

5. Those there, viz., Kripa and Kritavarman and the great car-warrior Ashvathāman, have left Duryodhana's side and taken up their positions elsewhere.

6. Having killed Duryodhana's soldiers, the beautiful Panchala prince is waiting there in the midst of the Prabhadrakas.

7. There, O Partha, Duryodhana is in the midst of his cavalry, with the umbrella held over his head and looking all around.

8. Having re-arranged the remnant of his army, he waits in the midst of his forces. Killing this one with your keen arrows you may achieve all your objec

9. As long as these troops do no fly away seeing you in their midst and witnessing also the destruction of their elephant force, do you, O chastiser of foes, try to kill Duryodhana.

10. Let somebody go to the Panchala prince and ask him to come here. The Kaurava troops are all exhausted. O sire, the sinful Duryodhana will never succeed in escaping.

11. Having killed a large number of your soldiers in battle the son of Dhritarashtra looks highly delighted as if he believes that the Pandavas have been defeated.

12-13. Seeing his own soldiers assailed and killed by the Pandavas, the Kuru king will certainly come to battle for his own destruction."—Thus addressed by Krishna, Phalguna said to him:—"almost all the sons of Dhritarashtra, O giver of honours, have been killed by Bhima. Only these two still survive; they however, O Krishna, shall also be killed today.

14. Bhishma has been killed, Drona has been killed, Karna has been killed, Shalya, the king of the Madras, has been killed and Jayadratha also, O Krishna, has been killed.

16. Only five hundred cavalry constitute the army of Shakuni the son of Subala. Only two hundred still remain, of cars, O Janardana. Of elephants the only remnant is a hundred and of foot only three thousand.

17. There remain also Ashvatthaman and Kripa and the king of the Trigartas and Uluka and Shakuni and Kritavarman of the Satwata race.

These, O Madhava, are the remnant of Duryodhana's army. Truly no body will escape from death.

19. Although such a great slaughter has taken place, Duryodhana is still alive. Today king Yudhishtira, however, will be shorn of all his foes. None of my enemies will escape me, today.

20. Even if they be superhuman beings, O Krishna! I shall yet kill all those warriors today if only they do not fly away from the battlefield.

21. Worked up with wrath in today's battle, I shall, by killing the prince of Gandhara with my keen arrows, remove that sleeplessness which the king has suffered from for a long time.

22. I shall regain all those valuable properties which Subala's wicked son won from us at the gambling match.

23. Hearing of the destruction of their husbands and sons at the hands of the Pandavas in battle, all the ladies of Hastinapur will cry.

24. Today, O Krishna, our task will be finished. Today Duryodhana shall be divorced from his prosperity and life.

25. You may take the foolish son of Dhritarashtra as dead, O Vrishni hero, if, O Krishna, he does not today fly away from the battle.

26. Those horses cannot bear the twang of my bow and the slaps of my palms. Proceed there, O Krishna, for I will kill them.

27. Thus accosted by Pandu's son of great mental strength, the Dasarha hero urged his horses, O king, towards Duryodhana's detachment.

28-29. Beholding that force, three great car-warriors prepared themselves for striking it, for Bhimasena and Arjuna and Sahadeva, O sire, in a body, proceeded against it with loud leonine roars in order to kill Duryodhana.

30. Beholding those three warriors rushing quickly together with uplifted bows, Subala's son proceeded against the Pandavas.

31. Your son Sudarshana rushed against Bhimasena. Susharman and Shakuni met with Kiritin. Your son Duryodhana on horse back proceeded against Sahadeva.

32. Then your son, O king, with great speed and care, forcibly struck Sahadeva's head with a lance.

33. Thus struck by your son, Sahadeva sat down on his car, all his limbs being covered with blood and himself breathing like a snake.

34. Regaining his consciousness then, O king, Sahadeva, in anger, covered Duryodhana with keen shafts.

35. Kunti's son Dhananjaya, otherwise called Partha, displaying his prowess, sundered the heads of many brave warriors on horse back.

36. Indeed, Partha, with many arrows, destroyed that (cavalry). Having killed all the horses, he then proceeded against the cars of the Trigartas.

37. Thereat the great car warriors of the Trigartas, in a body, covered Arjuna and Vasudeva with showers of arrows.

38. Assailing Satyakarman with a razor-headed arrow, the illustrious son of Pandu, sundered his antagonist's car-shafts.

39. With another razor-headed arrow, O lord whetted on stone, that illustrious hero, smiling cut off his antagonist's head crown adorned with a golden.

40. He next attacked Satyeshu before all the warriors, like hungry lion, O king, in the forest, attacking a deer.

41. Having killed him, Partha struck Susharman with three arrows and then killed all those car-warriors bedecked with golden ornaments.

42. He then proceeded with great force against Susharman the king of Prasthala, displaying his anger cherished for many long years.

43. Covering him, first, O foremost of Bharata's race, with a hundred arrows Arjuna then killed all the horses of that bowman.

44. Fixing then a strong arrow that resembled the rod of Yama, Partha, smiling, quickly shot it at Susharman, aiming it at him.

45. Shot by that Bowman chaffing with wrath, that arrow reaching Susharman, passed through his heart in that battle.

46. O king, Susharman fell down dead on the earth, gladdening all the Pandavas and distressing all your warriors.

47. Having killed Susharman in that battle, Partha then, with his arrow, killed the five and thirty sons of that king, all of whom were great car-warriors.

48. Killing next all the followers, of Susharman with his keen arrows, the great car-warrior Arjuna proceeded against the remnant of the Bharata army.

49. In that battle, filled with rage, O king, Bhima covered Sudarshana with his arrows.

50. Filled with rage, the son of Pandu, smiling, cut off his antagonist's head with a sharp razor-headed arrow. The prince fell down dead on the earth.

51. Upon the fall of that (Kuru) hero, his followers encircled Bhima in that battle, making a downpour of whetted arrows.

52-53. With keen arrows Vrikodara, however, whose touch resembled that of Indra's thunder, enshrouded the army around him.

Within a very short time, Bhima killed them all, O foremost of Bharata's race.

54. Whilst they were being thus slain, many powerful Kaurava warriors, O Bharata, approached Bhima and began to fight with him.

55. The son of Pandu, O king, enshrouded all of them with his arrows. In the same way your warriors, O king, covered the great car-warriors of the Pandavas with arrows from all sides.

56. All the warriors then, of both sides thus fighting with one another, became exceedingly agitated.

57. Struck by one another, the warriors of both armies, O king, began to drop down, lamenting for their (deceased) relatives.

CHAPTER 28

(SHALYA PARVA)-CONTINUED

Sahadeva fights with Shakuni and kills him

Sanjaya said

'1. During the course of that battle which was so destructive of men and horses and elephants, Subala's son Shakuni, O king, proceeded against Sahadeva.

2. The valiant Sahadeva, as Shakuni rushed quickly towards him, discharged shower of quick-coursing arrows at that warrior like a swarm of insects. At that time Uluka also met Bhima and struck him with ten arrows.

3. O king, having struck Bhima with three arrows, Shakuni, meanwhile, covered Sahadeva with ninety.

4-5. Indeed, O King, encountering one another in that battle, those heroes, struck one another with many Kanka and peacock feathered keen arrows winged with gold, whetted on stone and shot off the bow-string drawn to their ears.

6. Those showers of arrows discharged from their bows and arms, O monarch, covered all the points of the horizon like a thick downpour of rain poured from the clouds.

7. Then Bhima, worked up with rage and the brave Sahadeva, both very powerful, moved about in that battle making a great onslaught.

8. That army, O Bharata, was shrouded with hundreds of arrows by those two warriors and the sky, on many parts of the field, was shrouded with darkness.

9. The horses struck with arrows, dragging after them as they ran a large number of killed warriors the passage in the battle-field was entirely blocked up.

10. Covered with horses slain with their riders, with broken shields and lances and with swords and darts and spears all around the earth appeared to have been strewn with flowers.

11. The warriors, O king, meeting one another, moved about in battle exercised with wrath and killing one another.

12. Soon the field was covered with heads, beautiful as the filaments of the lotus, bedecked with ear-rings and having faces set with eyes upturned in wrath and lips bit in rage.

14-15. Covered also, O king, with the arms of warriors resembling the trunks of huge elephants, that were bedecked with Angada and coated in leathern fences and that still held swords and lances and battle-axes and with headless bodies standing on their feet and bleeding and dancing on the field and abounding with various carnivorous animals, the earth, O king, appeared exceedingly terrific.

16. After the Bharata army had been reduced to a small number, the Pandavas, filled with delight in that dreadful battle, began to slay the Kauravas.

17. Meanwhile the heroic and brave son of Subala forcibly struck Sahadeva in the head with a lance.

Greatly exercised, O king, for that blow, Sahadeva sat down on the terrace of his car.

18. Beholding Sahadeva in that condition the valiant Bhima, worked up with rage, O Bharata, obstructed the entire Kuru army.

19. With his cloth-yard shafts he struck hundreds and thousands of hostile warriors and having struck them so, that chastiser of foes sent up a leonine roar.

20. Terrified at that roar, all the followers of Shakuni, with their horses and elephants immediately fled away in fear.

21. Seeing them routed, king Duryodhana said to them— "Stop, you immoral Kshatriyas! fight! What is the use of flight?

23. That hero, who unretreatingly sacrifices his life in battle, achieves fame here and enjoys blissful regions hereafter!"—Thus exhorted by the king, the followers of Subala's son once more proceeded against the Pandavas, determined upon meeting with death.

24. O monarch, the noise made by those rushing warriors was terrible and resembled that of the agitated ocean. Thereat the field of battle was agitated all around.

25. Beholding those followers of Subala's son thus proceeding to battle, the victorious Pandavas, O monarch rushed against them.

26-27. Relieved a little, the invincible Sahadeva, O monarch, struck Shakuni with ten arrows and his horses with three. He, without the slightest exertion, then cut off the bow of Subala's son with a number of other arrows.

28. Invincible in battle, Shakuni, however, took up another bow and struck Nakula with sixty arrows and then Bhimasena with seven.

29. Uluka also, O king, desirous of rescuing his father in that battle, struck Bhima with seven arrows and Sahadeva with seventy.

30. Bhimasena, in that battle, struck Uluka with many keen arrows and Shakuni with four and sixty and each of the other warriors who fought around them with three arrows.

31. Struck by Bhimasena with arrows steeped in oil, the Kauravas, exercised with rage in that battle, covered Sahadeva with showers of arrows like clouds accompanied with lightnings pouring rain on a mountain breast.

32. The heroic and brave Sahadeva then, O king, cut off, with a broad-headed arrow, the head of Uluka as the latter proceeded against him.

33. Killed by Sahadeva, Uluka, cheering the Pandavas in that battle, dropped down on the earth from his car, covered with blood.

34. Seeing his son slain, Shakuni, O Bharata, with voice suppressed in tears and sighing heavily, recollected the words of Vidura.

35. Having thought for a moment with tearful eyes, Shakuni, breathing heavily, approached Sahadeva and struck him with three arrows.

36. Counteracting those arrows shot by Subala's son with another downpour the brave Sahadeva, O king, sundered his antagonist's blow in that battle.

37. Seeing his bow sundered, O king, Shakuni, the son of Subala, took up a formidable scimitar and discharged it at Sahadeva.

38. The latter, however, O king, easily cut off in twain that terrible scimitar of Subala's son as it went towards him in that skirmish.

39. Beholding his sword cut in two parts Shakuni took up a dreadful mace and discharged it at Sahadeva. That mace also dropped down on the earth unsuccessful.

40. After this, Subala's son, worked up with rage threw at the son of Pandu a dreadful dart resembling an imminent death-night.

41. With great facility Sahadeva, in that battle, cut off, with his golden arrows, that dart into three pieces as it went swiftly towards him.

42. Cut off into piece that golden dart fell down on the earth like a burning thunder-bolt from the sky sending forth many flashes.

43. Seeing that dart unsuccessful and Subala's so possessed by fear, all your soldiers fled away. Subala's son also joined them.

44. The Pandavas then, eager for victory, sent up loud war-cries. As regards the Dhartarashtras, almost all of them fled away from the field.

45. Seeing them so dispirited the brave son of Madri, with many thousand arrows, opposed them in that battle.

46. Then Sahadeva attacked Subala's son as the latter, who was still sanguine of success, was flying away guarded by the picked cavalry of the Gandharas.

47. Recollecting, O king, that Shakuni, who had to be slain by him, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior.

48-49. Stringing his formidable bow and drawing it vehemently Sahadeva, in rage, pursued the son of Suvala and struck him with many arrows winged with vulturine feathers and whetted on stone, like a person striking a powerful elephant with pointed lances.

50-51. The energetic Sahadeva, having assailed his foe thus, addressed him, recollecting (his past misdeeds), in these words:— "Observing the duties of a Kshatriya, fight with me and show yourself to be a man! You, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice. Receive now, O wicked man, the fruit of the act.

52. All those wicked men, that had ridiculed us then, have died. Only that vile wretch of his family viz., Duryodhana still and you his maternal uncle survive.

53-54. Today I shall kill you cutting off your head with a razor-headed arrow like a person plucking a fruit from a tree with a stick." Saying these words, O king, powerful Sahadeva, that foremost of men, filled with anger, rushed against Shakuni.

55. Approaching his enemy, the invincible Sahadeva, that best of warriors, forcibly drawing his bow and as if consuming his enemy with anger.

56. Struck Shakuni with ten arrows and his horses with four. Then cutting off his umbrella and standard and bow, he roared like a lion.

57. His standard and bow and umbrella being thus cut off by Sahadeva, Subala's son was struck with many arrows in all his vital parts.

58. Again, O king, the brave Sahadeva discharged at Shakuni an irresistible shower of arrows.

59. Filled with anger the son of Subala, then single-handed, rushed, impetuously against Sahadeva in that encounter, desirous of killing the latter with lance adorned with gold.

60. However, with three broad-headed arrows, the son of Madri cut off at the same time without losing a moment that uplifted lance as also the two plump arms of his enemy and then sent up a loud war-cry.

61. The heroic and active Sahadeva then, with a broad-headed arrow made of hard iron, adorned with wings of gold, capable of cutting every armour and shot with great force and care, cut off from his trunk his enemy's head.

62. Deprived of head by the son of Pandu with that gold-decked and sharp arrow, effulgent like the Sun, Subala's son dropped down on the earth in that battle.

63. Indeed, the son of Pandu, worked up with rage, struck off that head which was the root of the evil policy of the Kurus, with that powerful arrow winged with gold and whetted on stone.

64-65. Beholding Shakuni lying headless on the ground and all his limbs bathed in blood your warriors, insert with fear, fled away on all sides with weapons in their hands.

66. At that time your sons, with cars, elephants, horse and foot, entirely routed, heard the twang of Gandiva and fled away with dried faces, possessed by fear and senseless.

67. Having thrown down Shakuni from his car, the Pandavas, were filled with joy. Rejoicing with Keshava amongst them, they blew their conchs in that battle, cheering up their troops.

68. All of them, gladly worshipped Sahadeva and said -"By good luck, O hero, the wicked Shakuni, that one of evil policy, has, with his son, been killed by you."

CHAPTER 29

(SHALYA PARVA)-CONTINUED

Sanjaya's grief and colloquy between Vidura and Sanjaya

Sanjaya said

1. After this, the followers of Subala's son, O king, were worked up with rage. Prepared to sacrifice their lives in that dreadful encounter, they began to oppose the Pandavas.

2. Resolved to help Sahadeva in his victory, the energetic Arjuna and Bhimasena, resembling an infuriated venomous serpent, received those warriors.

3. With his Gandiva, Dhananjaya baffled the object of those warriors who, armed with darts and swords and lances, desired to kill Sahadeva.

4. Vibhatsu, with his broad-headed arrows, cut off the horses, the heads and the arms, with weapons in grasp, of those rushing warriors.

5. The powerful horses of those great heroes, struck by Savyasachin, dropped down on the earth, dead.

6-8. Beholding that onslaught of his own soldiers. O lord, King Duryodhana was filled with rage. Collecting the residue of his cars which was still many hundreds in number, as also his elephants and horse and foot, O scorcher of foes, your son said to those warriors:—"Meeting all the Pandavas with their friends and allies, in this battle and the Panchala prince also with his own army and killing them speedily turn back from the field.

9. Respectfully obeying that mandate, those invincible warriors proceeded once more against the Parthas in that battle.

10. The Pandavas, however, enshrouded with their arrows resembling venomous snakes, all the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle.

11. That army, O Bharata chief, as it came to battle, was in no time killed by those great warriors, for it had no protector.

12. The horses running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the horizon could not be discerned.

Coming out of the Pandava army, O Bharata, many warriors killed your soldiers in a moment in that battle.

14-15. Eleven Akshauhinis, O Bharata, of troops had been collected for your son. All those O lord, were killed by the Pandus and the Srinjayas.

16. Amongst those thousands and thousands of great kings belonging to your party, only Duryodhana now, O king, exceedingly mangled, survives.

17-19. Looking on all sides and seeing the earth vacant, himself deprived all his troops while the Pandavas were joyously roaring aloud for the fulfilment of all their objects, Duryodhana, O king, unable to bear the sound of arrows discharged by those great heroes, became stupefied. Deprived of troops and animals, he made up his mind to fly from the field.

Dhritarashtra said

20. When my soldiers were killed and our camp made entirely empty, what was the strength. O Suta, of the remnant the Pandavas army? I desire to know this. Therefore, tell me O Sanjaya, for you are a skilful narrator.

21. Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that king of the earth, the sole survivor of so many men, when he saw his army entirely destroyed.

Sanjaya continued

23. Two thousand cars, seven hundred elephants, five thousand horse and ten thousand foot-soldiers was the remnant, O king, of the mighty army of the Pandavas. Looking after this army Dhrishtadyumna waited in that battle.

24. Meanwhile, O chief of the Bharatas, king Duryodhana, that best of car-warriors, did not find a single warrior on his side.

24-25. Seeing his enemies roaring aloud and the destruction of his own army, that lord of earth Duryodhana, without a comrade, left off his slain horse and fled from the field with face turned eastwards.

27. That lord of eleven Akshauhinis, viz., the energetic Duryodhana, taking up his mace, fled on foot towards a lake.

28-30. Before he had proceeded far on foot, the king remembered the words of the intelligent and virtuous Vidura.— "Forsooth, this had been foreseen by the wise Vidura viz., this great destruction of Kshatriyas and of ourselves in battle." Reflecting on this, the king, with heart burning in grief at having seen the extermination of his army, desired to go into the depths of that lake.

31. The Pandavas, O king, with Dhrishtadyumna at their head, worked up with anger, rushed against the residue of your army.

32. With his Gandiva, Dhananjaya baffled the object of the Kaurava troops, who, armed with darts and swords and lances, were crying aloud.

33. Having, with his sharp arrows, killed those troops with allies and relatives, Arjuna, as he stood on his car having white horses yoked to it, shone highly beautiful.

34. Upon the death of Subala's son along with horse, cars and elephants, your army looked like a large forest devasted by a storm.

35-36. In Duryodhana's army then, O monarch, which had many hundred thousands of warriors, not one single car-warrior was alive, save the heroic son of Drona and Kritavarman and Kripa the son of Gotama, the lord of earth viz., your son.

37. Seeing me, Dhrishtadyumna, laughingly addressed Satyaki, saying -What is the use of seizing this man. We will gain nothing by keeping him alive.

38. Hearing these words of Dhrishtadyumna, the grandson of Shini, that great car-warrior, raising up his sharp sword, was ready to kill me.

39. Just at the neck of time the wise Vyasa, coming there, said -Let Sanjaya be sent away alive. On no account he should be killed.

40 Hearing these words of Vyasa, the grandson of Shini joined his hands and then setting me free, said to me -Peace to you, O Sanjaya, you may go away.

41. Permitted by him, myself then putting off my armour and surrendering my weapons, started in the evening for the city, my limbs covered with blood.

42. After I had come about two miles O king I beheld Duryodhana, standing alone, mace in hand and greatly wounded.

43 His eyes were full of tears and, therefore, he could not see me. I stood depressed before him. He saw me but could not recognise me.

44. Beholding him standing alone on the field, I also, laden with grief could not speak a single word for some time.

45. Then I described to him everything about my own capture and my release by the favour of Vyasa.

46. Having reflected for a moment and regained his consciousness he enquired of me after his brother and his soldiers.

47. I had seen everything with my eyes and therefore, told him everything viz., that his brothers had all been killed and that his entire army destroyed.

48. I told the king that we had to that time only three car-warriors left alive, for Vedavyasa told me so when I set out (from the Pandava camp).

49-50. Sighing heavily and looking repeatedly at me, your son touched me with his hand and said - "Save you, O Sanjaya, no one else is alive, amongst those engaged in this battle. See there is no one on my side, while the Pandavas have their allies living.

51. Say, O Sanjaya, to the blind king Dhritarashtra, that his son Duryodhana has entered into a lake.

52. Shorn of friends, deprived of sons and brothers and seeing his kingdom taken by the Pandavas, who is there like me that would desire to live.

53. Say all this to the king and tell him further that I have escaped with life from that dreadful battle and that, alive, though exceedingly mangled, I shall live within the lake."

54. Saying this to me, O king, the king, entered that lake. By his power of illusion king Duryodhana charmed the waters of the lake, making room for him.

55. After he had entered that lake, myself, without anybody on my side, saw those three car-warriors coming together there with their tired animals.

56. They were Kripa, the son of Saradvat and the heroic Ashvatthaman, that best of car-warriors and Kritavarman of Bhoja's race. Wounded with arrows, all of them came together there.

57. Seeing me, they all urged their horses to greater speed and coming up to me, said -By good luck, O Sanjaya, you are still alive.

58. All of them then enquired after your son, saying—"Is our king Duryodhana still alive, O Sanjaya?"

59. I then told them that the king was physically well. I also related to them everything that Duryodhana had said to me. I also pointed out to them the lake where the king had entered.

60-61. O king, having heard those words, then Ashvatthaman looked at that extensive lake and began to wail in grief, saying, "Alas, Alas, the king knew not that we are still alive! With him amongst us, we are still quite competent to fight with our enemies."

62. Having wept there for a long time, those great car-warriors fled away seeing the sons of Pandu.

63. Those three car-warriors, the remnant of our army, took me up on the well-adorned car of Kripa and then set out for the Kuru camp.

64. The sun had set a little before. Learning that all your sons had been killed the troops, forming the outposts of the camp, wept aloud.

65. Then, O king, the old men, that had been engaged to look after the ladies of the royal household, set out for the city, taking the princesses after them.

66. The attendants and ladies wept aloud when they heard of the destruction of the whole army.

67. O king, crying ceaselessly, the women caused the earth to resound with their voices like a swarm of she-ospreys.

68. They tore their bodies with their nails and struck their heads with their hands and loosened their braids, crying all the while aloud.

69. Filling the sky with exclamations of grief and beating their breasts, they cried aloud and wept, O king.

70. Then the friends of Duryodhana, deeply afflicted and their voice suppressed by their tears, started for the city, taking the royal ladies with them.

71. The camp-guards quickly fled towards the city, taking with them many white beds covered with rich sheets.

72-73. Others, placing their wives on cars drawn by mules, set out for the city.

74. Those ladies, O king, who were not before seen even by the sun, were now, as they started for the city, exposed to the view of the common people.

75. Those women, O head of the Bharatas, who were very delicate, now proceeded quickly towards the city, having lost their dear ones and kinsmen.

76. The very cowherds and shepherds and common men, stricken with panic for the fear of Bhimasena, fled towards the city.

77. They were also filled with a great fear of the Parthas. Looking at one another, all of them fled towards the city.

78. During that general flight accompanied with fear, Yuyutsu, beside himself with grief, thought upon what he should do under the present circumstances.

79. Duryodhana has been defeated in battle by the powerful Pandavas. He had eleven Akshauhinis of soldiers under him. All his brothers have been killed.

80. All the Kauravas, led by Bhishma and Drona, have died. By good luck, only I have been saved.

81. All those that were in the Kuru camp have fled. Alas, dispirited and helpless they are flying on all sides.

82. Such a spectacle had never been witnessed before. Assailed with sorrow, with eyes anxious in fear, they are flying away on all directions like a herd of deer looking at one another.

83. Amongst the counsellors of Duryodhana those, that are yet alive, have fled towards the city, taking with them the royal ladies.

84. I think, O lord, that the time has appeared when I also should enter the city with them, after taking the permission of Yudhishtira and Vasudeva. For this purpose that powerful prince appeared before both those heroes.

85. King Yudhishtira, who is always kind, became highly pleased with him. The powerful Pandava embraced that child of a Vaishya mother and sent him away affectionately.

86. Getting upon his own car, he urged on his horses. He then looked after the departure of the ladies of the royal seraglio for the city.

87. The sun was setting. With those ladies, Yuyutsu entered the city of Hastinapur, with tearful eyes and with voice suppressed in grief.

88. He then saw the highly wise Vidura sitting with tearful eyes. He had come away from Dhritarashtra, his heart possessed by great sorrow.

89. Saluting Vidura, he stood before him. Truthful Vidura said to him - "By good luck, O son you have survived the Kurus.

90-92. Why, however have you come without king Duryodhana, in your company? Tell me in detail the cause thereof.— "Yuyutsu then said." After the destruction of Shakuni, O sire, with all his relations and friends, king Duryodhana, leaving behind his horse, fled away in fear towards the east.

93. After the king's flight, all the Kuru people, worked up with fear, fled towards the city.

94. Then the guards of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear.

95. With the permission of king Yudhishtira and Keshava, I started for Hastinapura, for protecting the people thus flying away.

96. Hearing those words of the son of Dhritarashtra's Vaishya wife the great Vidura, conversant with practices and feelings for the hour, praised the eloquent Yuyutsu.

97. And he said - "You have acted properly, thinking what has come about of this destruction of all the Bharatas. You have also, from pity, maintained the honour of your family.

98. By good luck we see you alive in this terrible battle in which heroes have been killed like creatures beholding the blazing sun.

99-100. O son, you are now the only support of the blind king shorn of foresight, afflicted with calamity, struck by Destiny and who though repeatedly dissuaded, could not abstain from following his evil policy.

101 Take rest here for this day. Tomorrow you may go to Yudhishtira."—Having said these words, Vidura, with tearful eyes.

102. Took leave of Yuyutsu and entered the palace of the king which was filled with the lamentations of woe-stricken citizens.

103. The cheerless place was shorn of beauty, comfort and happiness. It was all empty and disorderly. Already filled with grief, Vidura's sorrow increased at that spectacle.

104. Dutiful Vidura, with a sorrowful heart, entered the palace, sighing heavily.

105. As regards Yuyutsu, he passed that night in his own house. Possessed by misery, he could find no delight at the panegyrics with which he was welcomed. He passed the time, thinking of the terrible onslaught of the Bharatas.

CHAPTER 30

(SHALYA PARVA)-CONTINUED

Duryodhana lives in a lake. Drona, Kripa and Ashvatthaman meet him there. The Pandavas learn the whereabouts of Duryodhana from the hunters. They go to the lake and vilify him

Dhritarashtra said

'1-2. After all the Kaurava soldiers had been killed by the sons of Pandu on the field of battle, what did those survivors of my party viz., Kritavarman and Kripa and the brave son of Drona do? What also did the wicked king Duryodhana then do?"

Sanjaya said

3. After the flight of the ladies of those great Kshatriyas and after the Kaurava camp had become entirely empty, the three car-warriors were stricken with anxiety.

4. Hearing the shouts of the victorious sons of Pandu and beholding the camp empty in the evening, those three warriors of our side,

desirous of rescuing the king and unable to stand on the field, proceeded towards the lake.

5. The virtuous Yudhishtira, with his brothers in that battle, felt great joy and wandered over the field for killing Duryodhana.

6. Filled with anger the Pandavas, desirous of victory, searched for your son. Though however, they searched carefully for him, they could not discover the Kuru king.

7. With a mace in hand, he had fled quickly from the field of battle and entered into that lake, having by his power of illusion converted the water into a solid substance.

8. When at last the animals of the Pandavas were very much tired, the latter proceeded to their camp and took rest there along with their soldiers.

9. After the Parthas had gone to their camp, Kripa and Drona's son and Kritavarman of the Satwata race slowly went towards that lake.

10-11. Approaching the lake within which was the king, they addressed that invincible king of men asleep within the water, saying - "Arise, O king and fight with Yudhishtira. Either obtaining victory enjoy the Earth, or killed proceed to heaven.

12. The force of the Pandavas also, O Duryodhana, have all been killed by you. The survivors have been greatly wounded.

13. They will not be able, O King, to withstand you specially when you will be protected by us. Arise therefore, O Bharata.

Duryodhana said

14. By good luck, I see you, O foremost of men, come back alive from this destructive battle between the Pandavas and the Kauravas.

15-16. After we have taken rest for a while and removed our fatigue, we shall meet the enemy and defeat him. You also are tired and I myself am greatly wounded. The army of the Pandavas is increasing in strength. And therefore I do not like to fight now.

17. It is no wonder, O heroes, that you are extolling me thus for your hearts are noble. Your devotion to me is also great. This, however, is not the proper time for displaying power.

18. Taking rest for this one night, I shall in the morning join you and fight with the enemy. There is no doubt about it.

Sanjaya continued

19. Thus addressed, the son of Drona replied to the king, who was invincible in battle, saying - "Rise up, O king, may you fare well. We shall yet defeat the enemy.

20 I swear by all my holy acts, by all the gifts I have made, by truth itself and by my meditations, O king, that I shall today kill the Somakas.

21 Indeed I shall not enjoy the pleasure of performing sacrifices, a pleasure which is enjoyed by all pious men, if this night passes away without my killing Pandavas in battle.

23. Without killing all the Panchalas, I will not, O lord, loosen my armour. I tell you this truly. Believe me, O King" While they were thus conversing, a number of hunters arrived there. Worn out with the weight of meat they carried, they came there not deliberately but for satisfying their thirst.

24. Those hunters, O king, used, every day, to procure basketfuls of meat for Bhimasena, O king.

25. As they sat concealed on the banks of that lake, those men heard every word of that conversation that took place between "Duryodhana and those warriors.

26. Finding the Kuru king reluctant to fight, those great bowmen, themselves desirous of fighting, began to urge him greatly to accept their advice.

27-28. Seeing those car-warriors of the Kaurava army and knowing that the king, reluctant to fight, was living within the waters and hearing that conversation between those heroes and their chief living within the depth of the lake, O king, they clearly understood that it was Duryodhana who was staying within the lake and was firm in his resolution.

29. Sometime before, the son of Pandu, while searching for the king, had met those men and asked them the whereabouts of Duryodhana.

31. 30-31. Recollecting the words that the son of Pandu had said those hunters, O king, whispered to one another - "We will point out Duryodhana (unto the Pandavas). The son of Pandu will then give us riches. It is clear that the famous king Duryodhana is here.

32. Let us then go all of us where king Yudhishtira is, for telling him that the vindictive Duryodhana is living hidden within the waters of this lake.

33. Let us also, all of us, inform that great Bowman, the intelligent Bhimasena, that the son of Dhritarashtra has hidden himself within the waters of this lake.

34-35. Pleased with us, he will give us immense riches. Why should we exhaust ourselves day after day, with procuring meat?" Having said these words, those hunters, filled with joy and longing for wealth, took up their baskets of meat and went towards the Pandava camp.

36. The Pandavas of pure aim and expert in fighting, O monarch, not seeing in battle Duryodhana who was then concealed, were taking rest in their camp.

37. Desirous of putting an end to that sinful man's evil policy, they had sent spies in all directions on the field of battle.

38. All the soldiers, however, that had been dispatched on that mission, returned to the camp together and informed the just king Yudhishtira that they could not find out the king Duryodhana.

39. Hearing those words of the messengers who had come back. O Bharata-chief, king Yudhishtira was stricken with great anxiety and began to sigh heavily.

40-41. While the Pandavas, O best of Bharata's race, were thus disappointed those hunters, O lord, came speedily from the banks of that lake and arrived at the camp filled with joy at having found out Duryodhana. Though forbidden, they still entered the camp, before the very presence of Bhimasena.

42. Having approached that powerful son of Pandu, Bhimasena, they described everything to him about what they had seen and heard.

43. Then Vrikodara, that scorcher of foes, O king, giving them immense wealth, described everything to the righteous king Yudhishtira saying.

44. "Duryodhana, O King, has been found out by the hunters that supply me with meat. He, O king, for whom you are sorry, now lies within a lake whose waters have been turned solid by him."

45. Hearing those pleasant words of Bhimasena, O king, Yudhishtira was, with all his brothers, filled with joy.

46. Having learnt that the great Bowman Duryodhana had entered into the waters of a lake, the king went there quickly with Janardana at the head.

47. Then a tumult arose, O king, from among the Pandavas and the Panchalas all of whom were filled with joy.

48. The warriors sent forth leonine roars, O foremost of Bharata's race and cried loudly. All the Kshatriyas, O king, went quickly towards that lake called Dvaipayana.

49. The Somakas rejoiced all around and exclaimed - "The sinful son of Dhritarashtra has been discovered."

50. The noise made by the cars of those quickly-proceeding warriors became very loud, O king and touched the very sky.

51. Although their animals were exhausted all of them still proceeded quickly behind king Yudhishtira who was determined upon finding out Duryodhana.

52-53. Arjuna and Bhimasena, the two sons of Madri by Pandu, the Panchala prince Dhrishtadyumna, the invincible Shikhandin, Uttamaujas, Yudhamanyu, the great car-warrior Satyaki, the five sons of Draupadi and those amongst the Panchalas, O king, that were yet alive and all the Pandavas and all their elephants and infantry by hundreds all accompanied Yudhishtira.

54-55. Brave and righteous king Yudhishtira, O king, reached the lake Dvaipayana within which Duryodhana then was. Wide as the ocean itself, its view was delightful and its waters were cool and transparent.

56. Making the waters solid by means of his wonderful power of illusion, your son Duryodhana, O Bharata, lived within that lake.

57. Indeed, within those waters lay, O lord, that king, armed with his mace, who, could not be defeated by any man.

58. Living within the waters of that lake, king Duryodhana heard the tumult of the Pandava army which resembled the muttering of the clouds.

59. Yudhishtira then, O king, with his brothers, went to that lake for killing Duryodhana.

60. Raising a thick dust, that son of Pandu made the earth tremble with the sounds of his car-wheels and the loud blare of his conch.

61-62. Hearing the noise made by the army of Yudhishtira, those great car-warriors, viz., Kritavarman, Kripa and the son of Drona, said to the Kuru king:— "Elated with joy and desiring for victory the Pandavas are coming here, you know. We will, therefore, leave this place."

63. Hearing those words of those active heroes, he answered them, saying —"Let it be so," and remained as before within the waters, having, O lord, turned them solid by his power of illusion.

64. Those car-warriors, headed by Kripa, filled with grief, took leave of the king and went away to a remote place.

65. Having proceeded far, they beheld a banian tree under whose shade they stopped, greatly exhausted and exceedingly anxious about the king and thinking thus.

66. "Having solidified the waters of the lake, the powerful son of Dhritarashtra lives at the bed. The Pandavas have reached there from desire of battle.

67. How will the battle take place? What will become of the king? How will the Pandavas discover the King?"

68. Thinking of these things, O king, those heroes, viz., Kripa and others, unyoked their horses from their cars and prepared to rest there for some time.

CHAPTER 31

(SHALYA PARVA)-CONTINUED Yudhishthira abuses Duryodhana

Sanjaya said

1. After those three car-warriors had left that place the Pandavas arrived at that lake within which Duryodhana was taking rest.

2. Having arrived at the banks of the Dvaipayana lake, O best of Kuru's race, they saw that reservoir of waters enchanted by your son. Then Yudhishthira said to Vasudeva,

3. "Behold, the son of Dhritarashtra has enchanted these waters by his power of illusion. Having enchanted the waters, he lives within them. He entertains no fear of injury from man.

4. Having exercised his power of illusion he is now within the waters. By an act of deception, that deceitful man has betaken to this refuge. He shall not however escape me alive.

5. Even if the holder of the thunderbolt himself helps him in battle, people, O Mahadeva, shall yet seen him killed today."

Vasudeva said

6. With your own power of illusion, O Bharata, destroy this illusion of Duryodhana who is an expert in it. One conversant with illusion should be killed with illusion. This indeed is the truth, O Yudhishthira.

By applying your power of illusion to these waters kill, O chief of the Bharatas, this Suyodhana who is the master of illusion.

8. By his illusory power Indra himself killed the Daityas and the Danavas. Vali himself was bound by that great one. viz., Upendra, with the aid of his illusory power.

9-10. The great Asura Hiranyaksha, as also that one, viz., Hiranyakashipu, was killed by the same power. Forsooth, O king, Vritra also was slain by the power of illusion.

11. Similarly was the Rakshasa Ravana of Pulastya's race, with his relatives and followers, killed by Rama. Relying upon your illusory power do you also display your prowess.

12. Those two highly energetic and ancient Daityas, viz., Taraka and Viprachitti were, in ancient time, O king, slain by the help of illusion.

13. Likewise Vatapi and Ilwala and Trishiras, O lord and the Asuras Sunda and Upasunda were all killed by the aid of illusion.

14. Indra himself enjoys heaven by the power of illusion. Action is very efficacious O king and nothing else is so, O Yudhishthira.

15. Daityas and Danavas and Rakshasas and king have been slain by the same. Do you, therefore, act.'

Sanjaya continued—

16-17. Thus addressed by Vasudeva, Pandu's son of rigid vows, smilingly addressed, O Monarch, your powerful son who, O Bharata, was then within the waters of that lake, saying.

18. "Why, O Suyodhana, have you charmed these waters, after having caused all the Kshatriyas to die and after having, O king, brought about the extinction of your family?

19. Why have you entered into this lake today, with a view to save your own life? Arise, O king and fight us, O Suyodhana.

Where, O best of men, has your sense of honour now gone, since, O king, you have exchanged these waters and are now lying within them?

21 All men describe you in assemblies as a hero. All that, however, is entirely false, I think, since you are now living concealed within these waters.

Arise, O king and fight, for you are a Kshatriya born in a noble family. You are a Kaurava. Remember your birth.

23. How do you boast of your birth in Kuru's family, when you have concealed yourself within the depths of this lake, having fled away from battle in fear?

24. This is no the duty of a Kshatriya. Flight from battle, O king, is not the practice of honourable men, nor it leads to heaven.

25-26. How is it that without having terminated this war, though you were filled with the desire of victory, you live now within this lake, after having brought about the

destruction of your sons and brothers and sires and relatives and friends and maternal uncles and kinsmen.

27. Though always vaunting of your courage, you are however, not a hero. Falsely you describe yourself, O Bharata, before all men as a hero, O wicked wight.

28. They, that are heroes, never fly away from their foes. Or tell us, O hero, about the nature of that courage by which you have fled from battle.

29-30. Arise, O prince and fight fearlessly. Having caused all your troops and brothers to be killed O Suyodhana, you should not, if you are an honest man, think now of saving your life. A Kshatriya, O Suyodhana, like yourself, should not act in this way.

31. Relying upon Karna as also upon Shakuni the son of Subala, you considered yourself immortal and could not understand your own self.

32. Having committed such a grievous iniquity fight now, O Bharata. How is it that you prefer flight from the field. Surely, you forget yourself.

Where is that manliness of yours, O sire and where, O Suyodhana, is that your pride? Where is your prowess and energy gone?

34. Where is that your mastery in weapons? Why do you live within this lake now? Arise, O Bharata and fight, following the duties of a Kshatriya.

35. Either govern the wide earth after defeating us or sleep, O Bharata, on the naked earth slain by us.

36. Even this is your highest duty, as laid down by the illustrious Creator himself. Act according to the injunctions of the scriptures and be a king, O great car-warrior.

Sanjaya continued

37. Thus addressed, O king, by the intelligent son of Dharma, your son answered him from within the waters in these words.

Duryodhana said

38. It is not at all surprising O king, that fear should possess the hearts of living creature. As

regards myself, however, O Bharata, I have not fled from the field of battle for the fear of life.

39. My car and quivers were destroyed and my Parshni drivers were slain. I was alone, without a single follower to help me in battle. It was for this that I wanted a little rest.

40. It was not for the sake of saving my life, it was not for fear, it was not from grief, O king, that I entered this lake. It was only out of fatigue that I did so.

41. Do you, O son of Kunti, take a little rest with your followers. Rising from this lake I will surely fight all of you in battle.

Yudhishtira said

42. All of us have taken enough of rest. We searched you for a long while. Rise then now, O Suyodhana and give us battle.

43. Either killing the Parthas in battle make this prosperous kingdom your own or killed be us in battle go to the region reserved for heroes.

Duryodhana said

44. The Kurus, O son of Kuru's race, for whose sake I desired sovereignty, those brothers of mine, O king, all lie dead on the field.

45. I do not like to enjoy any longer the Earth that does not contain wealth and best of Kshatriyas and that has accordingly become like a widow.

46. I, however, still hope to defeat you, O Yudhishtira, after checking the pride, O foremost of Bharata's race, of the Panchalas and the Pandus.

47. There is, however, no longer any need for battle when Drona and Karna have been killed and when our grandfather Bhishma has been slain.

48. This empty Earth, O king, is now intended for you. What king would like to rule a kingdom divested of friends and allies?

49. Having caused friends such as I had and even sons and brothers and sires, to be slain and seeing my kingdom possessed by you, who is there like myself that would like to live?

50. Clad in deer-skins I would enter into woods. I have no desire for kingdom, shorn as I am of friends and allies, O Bharata.

51. Deprived entirely of friends and allies, of horses and elephants, this Earth exists for you, O king. Do you enjoy her now cheerfully.

52. As for myself, clad in deer-skins, I shall go to the forest. Friendless, as I am, I have no desire, O king, for even life.

53. Go, O king and rule the Earth destitute of kings, warriors, wealth and without citadels, as you like.

Sanjaya continued

54. Hearing those words of piercing anguish, the illustrious Yudhishtira said to your son Duryodhana who was still within the lake, saying -

55. Do not utter such ravings of sorrow, O sire, from within the lake. I do not, like Shakuni, feel any pity for you, O king, for such words as these.

56. You may now, O Suyodhana, be willing to make a gift of Earth to me. I, however, do not wish to rule the Earth as a gift from you.

57. I cannot sinfully accept this Earth as a gift from you. Acceptance of a gift, O king, is not the duty of a Kshatriya.

58. I do not, therefore, wish to have the Earth as a gift from you. I shall, on the other hand, enjoy the Earth after defeating you in battle.

59. You are not now the lord of the Earth. Why then do you wish to make a gift of that over which you have no right? Why, O king, did you not then give us the Earth when we, observing the rules of honesty and desirous of the welfare of our family, begged you for our portion?

60. Having first refused the request of the great Krishna, who do you now desire to give away the Earth? What is this folly of yours?

62-63. What king is there who, attacked by foes, would like to give away his kingdom, O son of Kuru's race. You have not the power today to give away the Earth. Why then do you wish to make a gift of that over which you have no right?

63-64. Defeating me in battle, rule you this Earth. You did not formerly agree to give me even a portion of the Earth covered by the point

of a needle. How then, O king, do you make me a gift of the whole Earth?

65. How is it that you, who could not formerly give up even that much of land which the point of a needle would cover, now wish to make over the entire Earth. What fool would, after having got such prosperity and governed the entire Earth, think of giving over that Earth to his foes.

66. Fool as you are, you do not see the impropriety of this! Although you wish to give away the Earth, you shall not yet escape me with life.

66. Either rule the Earth after having defeated us or go to the celestial regions after being slain by us.

68. If both of us, that is, yourself and myself, be alive, then all creatures will remain in doubt as to whom the victory belongs.

69. Your life, O indiscreet man, now depends upon me; If, I like, I can allow you to live, but you are not capable of saving your own life.

70-72. At one time you tried to burn us to death and to take our lives by means of snakes and other kinds of poison and by sinking us in water. We were also, O king, deprived by you of our kingdom. You spoke harsh words to us and maltreated Draupadi. For these reasons, O wretch, your life must be taken. Rise, rise and fight us. That will benefit you.

73. In this way, O king, those heroes, viz., the Pandavas, elated with victory, repeatedly spoke there.'

CHAPTER 32 (GADAYUDDHA PARVA)

The battle of words between Yudhishtira and Duryodhana

Dhritarashtra said

1. "Thus remonstrated with by his enemy, how, indeed, did that scorcher of enemies, my heroic and royal son, who was angry by nature, then act.

2. He had never before brooked such a chastisement. He had before been treated by all respectfully like a king.

3. He who could not formerly stand in the shade of an umbrella, thinking he had taken another's shelter -he who could not endure the very effulgence of the Sun, on account of his pride, how could he brooke these words of his enemies?

4. You have with your own eyes, O Sanjaya, seen the whole earth, with even her Mleechas and nomad tribes, depend upon his grace.

5. Chastised there by the sons of Pandu, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, how did he answer the Pandavas upon hearing such bitter and repeated rebukes from his victorious enemies. Tell me everything, O Sanjaya, about it.'

Sanjaya continued

7-9. Thus chastised, O king, by Yudhishtira and his brothers, your royal son lying within the lake, O king of kings, heard those bitter words and became very wretched. Sighing heavily the king moved his arms again and again and making up his mind to fight, thus answered from within the lake, the royal son of Pandu.

Duryodhana said

O Parthas, all of you have friends cars and animals. I, however, am alone, today without a car and without an animal.

11. Alone as I am and shorn of weapons, how can I dare fight on foot, against numberless foes all well-armed and possessed of cars.

12-13. Do you, however, O Yudhishtira, fight me one at a time. It is not proper that one should in battle fight with many especially where that one is without armour, is fatigued, stricken with calamity, greatly wounded and shorn of both animals and troops.

16. I do not cherish the least fear, O king, of either you or Vrikodara, the son of Pritha or Phalguna or Vasudeva or all the Panchalas or the twins or Yuyudhana or all the warriors you have. Standing in battle alone I shall resist all of you.

17. The fame, O king, of all righteous men depends on righteousness. I say all this to you who are both righteous and illustrious.

18. Rising I shall fight all of you in battle. Like the year that one by one meets with all the seasons, I shall meet with all of you in fight.

19. Wait, you Pandavas. Like the sun destroying by his effulgence the light of all the stars at dawn, I shall to day, though weaponless and careless, kill all of you possessed of cars and horses.

20-21. Today I shall release myself from the debt I woe to the many illustrious Kshatriyas, to Valhika and Drona and Bhishma and the great Karna, to the heroic Jayadratha and Bhagadatta, to Shalya the ruler of the Madras and Bhurishravas, to my sons, O best of Bharata's race and Shakuni the son of Subala, to all my friends and well-wishers and relatives.

Today I shall release myself from that debt by killing you with your brothers. Having said these words, he stopped.

Yudhishtira said

23. By good luck, O Suyodhana, you are conversant with the duties of a Kshatriya. By good luck, O mighty-armed hero, your heart is bent on a battle.

By good luck, you are a hero, O you of Kuru's race and by good luck, you are conversant with battle, since, alone, you wish to give all of us a battle.

25. Fight any one of us taking whatever weapon you like. All of us will fight.

26. I grant you also, O hero, this other wish of yours viz., that if you kill any one of us, you shall then become king. Otherwise, killed by us, go to heaven.

Duryodhana said

27. Brave as you are, if you allow me the option of fighting only one of you, this mace, that I have in my hand, is the weapon that I select.

28. Let any of you, who thinks that he is a match for me, come forward and fight with me on foot, armed with mace.

29. Many wonderful single combats have taken place on cars. Let this one great and

wonderful encounter with the mace take place today.

30. Men wish to change weapons only in a battle. Let the mode of fight be changed today, with your permission.

31-32. O you of great arms, I shall, with my mace, defeat you today with all your younger brothers, as also all the Panchalas and the Srinjayas and all the other troops you still possess. I do not entertain the least fear, O Yudhishtira, of even Shakra himself.

Yudhishtira said

33. Rise, rise, O son of Gandhari and fight me, O Suyodhana. Alone as you are fight us, meeting one at a time, O you of great might, armed with your mace.

34. Be a man, O son of Gandhari and fight carefully. Today you shall have to lose your life even if Indra becomes your ally.

Sanjaya continued

35. That foremost of men, your son, could not brooke those words of Yudhishtira. He sighed heavily from within the water like a huge snake from with its hole.

36. Struck repeatedly with such wordy goads, he could not bear at all like a horse of high breed that cannot bear the strokes of a whip.

37. Agitating the waters with great force that brave warrior rose like a prince of elephants from within the lake, sighing heavily in rage and armed with his heavy and strong mace of adamant decked with gold.

38. Cutting through the solidified waters your son rose carrying his mace made of iron at his shoulders, like the sun himself consuming everything with his rays.

39. Highly powerful your intelligent son began to handle his heavy mace made of iron and equipt with a sling.

40-42. Seeing him with the mace and resembling a mountain crest or the trident wielding Rudra himself casting angry looks on living beings they marked that Bharata chief to shed a lustre around like the scorching sun himself in the sky. Indeed, all creatures then

regarded that mighty-armed chastiser of foes, as he stood with his mace on his shoulders after rising from the waters, to look like the Death himself armed with his rod.

43.Indeed, all the Panchalas then saw your royal son, resembling thunder-wielding Indra or the trident-wielding Hara.

44. Seeing him, however, rise from within the lake, all the Panchalas and the Pandavas began to rejoice and seize each others hands.

45-46. Your son Duryodhana considered that action of the onlookers to be an insult to him. Rolling his eyes in anger and as if consuming the Pandavas with his looks and contracting his brow into three furrows and repeatedly biting his nether lip, he addressed the Pandavas with Keshava in their midst, saying -

Duryodhana said

47. "O you Pandavas, you shall have to bear the consequences of these insults! Killed by me today, you shall, with the Panchalas, have to go to the abode of Yama."

Sanjaya continued

48. Rising from the water, your son Duryodhana stood there, with his mace and with limbs covered with blood.

49. Covered with blood and wet with water, his body resembled a mountain discharging water from within it.

50. As he stood with his mace, the Pandavas took him for the angry son of Surya himself armed with his bludgeon called Kinkara.

51. With voice deep as the mutterings of the clouds or of a bull roaring in joy, the highly powerful Duryodhana then, armed with his mace, asked the Parthas for battle.

Duryodhana said

52-53. You will have, O Yudhishtira, to meet me one at a time. It is not meet that one hero should fight with many at the same time, especially when he is divested of armour, worn out with fatigue, covered with water, greatly wounded and without cars, animals and troops.

54. I shall forsooth fight all of you. You will act as a judge, as you have the necessary

qualifications for judging the propriety and impropriety of everything.

Yudhishthira said

55. How is it, O Duryodhana, that you had not this knowledge when many great car-warriors, in a body, killed Abhimanyu in battle.

56. This duties of a Kshatriya are high cruel shorn of all considerations and feelings of pity. Otherwise, how could you kill Abhimanyu under those circumstances.

57. All of you were acquainted with the rules of fair fight. All of you were heroes. All of you were ready to sacrifice your lives in battle. The great aim for those that fight righteously is the attainment of the regions of Shakra.

58. If this be your duty, that one should not be killed by many, why is it then that Abhimanyu was killed by many, acting under your advice?

59. In difficulty, every one forgets considerations of virtue. They then see the protals of the other world as being closed.

60. Put on armour, O hero and bind your locks. Take everything else, O Bharata, which you require.

61-62. O hero, I however grant you an additional, favour, namely, if you can slay him amongst the five Pandavas with whom you wish to fight, you shall then be the king. Otherwise, killed by him, you will proceed to heaven. Save your life, O hero, tell us what boon we may give you.

Sanjaya continued

63. Then your son, O king, put on armour made of gold and a beautiful head-gear adorned with pure gold.

64. Clad in bright armour of gold, he put on that head-gear. Indeed, O king, your son then looked resplendent like a golden summit.

65-67. Clad in amour, armed with mace and accoutered with other equipments your son Duryodhana then, O king, standing on the field of battle, addressed all the Pandavas, saying - "Amongst you five brothers let any one fight me, armed with mace. As regards myself, I am

willing to fight either Sahadeva or Bhima or Nakula or Phalgun or you today, O best of Bharata's race. If you give me battle, I will fight any one amongst you and will surely gain the victory on the field.

68. Today I will terminate these hostilities, with the help, O foremost of men, of my mace wrapped in a cloth of gold.

69. I think there is none who can equal me in an encounter with the mace. With my mace I shall kill all of you one after another.

70 Amongst all of you there is no one who is able to fight fairly with me. It is not proper for me to vaunt thus about my own self. I shall, however, make these words of mine true before you.

71. Within this very hour, these words will either be proved or falsified. Let him amongst you take up the mace that will fight with me.

CHAPTER 33

(GADAYUDDHA PARVA)-CONTINUED

The exchange of angry words between Bhima and Duryodhana

Sanjaya said

1. Whilst Duryodhana, O king, was repeatedly crying aloud in this way, Vasudeva, worked up with wrath, said to Yudhishthira,

2-3. What indiscreet words have you given vent to, O king, saying that killing one amongst us be you the king of Kurus. If, indeed, O Yudhishthira, Duryodhana selects you for battle or Arjuna or Nakula or Sahadeva, (what will be the consequence?

4. With a view to kill Bhimasena, O king, Duryodhana has practiced with the mace upon a statue of iron.

5. How then, O best of Bharata's race will our object be accomplished? From pity, O best of kings, you have acted very indiscreetly.

6. I do not at this moment see any match for Duryodhana except Pritha's son Vrikodara. His practice again, with the mace, is not so great.

7. You have, therefore, once more given preference to a game of chance as that one

formerly between yourself and Shakuni, O monarch.

8. Bhima is endued with might and prowess, King Duryodhana, however, is skilful. In a fight between might and skill, he, that is skilful, O king, always becomes successful.

9. Such an enemy, O king, you have, by your words placed in a comfortable and secure position. You have placed your oneself, however, in a difficult position. We have, for this, been placed in great peril.

10. Who is there that would relinquish sovereignty within grasp, after having defeated all his enemy and when he has only one foe to kill who even is sunk in difficulties?

11. I do not see such a man in the world today, be he a god, who is able to defeat the mace-armed Duryodhana in battle.

12-13. Neither you, nor Bhima, nor Nakula nor Sahadeva, nor Phalguna, is capable of defeating Duryodhana in fair fight. King Duryodhana is endued with great skill.

14. How then, O Bharata, can you address to such a foe words such as these viz.,, "Fight, selecting the mace as the weapon and if you can kill one amongst us, you shall then be the king."

15. If Duryodhana meets Vrikodara amongst us wishing to fight fairly with him, even then our victory will hang in the balance. Duryodhana is highly powerful and skilful.

16. How could you say to him -"Killing only one amongst us be you the king." Forsooth the children of Pandu and Kunti are not destined to enjoy kingdom. They have been born for passing their lives in continued exile in the forest or in mendicancy.

Bhimasena said

17. O killer of Madhu, do not, O delighted of the Yadus, grieve. However difficult it may be, I shall terminate these hostilities.

18. Forsooth, I shall kill Suyodhana in battle. It appears, O Krishna, that the victory of righteous Yudhishtira is certain.

19. This mace of mine is heavier by one and a half times than Duryodhana's. Do not, O Madhava, grieve.

20. I dare fight him, selecting the mace as the weapon. Let all of you, O Janardana, witness this encounter.

21. What do you say of Suyodhana, I would fight with the three worlds including the very celestials even if they be armed with every kind of weapon.

Sanjaya continued

22-23. After Vrikodara had said these words, Vasudeva, filled with glee, applauded him highly and said to him -"Depending on you, O you of great arms, the righteous king Yudhishtira will, forsooth, get back his prosperity after the destruction of all his foes.

24. You have slain all the sons of Dhritarashtra in battle. At your hands many kings and princes and elephants have met with their death.

25. The Kalingas, the Magadhas, the Kauravas, the Westerners and the Gandharvas have all been killed in dreadful battles, O son of Pandu.

26. Killing Duryodhana then, O son of Kunti, bestow the earth with her oceans upon the righteous Yudhishtira like Vishnu conferring the sovereignty of the three worlds upon the lord of Shachi.

27. Getting you for a foe in battle, the wretched son of Dhritarashtra, will forsooth meet with his death. You will certainly fulfill your promise by breaking his bones.

28. You should however, O son of Pritha, always fight with care with the son of Dhritarashtra. He is endued with both skill and strength and always finds delight in battle.

29. Then Satyaki, O king, applauded the son of Pandu.

30. The Panchalas and the Pandavas, also, headed by the righteous king Yudhishtira, all praised Bhimasena.

31-32. Then Bhima, of terrible might, addressed Yudhishtira who was standing amid the Srinjayas like the burning Sun himself, saying -"I venture to fight with this man in battle. This wretch among men is not able to defeat me in fight.

33. Today I shall vomit that ire which has been ranking in my bosom against Suyodhana the son of Dhritarashtra like Arjuna throwing fire on the forest of Khandava.

34. I shall today pluck out the dart, O son of Pandu, that lay so long sticking to your heart. Be happy, O king, after I shall have struck down this wretch with my mace.

35. Today I shall recover, O sinless one, your garland of glory. Today Suyodhana shall renounce his life, his prosperity and his kingdom.

36. Today hearing of his son's death, king Dhritarashtra will remember all those wrongs that he did to us under Shakuni's advice."

37. Having said these words, that energetic prince, of Bharata's race, stood up for battle, like Shakra summoning Vritra to an encounter.

38. Unable to endure that call your highly energetic son, proceeded to the encounter, like one infuriate elephant proceeding to assail another.

39. The Pandavas saw your son, as he came armed with mace, as the summit of the mount Kailasa.

40. Verily beholding that powerful son of yours standing alone like a prince of elephants separated from the herd, the Pandavas were filled with joy.

41. Standing in battle like a very lion, Duryodhana had no fear, no pain, no anxiety.

42-43. Seeing him stand there with uplifted mace like the crested mountain of Kailasa, Bhimasena, O monarch, addressed him, saying - "Remember all those wrongs that king Dhritarashtra and yourself have inflicted on us. Remember what took place at Varanavata.

44. Remember how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishtira was defeated at dice through Shakuni's advice.

45. See now, O wicked man, the dreadful consequence of those acts as also of the other wrongs that you inflicted on the innocent Parthas.

46. It is for you that, that illustrious chief of the Bharatas, the son of Ganga, the grandfather of us all, lies now on a bed of arrows.

47. Drona also has been killed. Karna has been killed. Shalya of great valour has been killed. Yonder Shakuni also, the root of these enmities, has been killed in battle.

48. Your heroic brothers and sons, with all your troops, have been killed. Other heroic kings also, who never retreated from battle, have been killed.

49. These and many other leading Kshatriyas, as also Pratikamin, that wretch who had seized the locks of Draupadi, have been killed.

50. You alone are still alive, O destroyer of your family, O wretch among men. I shall forsooth kill you today with my mace.

51. Today, O king, I shall, in battle, repress all your pride. I shall destroy also your hope of sovereignty, O king and pay off all your misdeeds to the sons of Pandu.

Duryodhana said

52. What is the use of speaking too much? Fight now with me. Today O Vrikodara, I shall subdue your desire for battle.

53. Why do you not see me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a summit of Himavat?

54. What enemy is there, O wretch, that would dare defeat me armed with this weapon? If it be a fair fight, Purandara himself, amongst the celestials, is not capable of doing it.

55. Do not, O son of Kunti, roar uselessly in this way like autumnal clouds shorn of water. Display all the strength you posses in battle now.

56. Hearing those words of his, the Pandavas with the Srinjayas, all filled with desire of victory, praised them highly.

57. Like men exciting an infuriate elephant with the clapping of hands, all of them then pleased king Duryodhana.

58. The elephants began to grunt and the horses to neigh repeatedly. The weapons of the Pandavas who were filled with the desire of victory shone there.

CHAPTER 34

(GADAYUDDHA PARVA)-Continued The arrival of Balarama to witness the mace encounter between Bhima and Duryodhana

Sanjaya said

1-2. When that fierce encounter O king, was about to take place and when all the great Pandavas had taken their seats indeed, having heard that a battle, between those two heroes, both of whom were his disciples, was about to begin, Rama, whose banner bore the emblem of the palmyra palm and who had the plough for his weapon, came there.

3. Seeing him, the Pandavas, with Keshava, filled with joy, advanced towards him and receiving him adored him properly.

4. After adoring him, they then, O king said to him these words -"Witness, O Rama, the skill in battle of your two disciples."

5-6. Looking at Krishna and the Pandavas and also at Duryodhana of Kuru's race who was standing there armed with mace, Rama then said - "Two and forty days have passed since I left home. I had set out under the constellation Pushya and have come back under Shravana. I am desirous, O Madhava, of witnessing this encounter with the mace between these two disciples of mine."

7. At that time the two heroes, viz., Duryodhana and Vrikodara, shone effulgent on the field, both armed with maces.

8. Embracing him who had the plough for his weapon, king Yudhishtira, duly enquired about his welfare and welcomed him.

9. Those two great bowmen, viz., the illustrious Krishnas, filled with joy, cheerfully saluted the hero who had the plough for his weapon and embraced him.

10. Similarly the two sons of Madri and the five sons of Draupadi saluted Rohini's powerful son and stood at a respectful distance.

11. Bhimasena of great strength and your son, O monarch, both with uplifted maces in their arms, adored Baladeva.

12-13. The other kings honoured him by welcoming him and then all of them said to Rama - "Witness this encounter, O you of mighty arms."—Even thus those mighty car-warriors said to the high-souled son of Rohini.

14. The highly energetic Rama, having embraced the Pandavas and the Srinjayas, enquired after the welfare of all the other kings. Likewise all of them, approaching him, enquired after his welfare.

15-16. Having in return saluted all the great Kshatriyas and having made courteous inquiries about each according to their age, that hero affectionately embraced Janardana and Satyaki. Smelling their heads, he enquired after their welfare.

17. Those two in return, O king, duly adored him, their superior, with great pleasure, like Indra and Upendra adoring Brahma the king of the celestials.

18. Then Dharma's son, O Bharata, said to that chastiser of foes, viz., the son of Rohini - "Witness, O Rama, this dreadful encounter between the two brothers."

19. Thus adored by those great car-warriors, the mighty-armed elder brother of Keshava, of great beauty, took his seat amongst them.

20. Clad in blue robes and possessed of a fair complexion, Rama, as he sat amidst those kings shone like the Moon in the sky encircled by a number of stars.

21-22. Then that dreadful and hair-standing encounter took place between those two sons of yours O king, for terminating the long standing feud.

CHAPTER 35

(GADAYUDDHA PARVA)-CONTINUED

The origin of Prabhava described by Vaishampayana

Janamejaya said

1. On the eve the great battle (between the Kurus and the Pandus) Rama, with Keshava's permission, had left Dwaraka accompanied by many of the Virshnis.

2. He had said to Keshava -"I will help neither the son of Dhritarashtra nor the sons of Pandu, but will go wherever I like."

3. Having said so, Rama that subduer of enemies, had gone away. O Brahmana, tell me everything about his return.

4. Tell me in full how Rama came there and how he witnessed the battle. Indeed you are a skilful narrator.

Vaishampayana said-

5. After the great Pandavas had taken up their post at Upaplavya, they sent Krishna to Dhritarashtra for the object of peace, O mighty-armed one and for the behoof of all creatures.

6. Having gone to Hastinapura and met Dhritarashtra, Keshava spoke whole-some and sincere words.

7-8. The king, however, as I have told you before did not pay heed to his advice. Unable to secure peace, the mighty-armed Krishna, The foremost of men, returned, O king, to Upaplavya.

9. Dismissed by Dhritarashtra's son Krishna came back and upon the failure of his mission, O foremost of kings, said to the Pandavas.

10. Urged by fate, the Kauravas have disregarded my words. Come, O sons of Pandu, with me, under the constellation Pushya.

11. After this, while the troops of both parties were being collected and arrayed, the great son of Rohini, that foremost of all powerful persons, said to his brother Krishna.

12. "O mighty-armed one, O slayer of Madhu, let us help the Kurus." Krishna, however, did not pay heed to those words of his.

Enraged at this, that illustrious son of Yadu's race, viz., the wielder of the plough, then started on a pilgrimage of the Sarasvati.

14. Accompanied by all the Yadavas, he set out under the conjunction of the asterism called Maitra. The Bhoja chief (Kritavarm), however, took the side of Duryodhana. Accompanied by Yuyudhana, Vasudeva took that of the Pandavas.

15. After the heroic son of Rohini had started under the constellation Pushya, the slayer of Madhu, placing the Pandavas in his van, went against the Kurus.

16-17. While proceeding, Rama ordered his servants on the way, saying- "Bring all the necessary articles of use for a pilgrimage. Bring the sacred fire that is at Dwaraka and our priests.

18. Bring gold, silver, kine, robes, horses, elephants, cars, mules, camels and other beasts of burden.

19. Being all these necessaries for a sojourn to the sacred waters and proceed quickly towards the Sarasvati.

20-22. Bring also some priests for the performance of a special rite and hundreds and hundreds of best Brahmanas." Having given these orders to the servants, powerful Baladeva started on a pilgrimage at that time of great danger to the Kurus. Setting out towards the Sarasvati, he visited all the sacred shrines along her course, accompanied by priests, friends and many leading Brahmanas, as also with cars and elephants and horses and servants, O best of Bharata's race and with many vehicles drawn by kine and mules and camels.

23. Various sorts of necessaries of life were distributed profusely in various countries amongst the weary and worn, children and the old, in response, O king, to their prayers.

25. Everywhere, O king, Brahmanas were sumptuously fed with whatever they wanted. At the command of Rohini's son, men, at different stages of the journey, stocked sufficient food and drink.

26-27. Costly garments and bedsteads and coverlets were distributed amongst the Brahmanas desirous of ease and comfort.

Whatever a Brahmana or Kshatriya wanted, it was given to him.

28-31. The party thus proceeded with great happiness and lived happily. Balarama's suite gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty and rich food to them that were hungry, as also raiments and ornaments, O best of Bharata's race, to many.

The road, O king, along which the party proceeded, looked resplendent, was comfortable for all and resembled heaven itself.

32-33. There were rejoicings everywhere and rich food was procurable everywhere. There were shops and stalls and various objects were kept there for sale. The entire way was thronged with human beings. And it was decorated with various kinds of trees and creatures and various kinds of gems.

34. The great Baladeva, observing rigid vows, distributed amongst the Brahmanas profuse wealth and plentiful sacrificial presents, O king, at various sacred spots.

35. That chief of Yadu's race also distributed thousands of milch kine covered with excellent cloths and having their horns coated with gold, many horses born in different countries, many vehicles and many beautiful slaves.

36-37. Thus did the great Rama distribute wealth in various sacred shrines on the Sarasvati. In course of his travels, that noble hero of matchless power, at last, came to Kurukshetra.

Janamejaya said

38. Describe to me, O foremost of men, the characteristics, the origin and the merits of the several Tirthas on the Sarasvati and the rites to be performed while going there.

39. Tell me these, in their order, O illustrious man. My curiosity is not to be satisfied, O foremost of all persons conversant with the knowledge of Brahman.

Vaishampayana said

40. The account of the characteristics and origin of all these Tirthas, O king, is very lengthy. I shall, however, describe them to you. Listen to that sacred account, O king.

41-42. Accompanied by his priests and friends, Baladeva first went to the Tirthas called Prabhosa. There, the Lord of the asterisms (viz., Soma), who had been suffering from phthisis, was freed from his disease. Regaining energy there, O king, he now lights up the universe. And because that foremost of Tirthas on Earth had formerly invested Soma again with effulgence, it is, therefore, called Prabhosa.

Janamejaya said

43-44. "For what was the worshipful Soma afflicted with phthisis? How also did he bathe in that tirtha? How did he, having bathed in that sacred water, regain his lost power? Describe it to me fully, O great Muni.

Vaishampayana said

45. Daksha had twenty seven daughters, O king. These he gave away (in marriage) unto Soma.

46. Connected with the several constellations, those wives, O king, of Soma of glorious deeds, served to help men in calculating time.

47. Endued with large eyes, all of them were peerless in beauty in the world. In beauty however, Rohini excelled them all.

48. The worshipful Soma took great fancy for her. She was very much liked by him and therefore, he enjoyed the pleasures of her company alone.

49. Formerly, O king, Soma lived long with Rohini exclusively. For this, those other wives of his, the constellations, became displeased with that high-souled one.

50. Going to their father Daksha, that Lord of creation, they said to him -"Soma does not live with us. He always lives with Rohini only.

51. All of us, therefore, O Lord of creatures, shall live in your house practising austere penances."

52. Hearing those words of theirs, Daksha saw Soma and said to him, "Treat all your wives equally. Do not commit a great sin."

53. And Daksha then said to those daughters of his- "Go, all of you, to Shashin. At my command, he, surnamed Chandramas, will treat you all equally."

54. Dismissed by him, they then proceeded to the house of him having cool rays. Still the worshipful Soma, O king, behaved as before, for pleased with Rohini alone, he always lived in her company.

55-56. His other wives then once more came to the abode of their father and said to him - "Serving you, we will live under your

protection. Soma does not live with us and does not obey your commands."

57. Hearing those words of theirs, Daksha once more said to Soma - "Treat all your wives equally. Let me not, O Virochana, curse you."

58. Disregarding, however, the behest of Daksha, the worshipful Soma continued to live with Rohini alone. At this, his other wives became once more angry.

59. Going to their father, they bowed to him by lowering their heads and said - "Soma does not live with us. Give us shelter.

60. The worshipful Chandramas always lives with Rohini exclusively. He does not value your words and does not wish to love us. Therefore, save us so that Soma may accept us all.

61. Hearing those words, the worshipful Daksha, O king, became angry and imprecated the curse of phthisis upon Soma. Thus did that disease affect the king of stars.

62-63. Afflicted with phthisis, the moon began to waste away day by day. He tried much to get rid of that disease by celebrating various sacrifices, O king. The Moon, however, could not free himself from that curse. On the other hand, he daily grew lean and emaciated.

64. On account, of the wasting of Soma the deciduous herbs failed to grow. Their juices dried up they became tasteless and all of them lost their virtues.

65. And on account of the absence of the deciduous herbs, living creatures also began to die. Indeed, owing to the wasting of Soma, all creatures grew emaciated.

66-67. Then all the celestials, approaching Soma, O king, asked him, saying - "Why is it that your form is not so beautiful and resplendent as before? Tell us whence has originated this great calamity.

68-69. Hearing your answer, we shall do what is needed for removing your fear." Thus addressed the god, having the hare for his mark, replied to them and informed them of the cause of the curse and of the phthisis with which he was attacked.

70. Having heard those words the celestials repaired to Daksha and said - "Be pleased O worshipful one, with Soma. Withdrew your this curse.

71. The Moon is very emaciated. Only a small portion of his body is seen. On account of his wasting, O Lord of the celestials, all creatures also are wasting. Creepers and herbs of various sorts are also wasting.

72. By their waste we ourselves also are suffering emaciation. Without us, what will this universe be. Knowing this, O lord of the universe, it behoves you to be pleased with Soma."

73. Thus addressed, Daksha, that Lord of creatures, said:— "It is impossible to make my words prove otherwise.

74. By some contrivance, however, O celestials, by words may be withdrawn. Let the moon treat his wives equally.

75. Having bathed also in that foremost of tirthas on the Sarasvati, the hare-emblemed god shall regain his strength. These words of mine are true.

76. For half the month Soma shall decrease every day and for half the month following he will increase daily. These words of mine are true.

77. Proceeding to the western ocean at the spot where the Sarasvati joins the ocean that vast repository of waters, let him worship that God of gods Mahadeva there. He will then regain his form and beauty."

78. Thus commanded by the Rishi Daksha, Soma then proceeded to the Sarasvati. He reached the greatest of tirthas called Prabhava belonging to the Sarasvati.

79. Bathing there on the day of the new moon, that god of great energy and great effulgence regained his cool rays and began again to illumine the universe.

80. All the creatures also, O king, having gone to Prabhava, returned with Soma amongst them to where Daksha was.

81-82. Receiving them properly that Lord of creatures then sent them away. Pleased with Soma, the worshipful Daksha once more

addressed him, saying - "Do not, O son, disregard women and never disregard Brahmanas. Go and obey my commands."

83. Dismissed by him, Soma returned to his own abode. All creatures began to live joyously as before.

84. I have thus told you everything about how the Moon had been cursed and how also Prabhava became the best of all tirthas.

85. On everyday of the new moon, O king, the god, having the hare for his mark, bathes in the excellent tirtha of Prabhava and regains his form and beauty.

86. O lord of Earth, that tirtha is known by the name of Prabhava, because bathing there the moon regained his great (Prabha) effulgence.

87. After this, the mighty and illustrious Baladeva proceeded to Chamasodbheda, that is to that tirtha which is called by that name.

88. Distributing many precious presents at that place, the hero, having the plough for his weapon, passed one night there and performed his absolutions duly.

89-90. The elder brother of Keshava then speedily repaired to Udapana. Although the Sarasvati is not visible there, yet persons endued with ascetic success, on account of their obtaining great merits and sanctity of that spot and also of the coolness of the herbs and of the land there, know that the river has an invisible current, O king, underneath the earth there.

CHAPTER 36

(GADAYUDDHA PARVA)-CONTINUED

The history of Udapana

Vaishampayana said

1. Baladeva proceeded next to the tirtha Udapana in the Sarasvati, that had formerly been the habitation, O king, of the illustrious ascetic Trita.

2. Having distributed profuse wealth and worshipped the Brahmanas, the hero, having the plough for his weapon, bathed there and was filled with joy.

3. The great and pious ascetic Trita had lived there. While in a hole that great man had drunk the Soma juice.

4. His two brothers, dashing him down into a pit, had returned home. That foremost of Brahmanas, viz., Trita, had thereupon cursed them both."

Janamejaya said

5. "What is the origin of Udapana? How did the great ascetic Trita fall into a pit there? Why was that foremost of Brahmanas thrown into that pit by his brothers?

6. How did his brothers, after throwing him into that hole, come back to their home? How did Trita celebrate his sacrifice and how did he drink Soma? Describe all this O Brahmana, if you think that I am worthy of listening to it.

Vaishampayana said

7. In a former cycle, O king, there were three ascetic brothers. They were called Ekata, Dvita and Trita and all three were effulgent like the sun.

8-9. They were like Lords of the creation and had children. Brahmavadins as they were they had, by their ascetic penances, acquired the privilege of attaining to the regions of Brahman after death.

10. For their penances, vows and self-restraint, their father, the virtuous Gautama, became highly pleased with them.

11. Greatly pleased with his sons, the worshipful Gautama, after living a long life here, went at last to the region in the other world that was fit for him.

12. Those kings, however, O king, that were the disciples of Gautama, continued to worship Gautama's sons after his ascension to heaven.

Amongst them however, Trita, by his acts and Vedic studies, O king, became the foremost, even like his father Gautama.

Then all the great and pious ascetics began to worship Trita as they had worshipped his father Gautama before him.

14. Once upon a time, the two brothers Ekta and Dvita thought of celebrating a sacrifice and became anxious for wealth.

15-16. They thought that they would take Trita with them and calling upon all their disciples and collecting the needful number of

animals, they would joyfully drink the Soma juice and acquire the great merits of sacrifice. The three brothers, then O king, did as settled.

17-18. Calling upon all their disciples for animals and helping them in their sacrifices and receiving a large number of animals from them as gifts for the priestly services rendered by them those high-souled and great Rishis came towards the east.

19. Trita, O king, was cheerfully walking before them. Ekata and Dvita were in his rear, conducting the animals.

20. Seeing that large herd of animals they began to think as to how they two could appropriate that property without giving a share to Trita.

21. Hear, O king, what those two sinful wretches, viz., Ekata and Dvita, said to each other.

They said - "Trita is a clever priest. Trita is well read in the Vedas. Trita is capable of earning many other kine. Let us two, therefore go away, taking the kine with us. Let Trita go wherever he likes, without being in our company."

24. As they proceeded, they were benighted on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Sarasvati.

25. Trita, who was going before, seeing the wolf, ran in fear and fell into that hole.

26. That hole was deep and terrible and capable of striking terror to all creatures. Then Trita, O king, that best of ascetics, from within that hole, began to bewail. His two brothers heard his cries.

27-28. Knowing that he had fallen into a pit, his brothers Ekata and Dvita, actuated by fear of the wolf as also by temptation, went on, leaving behind their brother.

29. Thus left behind by his two brothers who were tempted to appropriate those animals, the great ascetic Trita, O king, while within that lonely pit covered with dust,

30. Herbs and creepers, thought himself sunk, O best of the Bharatas, into hell like a sinful person.

31. He was afraid of dying because he had not earned the merit of drinking Soma juice. Greatly wise as he was he began to think with the help of his intelligence as to how he could succeed in drinking Soma even there.

32. While thinking thus the great ascetic, standing in that pit, beheld a creeper hanging down into it.

33. Although the pit was dry still the sage perceived the existence of water and of sacrificial fires there. Imagining himself the sacrificial priest.

34. The great ascetic took the creeper for the Soma plant. He then mentally uttered the Rich's, the Yayushes and the Samans.

35. The pebbles lying there were converted into grains of sugar (in imagination) by Trita. He, then, O king, (mentally) performed his ablutions. He took the water for the clarified butter.

36. He distributed amongst the celestials their respective shares (of those sacrificial offerings). Having next mentally drunk Soma, he began to make a great noise. Those sounds, O king, first uttered by the sacrificing Rishi, entered into heaven and Trita performed that sacrifice after the manner laid down by Brahmavadins.

37-38. During the celebration of that sacrifice of the great Trita, the entire region of the celestials was agitated. None knew, however, the cause. Brihaspati heard that loud noise.

39. The priest of the celestials said to them:— "Trita is performing a sacrifice. We must go there, you celestials.

40. He is gifted with great ascetic merit if willing, he is capable of creating other celestials."

41. Hearing those words of Brihaspati, all the gods, in a body, repaired where the sacrifice of Trita was going on.

42. Having proceeded to that spot, the gods beheld the great ascetic engaged in the performance of his sacrifice.

43. Beholding that great beautiful ascetic the gods addressed him, saying - "We have come for our shares (in your offerings).

44. The Rishi said to them - "Behold me, you denizens of heaven, fallen into this terrible pit almost deprived of my senses.' Then Trita, O monarch, duly allotted to them their shares with proper mantras. The gods took them and were greatly delighted.

45. Having duly received their respective shares, the denizens of heaven; pleased with him, granted him the boons he wanted. The boon, however, that he prayed for was that the gods should relieve him from his painful condition.

46. He also said— "Let him that bathes in this well, achieve the end that is attained by persons that have drunk Soma.'

47. Thereat, O king, the Sarasvati, with her waves, appeared within that well. Raised above by her, Trita came up and worshipped the celestials.

48. The gods then said to him - "Be it as you wish." All of them then, O king, returned to their respective habitations and Trita, filled with joy, proceeded to his own abode.

49. Meeting with those two Rishis, viz., his brothers, he became enraged with them. Endued with ascetic merit, he spoke harshly to them and cursed them, saying.

50-51. Since, actuated by covetousness, you ran away, leaving me, therefore, you shall become dreadful wolves with sharp teeth and range the forest cursed by me on account of that sinful act of yours.

52. Your offspring will also consist of leopards and bears and apes!' After Trita had said these words, O monarch, his two brothers were soon transformed into tigers on account of the curse of that truthful sage.

53-54. The highly powerful Baladeva touched the waters of Udapana. And he gave away various kinds of wealth there and worshipped many Brahmanas.

55. Beholding Upadana and praising it repeatedly, Baladeva next proceeded to Vinashana which also was on the Sarasvati.

CHAPTER 37

(GADAYUDDHA PARVA)-CONTINUED

The history of the Tirthas Vinashana,
Gargashrota, Shakha, Subhumika

Vaishampayana said

1. "Then Baladeva, O king, went to Vinashana where the Sarasvati has disappeared out of view in consequence of her hatred for Shudras and Abhiras.

And because the Sarasvati, on account of this contempt, is lost there Rishis, O chief of the Bharatas, always name the place as Vinashana.

2. Having bathed in that tirtha of the Sarasvati, the powerful Baladeva then went to Subhumika situate on the excellent bank of the same river.

3. There many fair-complexioned and beautiful-faced Apsaras are always engaged in innocent pastimes.

4. The celestials and the Gandharvas, every month, O king, go to that sacred shrine which is the resort of Brahman himself.

5. The Gandharvas and various clans of Apsaras are to be seen there, O king, passing their days happily.

6. There the celestials and departed manes in the midst of the showers of sacred and auspicious flowers sport in joy.

7. There all the creepers are covered with flowers. And because, O king, that spot is the beautiful sporting ground of those Apsaras, therefore is that shrine on the charming bank of the Sarasvati is called Subhumika.

8. Baladeva of Madhu's race, having bathed in that tirtha and distributed immense riches amongst the Brahmanas, heard the sound of those celestial songs and musical instruments.

9. He also saw there many shadows of gods, Gandharvas and Rakshasas. The son of Rohini then proceeded to the tirtha of the Gandharvas.

10. There many Gandharvas, headed by Vishvavasu and possessed of ascetic merit, pass their time in dance and singing many sweet songs.

11. Giving away various kinds of riches to the Brahmanas, as also goats and sheep and kine and mules and camels and gold and silver.

12. And feeding many Brahmanas and satisfying them with many rich gifts as desired by them, Baladeva, of Madhu's race, left that place accompanied by many Brahmanas and praised by them.

13. Leaving that tirtha the favourite haunt of the Gandharvas, that mighty-armed chastiser of foes, having but one ear-ring, then went to the famous tirtha called Gargashrota.

14-15. There, in that sacred tirtha of the Sarasvati, the illustrious and old Garga, having a soul cleansed by ascetic penances, O Janamejaya, had mastered the knowledge of time and its course, of the deviations of luminous bodies (in the sky) and of all auspicious and inauspicious portents.

16-17. That tirtha was called after his name Gargashrota. There, O king, highly blessed Rishis of firm vows always waited upon Garga, O lord, for acquiring a knowledge of time.

18. Besmeared with white sandal-paste O king, Baladeva, going to that tirtha, duly distributed wealth amongst many ascetics of pure souls.

19. Having distributed also many sorts of rich food amongst the Brahmanas, that illustrious one, clad in blue robes, then went to the tirtha called Shankha.

20. There, on the bank of the Sarasvati that powerful palmyra-emblazoned hero beheld a gigantic tree called Mahashankha, tall as Meru, looking like the white-mountain and resorted to by many Rishis.

21. There dwell Yakshas and Vidyadharas and Rakshasas of great energy and Pishachas of incomparable might and Siddhas, in thousands.

22-24. Desisting from other kinds of food, all of them observe vows and regulations and take at the proper time the fruits of that king of the forest for their sustenance and rove separately unseen by men, O foremost of men. That monarch of the forest, O king, is celebrated throughout the world.

25-26. That tree is the cause of this tirtha. Having given away many milch cows, vessels of copper and iron and diverse sorts of other vessels, that foremost Yadu's race, viz.,

Baladeva, having the plough for his weapon, worshipped the Brahmanas and was adored by them in return. He then, O king, went to the Dvaita lake.

27. Arrived there, Vala saw various ascetics dressed diversely. Bathing in its waters, he adored the Brahmanas.

28. Having distributed profusely amongst the Brahmanas various articles of enjoyment Baladeva then, O king, went on along the southern bank of the Sarasvati.

29. The mighty-armed and illustrious Rama, of pure soul and unmitigated glory, then proceeded to the tirtha called Nagadhanvana.

30-31. Abounding with snakes, O king, it was the abode of the highly effulgent Vasuki, the king of serpents. There four and then ten thousand Rishis also lived permanently.

32. Having come there in days of yore the celestials had, according to due rites, installed the great snake Vasuki as king of all the snakes. There is no fear of snakes in that place O you of Kuru's race.

33-34. Duly distributing many valuable articles there amongst the Brahmanas Baladeva then set out with face towards the east and reached, one after another, hundreds and thousands of celebrated tirthas situated all around.

35-37. Bathing in all those tirthas and observing fasts and other vows as sanctioned by the Rishis and given away immense riches and saluting all the ascetics who lived there, Baladeva once more set out, along the way pointed out to him by those ascetics for reaching that spot where the Sarasvati turns in an eastward direction like torrents of rain bent by the velocity of the storm. The river took that course for seeing the great Rishi dwelling in the forest of Naimisha.

38. Always smeared with white sandal-paste, Vala, having the plough for his weapon, seeing that great river change her course, was O king, filled with wonder.

Janamejaya said

39. "Why O Brahmana, did the Sarasvati bend her course there towards the east. O best

of Adhvaryus, you should tell me everything regarding this.

40. Why was that delighter of the Yadus filled with wonder? Why, indeed did that best of rivers thus change her course."

Vaishampayana said

41. "Formerly, in the Satya Yuga, O king, the ascetics living in Naimisha were engaged in a great sacrifice extending for twelve years.

42-43. Many Rishis, O king, came to that sacrifice. Passing their time according to proper rites, in the celebration of that sacrifice, those great Rishis, after the termination of that twelve year's sacrifice at Naimisha, set out in large numbers for seeing the various sacred shrines.

44. On account of the number of the Rishis, O king, the tirthas on the southern banks of the Sarasvati all looked like towns and cities.

45. Those foremost of Brahmanas, O foremost of men, being anxious to enjoy the merits of tirthas, took up their abodes on the bank of the river up to Samantapanchaka.

46. The whole region was as if filled with loud Vedic recitations of those Rishis of pure souls, all engaged in pouring libations of sacrificial fires.

47. That best of rivers shone highly beautiful with those burning homa fires all around, over which those great ascetics poured libations of clarified butter.

48-50. Valakhilyas and Ashmarkuttas, Dantolukhalinas, Samprakshyanas and other ascetics, as also those living on air and those living on water and those living on dry leaves of trees and various others who practised diverse kinds of vows and those that lived on bare and hard earth, all came to that spot in the vicinity of the Sarasvati. And they rendered that foremost of rivers highly beautiful like the celestials beautifying with their presence the heavenly rivers called Mandakini.

51. Hundreds of Rishis, all given to the observance of sacrifices, came there. Those observers of great vows could not find sufficient accommodation on the banks of the Sarasvati.

52. Measuring small plots of land with their sacred threads, they celebrated Agnihotras and other rites.

53. The river Sarasvati saw, O king, those Rishis filled with despair and anxiety for want of a commodious tirtha wherein to perform their rites.

54. Accordingly that best of streams came there, having made sufficient accommodation on her bank for those Rishis, out of compassion for them, O Janamejaya.

55-56. Having thus, O king, changed her course for their sake, the Sarasvati, that best of rivers, once more flowed in a westerly direction, to make the arrival of the Rishis there successful. O king, the great river accomplished there this wonderful feat,

57-58. Thus those reservoirs of water, O king, where formed in Naimisha. There, at Kurukshetra, O Kuru chief, do you celebrate grand sacrifices and rites. Beholding those innumerable reservoirs of water and seeing that best of rivers change her course, the high-souled Rama was filled with wonder.

59-62. Bathing in those tirthas duly and distributing wealth and various other articles of enjoyment amongst the Brahmanas, that delighter of Yadu's race also gave away various kinds of food and desirable articles to them. Adored by those Rishis, Vala, O king, left that foremost of all tirthas on the Sarasvati, (viz., Sapta-Sarasvat). Numerous birds also lived there. And it abounded with Vadari, Inguda, Kacmaryya, Plahsha, Ashvattha, Vibhitaka, Kakkola, Palasha, Karira, Pilu and various other kinds of trees that grow on the banks of the Sarasvati.

63. And it was adorned with forests of Karushakas, Vilvas and Amrakatas and Atimuktas and Kashandas and Parijatas.

64-65. It abounded with forests of Plaintains pleasant to view and most charming. And it was haunted by various ascetics, some living on air, some on water, some on fruits, some on leaves, some on raw rice again which they husked with the aid only of stones and some that were called Vaneyas. And it was filled with the chantings of

the Vedas and abounded with diverse kinds of animals.

66-67. And it was the favourite abode of men shorn of malice and devoted to righteousness. Baladeva, having the plough for his weapon, arrived at that tirtha, called the Sapta-Sarasvat, where the great ascetic Mankanaka had his penances successfully practised.

CHAPTER 38 (GADAYUDDHA PARVA)-CONTINUED

The history of Sapta Sarasvati and Mankanaka

Janamejaya said

1. "Why was that tirtha called Sapta-Sarasvat? Who was the ascetic Mankanaka? How was that worshipful one successful? What were his vows and observances?

2. In whose family was he born? What books did that great Rishi study? I desire to hear all this, O foremost of Rishis.

Vaishampayana said

3. "O king, the seven Sarasvati cover this Universe. Wherever the Sarasvati was called by the energetic Rishis, there she did go.

4. These are the seven forms of the Sarasvati, viz., Suprabha, Kanchanakshi, Vishala, Manorama, Oghavati, Surenu and Vimalodaka.

5. Brahma had at one time celebrated a great sacrifice. While that sacrifice was being celebrated on the site selected, many Rishis, crowned with ascetic success, came there.

6. The spot was filled with the sound of the recitation and the chanting of the Vedas. Seeing those sacrificial rites, even the very gods lost their temper.

7-8. There, O king, while the grandfather was initiated in the sacrifice and was performing the grand ceremony capable of granting prosperity and wished-for objects many great Rishis, conversant with virtue and profit, were present. As soon as they thought of necessary articles, they, O king, immediately came before the Rishis.

9. The Gandharvas sang and the Apsaras danced. And they played upon many celestial instruments.

10. The provisions collected in that sacrifice satisfied the very celestials. What shall I say then of men? The very celestials were filled with wonder.

11-12. During the progress of that sacrifice at Pushkara and in the presence of Brahma, the Rishis, O king, said -"This sacrifice is not successful, since that foremost of rivers, viz., Sarasvati, is not to be seen here." Hearing these words, the divine Brahman meditated on Sarasvati.

Summoned at Pushkara by the grandfather engaged in the celebration of a sacrifice, Sarasvati, O king came there under the name of Suprava.

14. Seeing Sarasvati pay that regard to the grandfather, the ascetics regarded that sacrifice with great esteem.

15. Thus that foremost of rivers, viz., Sarasvati, made her appearance at Pushkara for pleasing the grandfather and the ascetics.

16. On another occasion, O king many Munis assembled at Naimisha. They had many discussions amongst them, O king, on the Vedas.

17. There those ascetics, conversant with various scriptures, thought of the Sarasvati.

18-19. Thus thought of, O king, by those Rishis performing a sacrifice, the highly blessed and sacred Sarasvati, for helping those great Munis, made her appearance at Naimisha and was accordingly called Kanchanakshi.

20-21. Worshipped of all, that best of rivers, thus came there, O Bharata. While king Gaya was engaged in the celebration of a great sacrifice at Gaya the foremost of rivers, Sarasvati, summoned at Gaya's sacrifice, came there. The Rishis of rigid vows, that were present there, named her Vishala at Gaya.

22. That quick-coursing river originates from the side of Himavat. Ouddalaka had also, O Bharata, performed a sacrifice.

23. A number of ascetics were also assembled there. It was in the sacred north

Koshala, O king, that sacrifice of the great Ouddalaka was celebrated.

24. Before Ouddalaka began his sacrifice, he had thought of the Sarasvati. That foremost of rivers came there for the sake of those Rishis.

25. Worshipped of all those Munis clad in barks and deer-skins, she passed by the name of Manorama as those Rishis mentally called her.

26. While, again the great Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly sacred Sarasvati, came there.

27. Summoned, O king, by the great Vashishtha who assisted Kuru in his sacrifice, the Sarasvati, of celestial water, came to Kurukshetra and passed by the name of Oghavati.

28. Daksha at one time celebrated a sacrifice at the source of Ganga. The Sarasvati appeared there under the name of the quick-coursing Surenu.

29. Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the worshipful Sarasvati, summoned by him, came there.

30. All these seven streams then came and joined together in that tirtha where Baladeva came. And because the seven joined together at that spot, therefore is that tirtha known on earth by the name of Sapta-Sarasvati.

31. Thus have I described to you the seven Sarasvatis, according to their names. I have also given you an account of the sacred tirtha called Satpa-Sarasvati.

32-34. Listen now to a great deed of Mankanaka, who had from his youth led the life of a Brahmacharin. While performing his ablutions in the river, he saw one day, O Bharata, a damsel of beautiful features and fair brows, bathing in the river with her body uncovered. At this sight, O monarch, the seminal fluid of the Rishi dropped to the Sarasvati.

35. 35. The great ascetic took it up and kept it within his earthen pot. Deposited within that pot, the fluid was divided into seven parts.

36-37. From those seven portions were born seven Rishis, from whom originated the forty nine Maruts. The seven Rishis were named Vayuvega, Vayuhan, Vayumandala, Vayujata, Vayuretas, Vayuchakra. Thus were born those progenitors of the various Maruts.

38. Hear now of a more wonderful account O king, of a highly marvellous conduct of that great Rishi which is well known in the three worlds.

39. Formerly, after Mankanaka had become successful, O king, his hand became pierced with a Kusha blade. Thereupon a vegetable juice came out of the wound and not blood.

40. Seeing that vegetable juice, the Rishi was filled with joy and danced about there. Beholding him dance, all mobile and immobile creatures, O hero, overpowered by his energy, began to dance.

41-42. Then the celestials with Brahma at their head and the Rishis, having asceticism for their wealth, O king, all approached Mahadeva and informed him of the doings of the Rishi (Mankanaka). And they said to him -Thou shouldst, O god, do that which may prevent the Rishi from dancing."

43. Then Mahadeva, seeing the Rishi filled with great joy and desirous of doing good to the celestials addressed him, saying,

44. Why, O Brahmana, do you dance in this way, you who know your duties well? What must be the cause of your joy, O sage, that being an ascetic, O best of Brahmanas and walking in the path of virtue you should behave in this way?

The Rishi said

45. Do you not see that a vegetable juice is flowing from this my wound? Seeing this, O lord, I am dancing in great glee.

46. Laughing at the Rishi who was overpowered by passion, the god said - "I do not, O Brahmana, at all wonder at this. Behold me!"

47. Having said this to that best of Rishis, the highly intelligent Mahadeva struck his thumb with the end of one of his fingers.

48-49. Thereupon, O king, ashes, white as snow, came out of that wound. Beholding this, the Rishi became ashamed, O monarch and fell at the feet of the God.

50. He understood the deity to be none else than Mahadeva. Filled with wonder he said - "I do not think that thou art any one save Rudra, the great and Supreme being."

51. O wielder of the trident, thou art the refuge of this universe consisting of gods and demons. The wise say that this universe has been created by you.

52. At the universal dissolution, everything once more enters thee. Thou art incapable of being known by the celestials, how then canst thou be known by me?

53. All creatures of the universe are seen in thee. The gods with Brahma at their head worship thee who dose give boons, O sinless one.

54. Thou art everything. Thou art the creator of the gods. Through thy grace, the god pass their time joyously and fearlessly." Having lauded Mahadeva in this way, the Rishi bowed to him.

55. Let not my ridiculous childishness, that I displayed, O god, destroy my ascetic merit. I pray to thee for this.'

56. The god cheerfully replied - "Let your asceticism increase a thousand fold, O Brahmana, through my grace, I shall also always live with you in this hermitage.

57-58. The man that will adore me in this Pritha, viz., Sapta-sarasvat, will attain everything here or hereafter. Forsooth, such a one shall go to the region called Sarasvat in heaven, after death.'

59. This is the history of Mankanaka. He was begotten by the god of wind upon Sukanya.

CHAPTER 39

(GADAYUDDHA PARVA)-CONTINUED

The origin of the name of Kapalamochana

Vaishampayana said

1. Having passed one night there, Rama, having the plough for his weapon, adored the

dwellers of that tirtha and showed great respect for Mankanaka.

2-3. Having distributed wealth amongst the Brahmanas and passed the night there the hero, having the plough for his weapon, was adored by the ascetics. Rising up in the morning, he took leave of all the ascetics and having touched the sacred water, O Bharata, started quickly for other tirthas.

4-5. Baladeva then went to the tirtha known by the name of Ushanas. It is also called Kapalamochana. Formerly, Rama (the son of Dasharatha) slew a Rakshasa and threw his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and stuck to it. Bathing in this tirtha, the great Rishi was freed from that burthen. The great (Shukra) had practised his ascetic penances there.

6. It was there that the science of politics and morals, that passes by Shukra's name, was revealed to him. While living there, Shukra meditated upon the war of the Daityas and the Danavas.

7. Arrived at that foremost of tirthas Baladeva, O king, duly made presents of the great Brahmanas.

Janamejaya said

8. Why is it called Kapalamochana, where the great Muni became freed (from the Rakshasa's head)? Why and how did that head stick to his thigh?"

Vaishampayana said

9. "Formerly, O foremost of kings, the great Rama (the son of Dasharatha) lived for sometime in the forest of Dandaka, for killing the Rakshasas.

10. At Janasthana he sundered the head of a wicked Rakshasa with highly sharp razor-headed arrow. That head dropped in the deep forest.

11-12. That head, coursing at will through the sky, fell upon the thigh of Mahodara while the latter was walking in the woods. Piercing his thigh, O king, it stuck to it and remained there.

That head thus sticking to his thigh, the greatly wise Brahmana could not (with ease), proceed to tirthas and other sacred places.

14. Feeling great pain and with putrid matter flowing from his thigh, he travelled to all the tirthas of the earth, one after another, as heard by us.

15-17. He went to all the rivers and to the ocean as well. The great ascetic spoke of his pain to many Rishis of pure souls, about his having bathed in all the sacred spots without finding any relief. That best of Brahmanas then heard from those sages, about this foremost of tirthas situate on the Sarasvati, known by the name of Ushanasha, which could cleanse every sin and was an excellent place for acquiring ascetic merits.

18. Then repairing to that Ushanasa tirtha, that Brahmana bathed in its waters. Thereat the Rakshasa's head, leaving the thigh, dropped into the water.

19. Freed from that head, the Rishi felt great ease. The head however was lost in the waters.

20. Then, O king, freed from the Rakshasa's head Mahodara gladly returned, with purified soul and all his sins cleansed, to his hermitage after attaining success.

21. Thus freed, after returning to his sacred hermitage the great ascetic, spoke of what had taken place to those Rishis of pure souls.

22. Having heard his story, those Rishis conferred the name of Kapalamochana on the tirtha.

23. Repairing once more to that foremost of tirthas, the great Rishi Mahodara, drank its water and acquired great ascetic success.

24. Having distributed much wealth amongst the Brahmanas and worshipped them, Baladeva then went to the hermitage of Rushangu.

25. There, O Bharata, Arshishena had in days of yore practised austerest of penances. There the great (Kshatriya) Muni Vishvamitra became a Brahmana.

26. That great hermitage is capable of fructifying every wish. It always, O lord, the asylum of ascetics and Brahmanas.

27. Surrounded by Brahmanas, then the beautiful Baladeva went to that spot, O king, where Rushangu had, formerly, renounced his body.

28. Rushangu, O Bharata, was an old Brahmana always devoted to penances. Determined to renounce his body, he thought for a long while.

29. A great ascetic as he was, he then summoned all his sons and asked them to take him to a spot where there was profuse water.

30. Knowing their father had become very old, those ascetics took him to a tirtha on the Sarasvati.

31-34. Brought by his sons to the sacred Sarasvati containing hundreds of tirthas and on whose banks lived Rishis disassociated from the world, that intelligent ascetic, of hard penances, bathed in that tirtha duly and conversant as that best of Rishis was with the virtues of tirthas, then cheerfully said to all his sons who were dutifully waiting upon him these words.

35. 'He, that would renounce his body on the northern bank of the Sarasvati containing profuse water, reciting mentally sacred mantras, would never again be visited by death.'

36. Touching the water of that tirtha and bathing in it, the righteous Baladeva distributed wealth amongst the Brahmanas.

37-38. Possessed of great might and great prowess, Baladeva then proceeded to that tirtha where the worshipful Brahma had created the mountains called Lokaloka and where that best of Rishis, Arshishena, of rigid vows, had by hard penances acquired the dignity of Brahmana hood and where the royal saint Sindhudvipa and the great ascetic Devapi and the worshipful and illustrious Vishvamitra of hard penances and fierce energy, had all acquired a similar dignity.

CHAPTER 40

(GADAYUDDHA PARVA)-CONTINUED

The attainment of Brahmanahood by Arshtishena, Sindhudvipa, Devapi and Vishvamitra

Janamejaya said

1. "Why did the worshipful Arshtishena practise the severest of penances? How also did Sindhudvipa acquire the dignity of a Brahmana?

2. How also did Devapi, O Brahmana and how did Vishvamitra, O best of men, become Brahmaṇas. Tell me all this, O worshipful One! Great is my curiosity to hear of all this."

Vaishampayana said

3. "Formerly, in the Krita age, O king, there was a great Rishi called Arshtishena. Living in his preceptor's house, he attended to his lessons every day.

4. Although, O king, he lived long in the residence of his preceptor, he could not master any branch of learning or the Vedas, O monarch.

5. Greatly disappointed, O king, the great ascetic practised very rigid penances. By his penances he afterwards acquired the mastery of the Vedas which is best of all forms of learning.

6. Acquiring great learning and a mastery of the Vedas, that best of Rishis became highly successful in that tirtha. He then conferred three boons on that place.

7. He said - "From this day, a person, by bathing in this tirtha of the great river Sarasvati, shall reap the great fruit of a horse sacrifice.

8. From this day there will be no fear in this tirtha from serpents and wild beasts. By the slightest of endeavours, again, one shall reap great results here."

9. Having said these words, that energetic Rishi proceeded to heaven. Thus the worshipful Arshtishena became successful.

10. In that very tirtha, in the Krita age the greatly energetic Sindhudvipa and Devapi also, had acquired the dignity of Brahman-hood.

11. Similarly Kushika's ascetic son, having controlled his senses and practised austerities became a Brahmana.

12. There was a great Kshatriya, celebrated over the world, by the name of Gadhi. He had a son by the name of Vishvamitra of great prowess.

14. King Kaushika became a great ascetic. Possessed of great ascetic merit, he wished to place his son Vishvamitra on his throne, himself having made up his mind to renounce his body. His subjects, bowing unto him, said - You should not go away, O you of great wisdom and protect us from a great fear.'

15. Thus addressed, Gadhi replied to his subjects, saying - "My son will be the protector of the vaest universe.

16. Having said these words and placed Vishvamitra on the throne, Gadhi, O king ascended heaven and Vishvamitra became king. He could not, however, protect the earth even trying his level best.

17. The king then heard of the fear of Rakshasa in his kingdom. With his fourfold forces, he went out of his capital.

18. Having proceeded far on his way, he reached the hermitage of Vashishtha. His troops, O king, caused immense mischief there.

19. The worshipful Brahman Vashishtha, when he came to his hermitage, saw the vast forest devastated.

20. That best of Rishis, viz., Vashishtha O king, became angry with Vishvamitra. He commanded his own sacrificial cow, saying - "Create a number of terrible Shavaras.

21. Thus addressed the cow created a number of men of terrific visages. These fought with the army of Vishvamitra and made a great onslaught.

22. Seeing this, the troops fled away. Regarding ascetic austerities highly efficacious, Vishvamitra, the son of Gadhi made up his mind to practise the same.

23. In this best of tirthas of the Sarasvati, O king, he began to emaciate his own body by vows and fasts.

24. He lived on water, air and the fallen leaves of trees. He slept on the naked earth and practised other vows of the ascetics.

25. The celestials repeatedly attempted for obstructing the observance of his vows. He, however, did not desist from practising his promised vow.

26. Then having practised various austerities with great devotion, the son of Gadhi became effulgent like the Sun himself.

27. The boon-giving Brahmana, of great energy, resolved to grant Vishvamitra, when he had succeeded in his ascetic observances, the boon the latter wanted.

28. The boon that Vishvamitra prayed for was that he should be permitted to become a Brahmana. Brahmana, the grandfather of all the worlds, said to him - "So be it."

29. Having by his severe penances gained the status of Brahman-hood, the illustrious Vishvamitra, after the fulfillment of his desire, travelled over the whole earth like a god.

30-31. Distributing various sorts of wealth in that best of tirthas, Rama also gladly gave away milch cows, vehicles, beds, ornaments, food and drink of the best kinds, O king, to many foremost of Brahmanas, after having adored them duly.

32. Then, O king, Rama proceeded to the hermitage of Vaka which was not very far from where he was, the hermitage in which, as heard by us, Dalvya-vaka had practised the hardest of penances."

CHAPTER 41

(GADAYUDDHA PARVA)-CONTINUED

The story of Dalvya-Valla. The history of the Tirtha Yayata

Vaishampayana said

1-2. "That delighter of the Yadus then proceeded to the hermitage (of Vaka) resonant with the chanting of the Vedas. There the great ascetic, O king, named Dalvya-vaka, poured the kingdom of Dhritarashtra, the son of Vichitravirya, as a libation (on the sacrificial

fire). By practising hard penances he emaciated his own body. The greatly energetic and virtuous Rishi did it being worked up with great wrath.

3. Formerly the Rishis, living in the Naimisha forest, had celebrated a sacrifice extending over twelve years. In the course of that sacrifice, after a particular one called Vishvajit had been completed, the Rishis started for the country of the Panchalas.

4-5. Going there, they requested the king to give them twenty one strong and healthy calves to be given away as Dakshina in the sacrifice they had finished.

6. Dalvya-vaka, then said to those Rishis - "Do you divide those animals among ye! Giving away these (to ye), I shall beg a great king (for some more)."

Saying it the greatly energetic Vaka, that best of Brahmanas, then went to the palace of Dhritarashtra.

7-8. Going before Dhritarashtra, Dalvya begged some animals of him. Finding that some of his kine had died without any cause, the king angrily said to him - "Wretch of a Brahmana, take, if you wish, these (dead) kine."

9. Hearing these words, the dutiful Rishi thought - Alas, he has spoken cruel words to me in the assembly."

10. Having thought thus, that best of Brahmanas, filled with rage, made up his mind for destroying king Dhritarashtra.

11-13. Cutting the flesh from the dead animals, that best of Rishis, having lighted a sacrificial fire on the tirtha of the Sarasvati, poured those pieces as libations for the destruction of king Dhritarashtra's kingdom. The great ascetic Dalvya-vaka, O king poured Dhritarashtra's kingdom as a libation on the fire.

14. Upon the commencement of that dreadful sacrifice with proper rites, the kingdom of Dhritarashtra, O king, began to dwindle.

15-16. Indeed, O lord, the kingdom of that monarch began to dwindle as a large forest gradually disappears when men cut it down

with the axe. Overtaken by dangers, the kingdom began to lose its prosperity and vitality.

Seeing his kingdom thus afflicted the powerful king became very depressed and anxious.

17. Consulting with the Brahmanas, he began to make mighty endeavours for releasing his kingdom (from affliction). No good, however, came of his endeavours, for the kingdom continued to dwindle.

18-19. The king became very much depressed. The Brahmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom, he consulted the ministers, O Janamejaya, (about the remedy). The ministers reminded him of the evil he had done regarding the dead kine.

And they said - "The ascetic Vaka is pouring your kingdom as a libation on the fire with the help of the flesh (of those animals). Therefore is this dwindling away of your kingdom.

21. This is the fruit of ascetic rites. Thence is this great calamity! Go, O king and propitiate that Rishi who is living on the bank of the Sarasvati.'

Going to the bank of Sarasvati, the king fell at his feet, touched them with his head, joined his hands and said - "I propitiate you, O worshipful one, forgive me for my crime.

23. I am an insensate fool, a wretch filled with avarice. You are my refuge and protector, you should extend to me your favour."

24. Seeing him thus laden with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom.

25-26. The Rishi became pleased with him and cast off his anger. For freeing his kingdom, the sage again poured libations on the fire.

27. Having freed the kingdom from calamities and taken many kine as a gift he became pleased at heart and once more proceeded to the Naimisha forest.

28. The liberal and righteous king Dhritarashtra, with a cheerful heart, returned to his own prosperous capital.

29-30. In that tirtha, for the destruction of the Asuras and the prosperity of the celestials Brihaspati also poured libations on the sacrificial fire, with the aid of flesh. Upon this, the Asuras began to waste away and were killed by the celestials, filled with desire of victory, in battle.

31-32. Having with due rites given to the Brahmanas horses and elephants and vehicles with mules yoked to them and precious jewels and immense wealth and profuse corn, the illustrious and mighty-armed Rama then proceeded, O king, to the tirtha called Yayata.

33. There, O king, at the sacrifice of the high-souled Yayati, the son of Nahusha, the Sarasvati produced milk and clarified butter.

34. That foremost of men, king Yayati, having performed a sacrifice there, went to heaven and secured many blissful regions.

35. Once again, O lord, king Yayati, performed a sacrifice there. Beholding his great magnanimity of soul and his fixed devotion to herself, the river Sarasvati gave to the Brahmanas present there everything they desired to have.

36-37. That foremost of rivers gave each of them that were invited to the sacrifice, Where he was, houses and beds and food of the six different tastes and various other things.

38. The Brahmanas regarded those valuable gifts as presented by the king. Gladly they lauded the king and conferred their sacred blessing upon him.

39. The gods and the Gandharvas were all pleased with the numberless articles in that sacrifice. As regards men they were filled with wonder on seeing those articles.

40. The illustrious and righteous Baladeva, of cleansed soul, having the palmyra on his banner and ever giving away the most valuable things, then proceeded to that tirtha of fierce current called Vashishthapavaha.

CHAPTER 42

(GADAYUDDHA PARVA)-CONTINUED

The history of the Tirtha Vasishthapavaha

Janamejaya said

1. "Why is the current of the tirtha known as Vashishthapavaha so rapid? For why did the foremost of rivers carry away Vashishtha?

2. What, O lord, was the cause of the quarrel between Vashishtha and Vishvamitra? Asked by me, O you of great wisdom, tell me all this. I am never satiated with hearing your account."

Vaishampayana said

3. A great enmity arose between Vishvamitra and Vashishtha, O Bharata, on account of their rivalry regarding ascetic penances.

4. The hermitage of Vashishtha was in the tirtha called Sthanu on the eastern bank of the Sarasvati. On the opposite bank was the hermitage of the intelligent Vishvamitra.

5. There, in that tirtha, O king, Mahadeva had practised the hardest penances. Sages still speak of those penances.

6. Having performed a sacrifice there and adored the river Sarasvati, Sthanu established that tirtha there. Therefore it is known by the name Sthanu-tirtha, O lord.

7. In that tirtha, the celestials had, formerly, O king, appointed Skanda, that destroyer of the enemies of the celestials, as the generalissimo of their army.

8. The great Rishi Vishvamitra, by the help of his austere penances, brought Vashishtha, to that tirtha of the Sarasvati, listen to that account.

9. The two ascetics Vishvamitra and Vashishtha, O Bharata, competed keenly with each other in respect of superiority of their penances.

10. Being jealous of the power of Vashishtha, the great Muni Vishvamitra began to think seriously.

11-12. Though devoted to the performance of his duties, O Bharata, he formed the

resolution, viz., This Sarasvati shall speedily bring, by force of her current, that foremost of ascetics, viz., Vashishtha, to my presence. After he shall have been brought hither, I shall forsooth kill that greatest of ascetics.

Having formed this resolution, the illustrious and great Rishi Vishvamitra, with eyes red in ire, thought of that foremost of rivers.

14. Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, repaired to that energetic and wrathful Rishi.

15. Pale and trembling, Sarasvati, with clasped hands, appeared before that best of sages.

16. Indeed, the lady was greatly afflicted with sorrow, even like a woman who has lost her powerful husband. And she said to that best of sages - "Tell me what I can do for you."

17. Filled with ire, the ascetic said to her, - Bring here Vashishtha without delay, so that I may kill him.' Hearing these words, the river became agitated.

18. With clasped hands the lotus-eyed lady began to tremble in fear, like a creeper shaken by the wind.

19. Beholding the great river in that condition, the ascetic said to her - "Bring Vashishtha before me without any scruple.'

20-21. Hearing these words of his and knowing the evil he meant and acquainted also with the matchless power of Vashishtha she went to Vashishtha and informed him of what the intelligent Vishvamitra had said to her.

22. Fearing the curse of both, she trembled again and again. Indeed, she stood in fear of both.

23. Seeing her pale and anxious, the righteous Vashishtha, that foremost of men, O king, said to her.

Vashishtha said

O foremost of rivers, save yourself, O you of rapid current, bear me away, otherwise Vishvamitra will curse you! Do not feel the least scruple.'

25. Hearing these words of that compassionate Rishi, the river began to think, O Kuru-chief, as to what she should do.

26. The thought Vashishtha shows great mercy for me. It is proper for me that I should serve him.'

28. 27-28. Seeing then that best of Rishis, viz., Vashishtha engaged in silent recitation of Mantras on her bank and seeing Kushika's son Vishvamitra also engaged in homa, Sarasvati thought, this is my opportunity.' Then that foremost of rivers, by her current, washed away one of her banks.

29-30. In washing away that bank, she carried away Vashishtha. While being borne away, O king, Vashishtha lauded the river saying:— "From Brahma's Manasa-lake you have originated, O Sarasvati! The entire earth is filled with thy pure waters!

31. Passing through the sky, O Goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties!

32. Thou art Pushti and Dyuti, Kiriti and Siddhi and Uma! Thou art Speech and thou art Svaha! This entire universe depends on thee. Thou dwellest in all creatures, in four forms."

33-34. Thus lauded by that great Rishi, Sarasvati, O king, speedily bore that Brahmana towards the hermitage of Vishvamitra and repeatedly announced to the latter the arrival of the former.

35. Seeing Vashishtha thus brought before him by Sarasvati, Vishvamitra, worked up with ire, began to look for a weapon where with to kill that Brahmana.

36. Seeing him wrathful, the river, fearing to behold a Brahmana's slaughter, quickly bore Vashishtha away to her eastern bank once more. She thus had obeyed the words of both, although she deceived Vishvamitra by her act.

37. Seeing that best of Rishis, viz., Vashishtha, borne away, the vindictive Vishvamitra becoming enraged addressed Sarasvati, saying -

38. Since, O best of rivers, thou hast gone away and deceived me, let thy current be changed into blood liked of Rakshasas!'

39. Thus cursed by the intelligent Vishvamitra, Sarasvati flowed for a whole year, bearing blood mixed with water.

40. Beholding the Sarasvati in that plights the gods, the Gandharvas and the Apsaras became filled with great sorrow.

41-42. For this reason, O king, the tirtha passed by the name of Vashishthapavaha on Earth. The best of rivers, however, once more regained her own proper condition.

CHAPTER 43

(GADAYUDDHA PARVA)-CONTINUED

The history of Indra's curse and expiation

Vaishampayana said

1. "Cursed by the intelligent Vishvamitra in anger, Sarasvati, in that sacred and best of tirthas, flowed in bloody current.

2. Then, O king, many Rakshasas come and lived happily there, drinking the blood that flowed.

3. Highly pleased with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by virtue) attained to heaven.

4. After some time had passed away, some Rishis, having asceticism for their wealth, came to the Sarasvati, O king, on pilgrimage.

5-6. Those foremost of ascetics, having bathed in all the tirthas and obtained great delight, became desirous of acquiring more merit. Those learned sages at last came. O king, to that tirtha where the Sarasvati flowed in a bloody current. Those highly blessed Rishis, arriving at that frightful tirtha.

7. Beheld the water of the Sarasvati mixed with blood and numberless Rakshasas, O king, drinking it.

8. Seeing those Rakshasas, O king, those ascetics of rigid vows tried much for rescuing the Sarasvati from that condition.

9-10. Arriving there, those Rishis invoked that foremost of rivers and said to her - "Tell us

the reason, O auspicious lady, why this lake in you has been distressed with such a plight. Hearing it, we shall use our efforts to restore its pristine condition.

11. Thus accosted, Sarasvati, trembling as she spoke, informed them of everything that had taken place. Seeing her thus woe-begone, those ascetics told her -

12. "We have heard of your curse, O sinless lady! All of us shall try."

Having said so to that foremost of rivers, they then consulted with one another - "All of us shall release Sarasvati from her curse."

14-16. O king, adoring Mahadeva, that Lord of the universe and protector of all creatures, with penances, vows, fasts, abstinences and painful observances, all those Brahmanas emancipated that foremost of rivers, viz., the divine Sarasvati.

17. Beholding the water of Sarasvati purified by those ascetics, the Rakshasas (that lived there), stricken with hunger, sought the protection of those ascetics themselves.

18-19. Stricken with hunger, the Rakshasas, with clasped hands, repeatedly said to those ascetics filled with compassion viz. - "All of us are hungry? We have deviated from the path of virtue! That we are sinful is not of our own free will!"

20-23. Through the want of your grace and our own evil deeds, as also for the sexual sins of our women, our sins multiply and we have become Brahma-Rakshasas! So amongst Vaishyas and Shudras and Kshatriyas, those that hate and injure Brahmanas became Rakshasas.'

24. O best of Brahmanas, arrange then for our relief. You are capable of saving all the worlds!"

25-26: Hearing these words of theirs, those ascetics lauded the great river. For the rescue of those Rakshasas, with centrated minds those ascetics said - "The food over which one will sneeze, that in which there are worms and insects, that which may be mixed with refuges of food, that which is mixed with hair, that which is trampled. That which is mixed with

tears, shall make up the food of these Rakshasas!"

27. Knowing all this, the learned man shall carefully avoid these kinds of food. He that shall take such food shall be considered as partaking of the food of Rakshasas."

28. Having thus purified the tirtha, those ascetics thus prayed to that river for the relief of those Rakshasas.

29. Understanding the wishes of those great Rishis, that best of rivers caused her body, O foremost of men, to assume a new form called Aruna.

30. Bathing in that new river the Rakshasas renounced their bodies and went to heaven.

31. Ascertaining all this, the king of the celestials, viz., Indra, of a hundred sacrifices, bathed in that best of tirthas and was freed of a grievous sin."

Janamejaya said

32. "Why was Indra affected with the sin of Brahmanicide! How also did he become freed by bathing in that tirtha?"

Vaishampayana said

33. "Listen to that history, O king, listen to those events as they took place. Hear how Indra formerly broke his treaty with Namuchi.

34-35. The Asura Namuchi, from fear of Vasava, had entered into a ray of the Sun. Indra then made friends with Namuchi and made a contract with him, saying - "O king, of Asuras, I shall not kill you, O friend, with anything that is wet or dry. I shall not kill you in the night or in the day! Forsooth I swear this to you."

36. Having made this understanding, the lord Indra one day behold a fog. He then, O king, sundered Namuchi's head, using the foam of water as his weapon.

37. The severed head of Namuchi thereupon pursued Indra from behind, saying repeatedly from a near place— "O killer of a friend, O wretch!"

38. Thus addressed repeatedly by that head; Indra went to grandfather and informed him, sorrowfully of what had taken place.

39. The supreme lord of the universe said to him - "Performing a sacrifice, bathe duly, O king of gods, in Aruna, the tirtha which saves all from the fear of sin!"

40. The water of that river, O Shakra, has been sanctified by the ascetics! Formerly the river lay there concealed.

41. The divine Sarasvati, repaired to the Aruna and overflowed it with her waters. This confluence of Sarasvati and Aruna is highly sacred!

42. There, O king of gods, perform a sacrifice. Distribute enough of presents. Performing thy ablutions there, you shall be freed off of your sin."

43. Thus Addressed, Indra, at these words of Brahman, O Janamejaya, performed in that abode of Sarasvati various sacrifices.

44. Distributing many presents and bathing in that tirtha, he of a hundred sacrifices, the destroyer of Vala, duly performed certain sacrifices and then bathed in the Aruna.

45. The head of Namuchi also dropped into that stream O Bharata and the Asura gained many blessed regions, O best of kings, that granted every wish."

Vaishampayana said

46. "The great Baladeva, having bathed in that tirtha and given away many kinds of gifts, acquired great virtue. Of righteous deeds, he then proceeded to the great tirtha of Soma.

47-48. There, formerly Soma himself, O emperor, had celebrated the Rajasuya sacrifice. The great Atri, that foremost of Brahmanas, endued with great intelligence, became the sacrificial priest in that grand sacrifice. Upon the termination of that sacrifice, a great battle took place between the gods and the Danavas, the Daityas and the Rakshasas. That fierce battle known after the name of the Asura Taraka. In that battle Skanda killed Taraka.

49. There, on the occasion, Mahasena, that destroyer of Daityas, became the generalissimo of the celestial forces. In that tirtha is a huge Ashvattha tree. Under its shade, Kartikeya, otherwise called Kumara, always lives in person."

CHAPTER 44

(GADAYUDDHA PARVA)-CONTINUED

The history of Indra's curse and expiation

Janamejaya said

1. "You have described the merits of the Sarasvati, O best of Brahmanas. You should, O Rishi, describe to me the investiture of Kumara by the gods.

2-3. Great is my curiosity. Tell me everything, therefore, about the time, place and manner in which the worshipful and powerful Skanda was appointed the commander-in-chief of the celestial hosts! Tell me also, O best of speakers, who invested him and who performed the actual rites and how the celestial generalissimo killed the Daityas."

Vaishampayana said

4. "Your curiosity indeed becomes a Kuru. The words that I shall speak, will, O Janamejaya, please you.

5. I shall describe to you the appointment of Kumara and the prowess of that high-souled one, since, O king, you wish to hear it.

6. In days of yore the vital seed of Maheshvara, dropped into a blazing fire. The consumer of everything, the worshipful Agni, could not burn that indestructible seed.

7. On the other hand, the carrier of sacrificial libations, for that seed, became possessed of great energy and splendour. He could not bear within himself that powerful seed.

8. At the behest of Brahma, the lord Agni, approaching the river Ganga, threw into her that divine seed effulgent like the Sun.

9. Ganga also, unable to hold it, threw it on the beautiful breast of Himavat adored of the celestials.

10. Thereupon Agni's son began to grow there, overpowering all the worlds by his energy. Meanwhile the six Krittikas saw that child of fiery splendour.

11. Seeing that powerful lord, that great son of Agni, lying on a clump of reeds, all the six Krittikas, who wanted to have a son, cried

aloud, saying - "This child is mine, this child is mine.'

12. Understanding the feelings of those six mothers, the wonderful lord Skanda sucked the breasts of all, having assumed six months.

Beholding that power of the child, the Krittikas, those beautiful goddesses, were stricken with wonder.

14. And because the adorable child had been thrown by the river Ganga upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transformed into gold.

15. With that growing child the whole Earth became beautiful and it was therefore that mountains produced gold.

16. Possessed of great energy, the child passed by the name of Kartikeya. At first he had been called by the name of Gangeya. He was endued with high ascetic powers.

17. Possessed of self-restraint, asceticism and great energy, the child grew up. O king, into a person of highly charming features like Soma himself.

18. Highly beautiful the child lay on that excellent and golden clump of reeds, worshipped and lauded by Gandharvas and ascetics.

19. Thousands of celestial girls, of very handsome features, accomplished in celestial music and dance, lauded him and danced before him.

20. The best of all rivers, viz., Ganga, waited upon that god. The earth also, assuming great beauty, held the child on her lap.

21. The celestial priest Brihaspati performed the usual rites consequent upon the birth, of that child. The Vedas, assuming a fourfold form, approached the child with clasped hands.

The science of arms, with its four divisions and all the weapons, as also all kinds of arrows, came to him.

23. One day, the highly energetic child, saw that god of gods, viz., the lord of Uma, seated with the daughter of Himavat, amid a number of goblins.

24. Those goblins, of lean bodies, had wonderful features. They were ugly both in person and in features and bore on this person awkward ornaments and marks.

25. Their faces were like those of tigers and lions and bears and cats and Makaras. Others had faces like those of scorpions; others had faces like those of elephant and camels and owls. And some had faces like those of vultures and jackals.

26-28. And some had faces like those of cranes and pigeons and Kurus. And some had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains and some, oceans and some stood with uplifted discs and maces for their weapons. And some looked like masses of antimony and some, like white mountains. The seven matris also were present there, O king.

29-30. The Saddhyas, the Vishvedevas, the Maruts, the Vasus, the Pitrds, the Rudras, the Adityas, the Siddhas, the Danavas, the birds, the self-create and worshipful Brahman with his sons and Vishnu and Shakra, all went there for beholding that child of ever-increasing glory.

31-32. And many leading celestials and Gandharvas, headed by Narada and many celestial Rishis and Siddhas headed by Brihaspati and the guardian deities of the universe, those foremost ones, they that are regarded as gods of the gods and the Yamas and the Dharmas, all went there.

33. Gifted with great strength and great ascetic power, the child proceeded before that lord of the gods, viz., Mahadeva, armed with trident and Pinaka.

34-35. Seeing the child coming, the thought entered the mind of Shiva, that of Himavat's daughter and that of Ganga and of Agni, as to whom amongst the four, the child would first approach for honouring him or her. Each of them thought -He will come to me.'

36. Understanding the desire of each of those four, he had recourse to his Yoga powers and assumed simultaneously four different forms.

37. The worshipful and powerful lord assumed those four forms in an instant. The three forms that stood behind were Shakra and Vishakha and Naigameya.

38. Having divided his self into four forms, he went towards the four that sat expecting him. The wonderful form called Skanda proceed where Rudra was sitting.

39-40. Vishakha went where the divine daughter of Himavat was. The adorable Shakha, which is Kartikeya's airy form, went towards Agni. Naigameya, that child of fiery splendour, went before Ganga.

41. All those four forms, of similar appearance, were highly effulgent. The four forms went calmly to the four gods and goddesses. It was indeed wonderful.

42. The gods, the Danavas and the Rakshasas, made a loud noise seeing that exceedingly wonderful and hair stirring incident.

43. Then Rudra and the goddess Uma and Agni and Ganga, all bowed unto Brahma, that lord of the universe.

44-45. Having duly bowed unto him, they said these words, O king, from desire of doing god unto Kartikeya:— "O Lord of the gods, for the sake of our happiness you should give this youth some kind of sovereignty that may suit him and that he may desire."

46. Thereat, the worshipful grandfather of all the worlds, endued with great intelligence, began to think within his mind as to what he should confer of that youth.

47-48. He had formerly given away to the gods all kinds of wealth over which the great celestials, the Gandharvas, the Rakshasas, ghosts, Yakshas, birds and snakes now reign. Brahma, therefore, considered that youth as fully qualified to have the dominion which had been bestowed upon the gods.

49. Having thought for a moment, the grandfather, always seeking the well-being of the celestials, conferred upon him the dignity of a generalissimo among all creatures, O Bharata.

50. He further ordered all those leading gods and other formless beings to wait upon him.

51. Then the gods headed by Brahma, taking that youth with them, came in a body to Himavat.

52. The site selected by them was the bank of the sacred and divine Sarasvati, that foremost of rivers, taking her rise from Himavat, which is celebrated over the three worlds by the name of Samantapanchaka.

53. There, on the sacred bank of the Sarasvati, the gods and the Gandharvas took their seats with gladness on account of the gratification of all their desires."

CHAPTER 45

(GADAYUDDHA PARVA)-CONTINUED

The investiture of Kartikeya. His companions

Vaishampayana said

1. "Collecting all articles sanctioned by Shastras for the ceremony of investiture. Brihaspati duly poured libations of the burning fire.

2. Himavat gave a seat which was set with many costly gems. Kartikeya was made a sit on that sacred and best of seats set with excellent gems.

3. The gods collected there all sorts of sacred articles, with due rites and mantras, that were necessary for the ceremony.

4-17. The various gods, viz., Indra, Vishnu, Surya, Chandramas, Dhatri, Vidhatri, Vayu, Agni, Pushan, Bhaga, Aryaman, Ansha, Vivasvat, Rudra, of great intelligence, Mitra, the eleven Rudras, the eight Vasus, the twelve Adityas, the twin Ashvins, the Vishvedevas, the Maruts, the Saddhyas, the Pitrds, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable celestial Rishis, the Vaikhanasas, the Valakhilyas, those others among Rishis that live only on air and those that live on the rays of the Sun, the descendants of Bhrigu and Angiras, many great Yatis, all the Vidyadharas, all those that were crowned with ascetic success, the Grandfather, Pulastya, the great ascetic Pulaha, Angiras, Kashyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the

Planets and all the luminaries, O monarch, all the rivers in their embodied forms, the eternal Vedas, the Seas, the Lakes, the various Tirthas, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, all the Trees, Aditi the mother of the gods, Hri, Shri, Syaha, Sarasvati, Uma, Shachi, Sinivali, Anumati, Kuhu, the Day of the new Moon, the Day of the full Moon, the wives of the celestials, Himavat, Vindhya, Meru of many summits, Airavata with all his followers, the divisions of time called Kala, Kashtha, Fortnight, the Seasons, Night and Day O king, Uchchaishravas the king of horses, Vasuki the king of the Serpents, Aruna, Garuda, the Trees, the deciduous herbs and the worshipful god Dharma, all came there in a body. And there came also Kala, Yama, Mrityu and the followers of Yama.

18. I do not mention the various other gods that came there lest the list be a heavy one. All of them came to that ceremony for investing Kartikeya with the dignity of generalissimo.

19. All the celestials, O king brought there every thing necessary for the ceremony and every sacred article.

20-21. Gladly the celestials made that great youth, that terror of the Asuras, the generalissimo of the celestial hosts, after pouring upon his head the sacred and excellent water of the Sarasvati from golden jars that contained other sacred articles necessary for the purpose.

The Grandfather of the worlds, viz., Brahman and Kashyapa of great energy and all others, all poured water upon Skanda even as, O king, the gods had poured water on the head of Varuna, the lord of waters, when placing him in his dominion.

23. The lord Brahman then, with a pleased heart, gave to Skanda four powerful companions, gifted with speed of the wind, crowned with ascetic success and gifted with energy which they could increase at will.

24. They were named Nandisena and Lohitaksha and Ghantakarna and Kumudamalin.

25. The lord Sthanu, O king, gave to Skanda a companion possessed of great impetuosity,

capable of producing a hundred illusions and gifted with might and energy that he could increase at will. And he was the great destroyer of Asuras.

26-27. In the great battle between the gods and the Asuras, this companion that Sthanu gave, worked up with ire killed with his hands alone, fourteen millions of Daityas of terrible deeds.

The gods then made over to Skanda the celestial host, invincible containing many celestial troops, capable of destroying the enemies of the gods and of forms like that of Vishnu.

29. The gods then, with Vasava at their head and the Gandharvas, the Yakshas, the Rakshasas, the Munis and the Pitrис, all exclaimed - "Victory to Skanda."

30. Then Yama gave him two companions, both of whom resembled Death, viz., Unmatha and Pramatha, endued with great energy and splendour.

31. Endued with great prowess, Surya, gladly gave Kartikeya two of his followers named Subhraja and Bhasvara.

32. Soma also gave him two companions, viz., Mani and Sumanī, both of whom looked like summits of tea Kailasa mountain and always used white garlands and white unguents.

33. Agni gave him two heroic companions, grinders of hostile armies, who were named Jvalajihva and Jyoti.

34. Ansha gave the intelligent Skanda five companions, Parigha and Vata and Bhima of great strength and Dahati and Dahana both of whom were highly dreadful and energetic.

35. Vasava, that destroyer of hostile heroes, gave Agni's son two companions, viz., Utkrosha and Panchaka who were armed respectively with thunderbolt and club. These had in battle killed many enemies of Indra.

36. The illustrious Vishnu gave Skanda three companions, viz., Chakra and Vikrama and Shankarma of great power.

37. The Ashvins, O foremost of Bharatas gladly, gave Skanda two companions, viz., Vardhana and Nandana, masters of all sciences.

38. The illustrious Dhatri gave that high-souled one five companions, viz., Kunda, Kushuma, Kumuda, Damvara and Adamvara.

39-40. Tashtri gave Skanda two companions named Chakra and Anuchakra both of whom were very powerful.

41. The lord Mitra gave the high-souled Kumara two illustrious companions named Suvrata and Satyasandha both of whom were highly learned and endued with ascetic merit, possessed of handsome features, capable of granting boons and well known over the three worlds.

42. Vidhatri gave Kartikeya two companions, viz., the great Suprabha and Shubhakarman.

43. Pushan gave him two companions, viz., Panitraka and Kalika, both gifted with great powers of illusions.

44. Vayu gave him, O best of the Bharatas, two companions, viz., Vala and Atibala, possessed of great might and very large mouths.

45. The truthful Varuna gave him Ghasa and Atighasa of great might and having a mouth like that of the Timi fish.

46. Himavat gave Agni's son two companions, O king, viz., Suvarchas and Ativarchas.

47. Meru, O Bharata, gave him two companions named Kanchana and Meghamalin.

48. Manu also gave Agni's son two others gifted with great strength and power viz., Sthira and Asthira.

49. Vindhya gave Agni's son two companions named Uchchhrita and Agnishringa both of whom fought with stones.

50. Ocean gave him two powerful companions named Sangraha and Vigraha both armed with mace.

51. The beautiful Parvati gave Agni's son Unmada and Pushpadanta and Shankukarna.

52. Vasuki the king of the serpents, O king, gave the son of Agni two snakes named Jaya and Mahajaya.

53-54. Similarly the Saddhyas, the Rudra, the Vasus, the Pitrīs, the Seas, the Rivers and

the Mountains, gave commanders of forces, armed with lances and battle axes and adorned with various kinds of ornaments.

55. Listen now to the names of those other warriors armed with various weapons and clad in diverse kind of robes and ornaments, that Skanda got.

56-76. They were Shankukarna, Nikumbha, Padma, Kumuda, Ananta, Dvadashakshuja, Krishna, Upakrishna, Ghranashravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadia, Tambobhrakrit, Ekaksha, Dvadashaksha, Ekajata, Shashrabahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarshana, Parishruta, Kokonada, Priyamalyanulepana, Ajodara, Gajashiras, Skandahaksha, Shatalochana, Jvalajihbha, Karala, Shitakesha, Jati, Hari, Krishnakesha, Jatadhara, Chaturdanshtra, Ashtajibha, Meghanada, Prithushravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutashana, Udaraksha, Rathaksha, Vajranabha, Vasuprabha, Samudravega, Shaliakampin, Vrisha, Meshapravaha, Nanda, Upanandaka, Dhumra, Shveta, Kalinga, Siddhartha, Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Svastika, Dhruvaka, Kshemavaha, Suva, Siddhaptra, Goveraja, Kanakapida, Gapana, Hasana, Vana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prahasa, Shvetasiddha, Nandaka, Kalakantha, Prabhosa, Kumbhandaka, Kalakaksha, Shita, Bhutalonmathana, Yajnavaha, Pravaha, Devajaji, Somapa, Majjala, Kratha, Kratha, Tuvara, Gtuvara, Shitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara, Dharmada, Manmathakara, Shuchivaktra, Shvetavaktra, Suvaktra, Charuvaktra, Padura, Dandavahu, Suva, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokananda, Gridharapatra, Jambhuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Chandrabha, Panikurchas, Shamyuka, Panchavaktra, Shikshaka, Chasavaktra, Jamvuka, Kharavaktra and Kunchaka.

77. Besides these many other great and powerful companions, practising ascetic austerities and respecting Brahmanas, were given to him by the grandfather.

78. Some of them were young, some were old and some, O Janamejaya, were green youths. Thousands and thousands of such came to Kartikeya.

79-80. They were possessed of various kinds of faces. Listen to me, O Janamejaya, as I describe them. Some had faces like those of tortoises and some like those of cocks. The faces of some were very long, O Bharata.

81. Some again, had faces resembling those of dogs and wolves and hares and owls and asses and camels and hogs.

82. Some had human faces and some had faces like those of sheep and jackals. Some were terrible and had faces like those of Makaras and porpoises.

83. Some had faces like those of cats and some like those of flies; and the faces of some were very long. Some had faces like those of the mongoose, the owl and the crow.

84-85. Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes.

86. Some had faces like those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles.

87. Some had faces like those of Garuda and the rhinoceros and the wolf. Some had faces like those of cows and mules and camels and cats.

88. Having, large stomachs large legs and limbs, the eyes of some were like stars. The faces of some were like those of pigeons and bulls.

89-90. Others had faces like those of kolilas and hawks and Tittiris and lizards. Some were clad in white dresses.

91-92. Some had faces like those of snakes. The faces of some were like those of porcupines. Some had frightful and some very handsome faces; some were clad in snakes. The faces as also the nose of some were like those of cows. Some had large and protruding

stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had various kinds of snakes for their ornaments.

93. Some were clad in skins of large elephants. And some in black deer-skins. The mouths of some were on their shoulders.

94. Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves and some on their flanks and the mouths of many were placed on other parts of their bodies.

95. The faces of some amongst those combatants were like those of insects and worms. The mouths of some amongst them were like those of various beasts of prey. Some had many arms and some many heads. The arms of some resembled trees and the heads of some were on their lions. The faces of some were tapering like the bodies of snakes. Many amongst them lived in various kinds of plants and herbs.

96. Some were clad in rags, some in various kinds of bones, some were diversely clad and some wore various sorts of garlands and diverse kinds of unguents. Dressed variously, some had skins or their robes. Some had head-gears; the brow of some were furrowed into lines the necks of some bore marks like those on conch-shells; some were highly effulgent.

97. Some had diadems, some had five tufts of hair on their heads and the hair of some were very hard. Some had two tufts, some three and some seven. Some had feathers on their heads, some had crowns, some had heads that were perfectly bald and some had matted locks. Some were bedecked with beautiful garlands and the faces of some were covered with hairs.

98. They took great delight only in battle and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were dressed in various kinds of celestial robes. All were fond of battle. Some were of dark colour and the faces of some had no flesh on them. Some had very long backs and some had no stomachs. The backs of some

were very large while those of some were very short. Some had long stomachs and some had long limbs.

99. Some had long arms and others had short ones. Some were dwarfs. Some were haunch-backed. Some had short hips. The ears and heads of some were like those of elephants. Some had noses like those of tortoise, some, like those of wolves. Some had long lips, some had long hips and some were terrific, having their faces downwards.

100. Some had very large teeth, some had very short teeth and some had only four teeth. Thousands among them, O king, were highly terrific in appearance, looking like huge infuriate elephants.

101. Some were of symmetrical limbs, possessed of great lustre and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials, O Bharata.

102. Some had broad teeth, some had broad lips and some had green hair. Possessed of various sorts of feet and lips and teeth, they had various kinds of arms and heads. Clad in various kinds of skins, they spoke different languages, O Bharata. Skilled in all provincial dialects, those powerful ones talked with one another.

103. Those powerful companions, filled with joy, moved about (around Kartikeya). Some were long-necked, some long-nailed, some long-legged. Some amongst them were large-headed and some large-armed.

104. The eyes of some were yellow, the throats of some were blue and the ears of some were long, O Bharata. The stomachs of some were like masses of antimony.

105. The eyes of some were white, the necks of some were red and some had eyes of a twany hue. Many were dark in colour and many, O king, were of various colours, O Bharata.

106. Many were bedecked with ornaments that looked like yak-tails. Some bore white marks on their bodies and some bore red marks. Some were of various colours and some were

gold-hued and some looked splendid like peacocks.

107. I shall describe to you the weapons that were taken by those that came last to Kartikeya. Listen to me.

108. Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue and their arms resembled spiked clubs.

109. Some were armed with Shataghnis and discs and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bharata.

110-111. Some, huge-bodied and powerful combatants, were armed with lances and scimitars. Some were armed with maces and Bhushundis and some had spears on their hands. The powerful, noble and energetic and quick-coursing companions had various kinds of terrible weapons in their arms.

112. Beholding the investiture of Kartikeya, those mighty and energetic followers, taking delight in battle and wearing on their persons rows of tinkling bells, danced round him joyfully.

113. These and many other powerful companions, O king, came to the great and illustrious Kartikeya.

114. Some belonged to the celestial regions, some to the aerial and some to the Earth. All of them were gifted with speed of the wind. Commanded by the gods, those brave and powerful ones became the companions of Kartikeya.

115. Thousands and thousands, millions and millions, of such beings came there at the investiture of the great Kartikeya and stood encircling him."

CHAPTER 46 (GADAYUDDHA PARVA)-CONTINUED

The companions of Kartikeya

Vaishampayana said

1. Listen now to the numbers of the mothers, those destroyers of foes, O hero that

became the companions of Kumara, as I name them.

2. Listen, O, Bharata, to the names of those illustrious mothers. The mobile and immobile universe is permeated by those auspicious ones.

3-29. They are Prabhavati, Vishalakshi, Palita, Gonasi, Shrimati, Vahula, Vahuputrika, Apsujata, Gopali, Vrihadamvalika, Jayavati, Malatika, Dhruvaratna, Bhayankari, Vasudama, Sudama, Vishoka, Nandini, Ekachuda, Mahachuda, Chakranemi, Uttejana, Jayatsena, Kamalakshi, Shobhana, Shatrunjaya, Krodhana, Shalabhi, Khari, Magadhi, Shubhavaktra, Tirthaseni, Gitipriya, Kalyani, Kodruroma, Amitashana, Meghasvana, Bhogavati, Shaubhru, Kanakavati, Alatakshi, Viryavati, Vidduytihbha, Padmabati, Sunakshatra, Kandara, Bahuyojana, Santanika, Kamala, Mahavala, Sudama, Bahudama, Suprabha, Jashasvini, Nrityapriya, Shatolukhalamekhala, Shataghantata, Shatananda, Bhagananda, Bhavini, Vapsumati, Chandrashita, Bhadrakali, Jhankarika, Nishkuntika, Vama, Chatwaravasini, Sumangala, Svastimati, Vriddhikama, Jayapriya, Ghanada, Suprsada, Bhavada, Janesvari, Edi, Bhedi, Samedi, Vetalojanani, Kanduti, Kalika, Devamitra, Tamvusi, Ketaki, Chitrasena, Achala, Kukkutika, Shankhalika, Shakunika, Kundarika, Kokilika, Kumbhika, Shatodari, Utkrathini, Jalela, Mahavega, Kankana, Manojava, Kantakini, Pradhasa, Putana, Kheshaya, Antarghati, Vama, Kroshana, Tadiprabha, Mandodari, Tuhundi, Kotara, Meghavahini. Sobhaga, Lamvini, Lamva, Vasuchuda, Vakathini, Urddhavenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhulika, Madhukumbha, Yakshlika, Matsunika, Jarayu, Jarjjaranana, Khyata, Dahaha, Dhamadharma, Khandakhana, Pushana, Manikuttitka, Amogha, Lamvapayodhara, Venuvinadhara, Pingakshi, Lohamekshala, Shasholukaumkhi, Krishna, Kharajangha, Mahajava, Shishumaramamukhi, Shveta, Lohitakshi, Vibhishana, Jatalika, Kamachari, Dirghajivha, Valotkata, Kalehika, Vamanika, Mukuta, Lohitakshi, Mahakaya, Harinpinda, Ekatwacha, Sukusuma,

Krishnakarni, Kshurakarni, Shatushkarni, Karnapraverana, Shatushpathaniketa, Gokarni, Mahishanana, Kharakarni, Mahakarni, Bheriswanamahaswana, Shankshakumbha-shrava, Bhagada, Gana, Sugana, Bhini, Kamada, Chatupatharata, Bhutirtha, Anyagochara, Pashuda, Vittada, Sukhada, Mahayasha, Payoda, Gomahishada, Suvishala, Pratishtha, Supratishtha, Rochamana, Surochana, Naukarni, Mukhakarni, Vashira, Manthini, Ekavaktra, Megharava, Meghamala and Virochana.

30. These and many other mothers, O foremost of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kartikeya.

31. There nails were long, their teeth were large and their lips also, O Bharata, were projecting. Of straight forms and handsome features, all of them, endowed with youth, were adorned with ornaments.

32. Of ascetic merit, they were capable of assuming forms at will. Not having fleshy limbs, they were of fair complexions and endued with the lustre of gold.

33. Some amongst them were dark and looked like clouds in hue and some were of the colour of smoke, O best of Bharata's race. And some were endued with the effulgence of the morning sun and were highly blessed. Possessed of long tresses, they were clad in white dresses.

34. The braids of some were tied upwards and the eyes of some were twany and some had long girdles. Some had long stomachs, some had long ears and some had long breasts.

35. Some had coppery eyes and coppery appearance and the eyes of some were green. Capable of granting boons and of walking at will, they were always cheerful.

36. Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra and some of Agni, O destroyer of foes.

37. And some were of the nature of Vayu, some of Kumara, some of Brahman, O

foremost of Bharatas; race and some of Vishnu and some of Surya and some of Varaha.

38. Of handsome and delightful features, they were beautiful like the Apsaras. In voice they resembled the kokila and in wealth, Kuvera.

39. In battle, their energy resembled that of Shakra. In lustre they resembled fire. In battle they always struck terror to their enemies.

40. Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable power and great energy, their prowess also was inconceivable.

41. They live in trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs.

42. Bedecked with various kinds of ornaments, they wear various kinds of dresses and speak different languages.

43. These and many other fairs (of the mothers), all capable of terrorizing the enemies, followed, the great Kartikeya, at the command of the king of gods.

44. The worship chastiser of Paka, O foremost of kings, conferred on Kartikeya, a dart for the destruction of the enemies of the celestials.

45. That dart produces a loud sound and is adorned with many large bells. Possessed of great lustre, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun.

46. Shiva gave him a large army, highly dreadful and armed with various kinds of weapons and endued with great energy of ascetic penances.

47. Invincible and possessing all the qualities of a good army that force was known by the name of Dhananjaya. It was protected by thirty thousand warriors each of whom was powerful like Rudra himself. That force knew not how to fly from battle.

48. Vishnu Gave him a triumphal garland that increases the power of the wearer. Uma gave him two pieces of cloth, effulgent like the sun.

49. With great pleasure Ganga gave Kumara a celestial water-pot, begotten of ambrosia and Brihaspati gave him a sacred stick.

50 Garuda gave him his favourite son, a peacock of beautiful feathers.

51. Aruna gave him a cock of sharp talons, The royal Varuna gave him a powerful shake.

52. The lord Brahma gave him, his devout devotee, a black deer-skin. And the Creator of all the worlds also gave him Victory in all battles.

53 Having obtained the command of the celestial forces, Skanda shone like a blazing fire of bright flames.

54. Accompanied by those companions and the mothers, he set out for the destruction of the demons, cheering up all the foremost of the celestials.

55-56. That terrible army of celestials, furnished with standards adorned with bells and equippt with drums and conchs and cymbals and armed with weapons and decked with many banners, shone like the autumnal sky, bespangled with planets and stars.

57. Then that vast host of celestials and various other creatures began cheerfully to beat their drums and blow their conchs numbering in thousands.

58. And they also played on their Patahas and Jharjharas and Krikachas and cow-horns and Adamvaras and Gomukhas and Dindimas of loud sound.

59. All the gods, with Vasava at their head, lauded Kumara. The celestials and the Gandharvas sang and the Apsaras danced.

60. Well pleased (with these attentions) Skanda granted a boon to all the celestials, saying -I shall kill all your enemies, that wish to kill you.

61. Having got this boon from that best of celestials, the illustrious gods considered their enemies as already killed.

62. After Skanda had granted that boon a tremendous sound uprose from all those creatures full of joy, filling the three worlds.

63. Accompanied by that vast army, Skanda then started for the destruction of the Daityas and the protection of the celestial beings.

64. Exertion and Victory and Righteousness and Success and Prosperity and Courage and the Scriptures, (in their embodied forms) followed Kartikeya's army, O king.

65-66. With that awe-inspiring force, armed with lances and mallets and blazing hands and maces and heavy clubs and arrows and darts and spears and bedecked with beautiful ornaments and armour, the divine Guha set out with leonine roars.

67. Beholding him, all the Daityas and Rakshasas and Danavas, overcome with fear, dispersed in all directions.

68. Armed with various weapons, the gods pursued them. Seeing the enemy flying away, the energetic and powerful Skanda, became swollen with anger.

69. He repeatedly hurled his terrible weapon, viz., the dart, he had received from Agni. The energy displayed by him then resembled a fire fed with libations of clarified butter.

70 While the dart was repeatedly hurled by Skanda of unfathomable energy, meteors, O king, dropped upon the Earth.

71. Thunder-bolts, also, with tremendous noise, dropped upon the Earth. Everything looked terrible, O king, as on the day of the universal dissolution.

72. When that terrible dart was once hurled by the son of Agni, millions of darts came out of it, O best of Bharatas.

73. The powerful and worshipful Skanda filled with joy, at last killed Taraka, the chief of the Daityas, endued with great energy and prowess and surrounded in that battle, by a hundred thousand heroic and powerful Daityas.

74. In that battle, he then fell down Mahisha, who was surrounded by eight Padmas of Daityas. He next killed Tripada who was surrounded by a thousand Ajutas of Daityas.

75. The powerful Skanda then over-powered Hradodara, who was encircled by ten Nikharvas of Daityas, with all his followers armed with various weapons.

76. Filling the ten points of the horizon, the followers of Kumara, O king, made a loud

noise, while those Daityas were being killed and danced and jumped and laughed in joy.

77. Thousands of Daityas, O king, were reduced to ashes by the flames that came out of Skanda's arrow, while other died at the very roars of Skanda.

78. The three worlds were terrified at the yawns of Skanda's soldiers. The enemies were consumed with flames produced by Skanda. Many were killed by his roars only.

79-80. Some amongst the enemies of the celestials, struck with banners, were killed. Some, frightened by the sounds of bells, dropped on the face of the earth. Some wounded with weapons, fell down dead.

81. In this way the heroic and powerful Kartikeya killed numberless enemies of the gods, highly powerful that came to fight with him.

82. Then Vali's powerful son Vana, getting upon the Krauncha mountain, fought with the celestial army.

83. Highly intelligent, the great generalissimo Skanda rushed against that enemy of the gods. Fearing Kartikeya, he took shelter within the Krauncha mountain.

84. Worked up with ire, the worshipful Kartikeya then pierced that mountain with that dart given him by Agni. The mountain was called Krauncha (crane). for the sound it always produced resembled the cry of a crane.

85. That mountain was variegated with Shala trees. The monkey and elephants that lived on it were frightened. The birds that had lived there rose up and wheeled around in the sky. The serpents began to dart down its sides.

86. It resounded also with the cries of a large number of leopards and bears that ran hither and thither in fright. Other forests on it rang with the cries of hundreds of animals.

87. Sharabhas and lions suddenly run out. On account of all this, that mountain though it was reduced to a very pitiable condition still shone very beautiful.

88. Vidyadharas living on its summits soared into the air. The Kinnaras also became

very anxious, bewildered by the fear caused by the fall of Skanda's arrow.

89-90. The Daityas then, by hundreds and thousands, came out of that burning mountain, all bedecked with beautiful ornaments and garlands. The followers of Kumara, overpowering them in battle, killed them all, the worshipful Skanda worked up with ire, killed the son of the Daitya chief (Vali) along with his younger brother as Indra has killed Vritra formerly.

91. The destroyer of hostile heroes, viz., Agni's son, pierced with his dart the Krauncha mountain, dividing his own-self sometimes into many and sometimes aggregating them all into one.

92. Repeatedly discharged by him, the arrow repeatedly came back to him. Indeed such was the power and glory of the worshipful son of Agni.

93. With redoubled heroism, energy, fame and success, the god pierced the mountain and killed hundreds of Daityas.

94. Having thus slain the enemies of the celestials, the worshipful god was worshipped and honoured by the latter and was greatly delighted.

95. After the Krauncha mountain had been pierced and after the son of Chanda had been killed drums were beat, O king and conchs were blown.

95. The celestial ladies showered flowers continually upon that divine lord of Yogins.

97. Auspicious winds began to blow, carrying divine perfumes. The Gandharvas and great Rishis always engaged in the performance of sacrifices, sang his praises.

98. Some spoke of him as the powerful son of the Grandsire, viz., Sanatkumara, the eldest of all the sons of Brahman.

99. Some described him as the son of Maheshvara and some as that of Agni. Some spoke of him as the son of Uma or of Krittakas or of Ganga.

100. Hundreds and thousands of people described that Lord of Yogins of shining form and great might, as the son of one of those, or

of either of two of those or of any one of four of those.

101. "I have thus told you, O king, everything about the installation of Kartikeya. Listen now to the history of the sanctity of that best of Tirthas, on the Sarasvati.

102. That best of Tirthas, O king after the enemies of the celestials had been killed, became a second heaven.

103. The powerful son of Agni gave to each of those leading celestials various kinds of dominion and wealth and at last the sovereignty of the three worlds.

104. Thus, O king was that adorable destroyer of the Daityas installed by the gods as their generalissimo.

105. That other Tirtha, O best of Bharatas, where in days of Yore, Varuna, the Lord of water had been installed by the celestials, is known by the name of Taijasa.

106. Having bathed in that Tirtha and adored Skanda, Rama gave to the Brahmans gold and clothes and ornaments and many other things.

107. Passing one night there, that killer of hostile heroes, viz., Madhava, lauding that foremost of Tirthas and touching its water, became cheerful and happy.

108. I have now told you everything about which you had enquired, viz., how the divine Skanda was installed by the celestials.

CHAPTER 47

(Gadayuddha Parva-CONTINUED)

The history of the Tirtha Taijasa and that of the installation of the King of Waters;
The history of Agnitirtha

Janamejaya said

1. "This history, O Rishi, that I have heard from you is highly wonderful, namely this detailed description of the installation according to due rites of Skanda.

2. O you having asceticism for your wealth, I consider myself cleansed by having listened to this account. My hair stands on end and my mind has become cheerful.

3. Having heard the history of the installation of Kumara and the destruction of the Daityas, I have been greatly pleased, I feel a curiosity, however, regarding another subject.

4. How was the king of the waters installed by the celestials in that Tirtha formerly. O best of men, tell me all that, for you are highly wise and are skilled narrator.

Vaishampayana said

5. "Listen, O king, to this wonderful history as it took place in a previous Kalpa. In days of Yore, in the Satya Yoga, O king, all the celestials, duly approaching Varuna, said to him these words.

6. As Indra the king of gods always protects us from every fear, similarly be you the Lord of all the rivers.

7. You always live, O god, in the Ocean, that home of Makaras. This Ocean the lord of rivers, will then be under you.

8. You will then increase and decrease with Soma!—Varuna answered them saying—"Let it be so."

9. All the celestials then assembled together, made Varuna living in the Ocean the Lord of all the waters, according to the rites sanctioned by the Scriptures.

10. Having installed Varuna as the Lord of all aquatic animals and worshipping him duly, the celestials, returned to their respective habitations.

11. Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and others reservoirs of water as Indra protects the gods.

12-13. Bathing in that Tirtha also and giving away various kinds of presents, Baladeva, the destroyer of Pralamba, endued with great wisdom, then proceeded to Agni Tirtha, where the eater of the clarified butter, disappearing from the view, became concealed within the entrails of the Shami wood.

14. When the light of the worlds thus disappeared, O sinless one, the gods then went to the Grandsire of the universe.

15. And they said, 'The worshipful Agni has disappeared. We do not know the reason. Let not creation go to destruction.

Create fire, O powerful Lord?"

Janamejaya said

"For what reason did Agni, the Creator of all the worlds, disappear? How also was he found out by the celestials? Tell me all this fully."

Vaishampayana said

17. The highly powerful Agni became very much frightened at the curse of Bhrigu, Concealing himself within the entrails of the Shami wood, that worshipful god disappeared from the view.

18. Upon the disappearance of Agni, all the gods led by Vasava, in great affliction, searched for the missing god.

19. Finding Agni then, they saw that god lying within the entrails of the Shami wood.

20. The celestials, O foremost of kings, with Brihaspati at their head, having found out the god, became very glad with Vasava amongst them.

21. They then returned to their respective abodes. Agni also, from Bhrigu's curse, became an eater of everything as said by the Brahmanavadin.

22. The intelligent Balarama, having bathed there, then went to Bramhayoni where the worshipful Grandsire of all the worlds had created the world.

23. Formerly the Lord Bramhan having with all the gods bathed in that Tirtha, created all the Tirthas according to due rites, for the celestials.

24-25. Bathing there and distributing various kinds of gifts, Baladeva then proceeded to the Tirtha called Kaurava where the powerful Ailavila, having practised severe austerities, became the king of riches.

26. While he dwelt there (practising austerities), all kinds of wealth and all the precious gems, came to him of their own accord. Baladeva, having gone to that Tirtha and bathed in its waters, distributed immense wealth amongst the Brahmanas with due rites.

27-28. Rama saw at that spot the excellent woods of Kuvera. In days of yore, the great Kuvera the king of the Yakshas, having practised the severest austerities there, obtained many boons.

29. There were the lordship of all riches, the friendship of powerful Rudra, the status of a god, the regency over a particular quarter (the north) and a son named Nalakuvara. These the king of the Yakshas speedily obtained there.

30. The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equippt celestial car, fleet as thought, as also as all the prosperity of a god.

31. Bathing in that Tirtha and giving away immense wealth, Vala using white unguents thence went speedily to another Tirtha.

33. 32-33. Abounding in various creatures, that Tirtha is known by the name of Vadarpachana. There the fruits of every season are always available and flowers and fruits of every kind are always abundant."

CHAPTER 48

(Gadayuddha Parva)-CONTINUED

The story of the Tirtha Vadara-pachana and of Bharadvaja's daughter Sravati

Vaishampayana said

1-2. Rama then proceeded to the Tirtha called Vadarpachana where dwell many ascetics and Siddhas, there the daughter of Bharadvaja peerless on Earth for beauty, named Shruvavati, practised severe austerities. She was maiden who led the life of a Brahmacharin.

3. That beautiful damsel, observing various kinds of vows, practised the austorest of penances, moved by the desire of obtaining the Lord of the celestials for her husband.

Many years passed away, O chief of Kuru's race, during which that damsel continually practised those various kinds of vows exceedingly difficult for women to practise.

5. The worshipful chastiser of Paka at last became pleased with her, for her penances and reverence shown to him.

6. The powerful Lord of the celestials then came to that hermitage, having assumed the form of the great Rishi Vashishtha.

7. Seeing that best of ascetics, viz., Vashishtha, of the austorest penances, she adored him, O Bharata, according to the rites observed by ascetics.

8. Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying - "O worshipful one, O foremost of ascetics, tell me your commands, O lord.

9. O you of excellent vows, I shall serve you, as much as I can. I will, however, not be able to marry you, for I seek Shakra.

10. I am propitiating Shakra, the lord of the three worlds, with vows and rigid observances and ascetic penances."

11-12. Thus addressed by her, the illustrious god, smiling as he looked at her and knowing her observances, addressed her sweetly, saying - "Your practices of penances is known to me, O you of excellent vows, the object cherished in your heart, for which you have been trying your best, O auspicious one, shall, be accomplished. Everything attained by penances. Everything depends on penances.

14. All those sacred regions, O you beautiful damsel, that belong to the gods can be obtained by penances. Penances are the root of great happiness.

15. Those men that renounce their bodies after having practised austere penances, obtain the status of gods, O auspicious one. Remember these words of mine.

16-17. Do you now, O blessed damsel, boil these five jujubes, O you of excellent vows.' Having said these words, the worshipful slayer of Vala went away, taking leave, to recite mentally certain mantras at an excellent Tirtha not far from that hermitage. That Tirtha passed in the three worlds after the name of Indra, O giver of honours.

18. Indeed, It was for testing the damsel's devotion that the king of the celestials acted in that way for obstructing the boiling of the jujubes.

19. The damsel, O king, having purified himself, began her task; restraining speech and with fixed attention, she sat to her task, without experiencing the least fatigue.

20. Thus that damsel of high vows, O best of kings, began to boil those jujubes. As she sat employed in her work, O foremost of men, day was almost gone, yet those jujubes showed no signs of softening.

21. The fuel she had there was all consumed. Seeing the fire about to extinguish owing to want of fuel, she began to burn her own limbs.

22-23. The beautiful maiden first dropped her feet into the fire. The innocent damsel sat still while her feet began to be consumed.

24. The beautiful girl did not at all mind her burning feet. Though it was a hard work, she did it from desire of doing good to the Rishi that had been her guest.

25. Her face did not at all change its colour under its agony, nor did she fell sorrow for it. Having thrust her limbs into the fire, she felt as much joy as if she had put them into cool water.

26. The words of the Rishi, viz. -Cook these jujubes well -were remembered by her, O Bharata.

27. The auspicious damsel, recollecting those words of the great Rishi, began to cook those jujubes although the latter, O king, showed no signs of softening.

28. The worshipful Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain.

29. Beholding this act of her, the lord of the three worlds, became highly pleased. He then appeared in his own proper form before the damsel.

30. The king of the celestials then addressed that maiden of very austere vows, saying - "I am pleased with your devotion, penances and vows.

31. Your wish, therefore, O auspicious one, shall be accomplished. Renouncing body, O blessed one, you shall in heaven live with me.

32. This hermitage, again, shall become the foremost of Tirthas in the world, capable of cleansing from every sin. O you of fair eyebrows and shall pass by the name of Vadarpachana. It shall be celebrated in the three worlds and shall be lauded by great Rishis.

33. In this very Tirtha, O auspicious, sinless and highly blessed one, the seven Rishis had once left Arundhati (the wife of one of them) while they went to Himavat.

34. Those regenerate ones, of very rigid vows, had gone there for collecting fruits and roots for their sustenance.

35. While they thus lived in a forest of Himavat for procuring their food, a drought took place extending for twelve years.

36. Those ascetics, having made a hermitage for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances.

37. Beholding Arundhati practising the austerest of vows, the boon-giving and three-eyed deity Mahadeva, highly gratified, came there.

38. Assuming the form of a Brahmana, the illustrious Mahadeva, came to her and said -I desire alms, O auspicious one!

39. The beautiful Arundhati said to him, -Our food has been exhausted, O Brahmana. Do thou eat jujubes.

40. Mahadeva replied, -Cook these jujubes, O you of excellent vows. After these words, she began to cook those jujubes for pleasing that Brahmana.

41-42. Placing those jujubes on the fire, the celebrated Arundhati listened to various excellent and sound and sacred discourses (from the lips of Mahadeva). That twelve years, drought then passed away.

43. Without food and employed in cooking and listening to those sacred topics, that terrible period passed away as if like a single day.

44-45. Having collected fruits from the mountain, the seven Rishis returned there. The worshipful Mahadeva, highly pleased with Arundhati, said to her -Approach, as formerly,

these Rishis, O righteous one! I have been satisfied with your penances and vows.

46. The adorable Hara appeared there in his own form. Pleased, he spoke to them about the noble conduct of Arundhati (in these words).

47. The ascetic merit, ye Rishis, that this lady has acquired, is, I think, much greater than what you have earned on the breast of Himavat!

48. The penances practised by this lady have been highly austere, for she passed twelve years in cooking, herself fasting all the time.

49. Then, addressing Arundhati, Mahadeva said, Pray for any boon, O auspicious dame, you like.

50-51. Then that lady of large and red eyes addressed that god in the midst of the seven Rishis, saying -If, O divine one, you are pleased with me, then let this place be an excellent Tirtha. Let it be known by the name of Vadrapachana and let it be the favorite resort of Siddhas and celestial Rishis!

52. May he, O god of gods, who observes a fast here and lives for three nights after having purified himself, obtain the fruit of a twelve years fast.

53. The gods answered her, saying -Let it be so. Praised by the seven Rishis, the god then went to heaven.

54. Indeed, the Rishis has been stricken with wonder on seeing the god and the chaste Arundhati herself as hale and hearty and capable of bearing hunger and thirst.

55. Thus the pure-souled Arundhati, formerly, obtained the highest success, like you, O highly blessed lady, for my sake, O damsel of rigid vows!

56-58. O amiable maiden, you have practised severer penances. Gratified with your vows, I shall also grant you this especial boon, O auspicious one, a boon that is superior to what was granted to Arundhati. Through the power of the great god who had granted that boon to Arundhati and through your own energy, O amiable one, I shall duly grant you another boon now, viz., that the person who will live in this Tirtha for only one night and bathe here with his mind concentrated, will,

after renouncing his body, obtain many blissful regions that are difficult of acquisition.

59. Having said these words Shruvavati, the thousand-eyed Shakra then went back to heaven.

60. After the wielder of the thunderbolt, O king, had gone, a shower of celestial flowers of sweet fragrance fell there, O Bharata's chief.

61. Celestial kettle-drums also, of loud sound, were beat there. Auspicious and perfumed breezes also blew there, O king.

62. The auspicious Shruvavati then renouncing her body, became the wife of Indra. Obtaining that dignity through austere penances, she began to pass her time, sporting with him."

Janamejaya said

63. "Who was the mother of Suruvavati and how was that fair damsel brought up. I desire to hear this, O Brahmana, for great is my curiosity."

Vaishampayana said

64. "The vital seed of the great Rishi Bharadvaja fell upon beholding the large eyed Apsara Ghritachi as the latter was passing by at one time.

65. That foremost of ascetics thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Shruvavati.

66. Having performed the usual birth rites, the great ascetic Bharadvaja, gave her a name.

67. The name the pious Rishi gave her on the presence of the gods and Rishis was Shruvavati. Leaving the girl in his hermitage, Bharadvaja went to the forest of Himavat.

68. That best of the Yadus, the heroic Baladeva, of great dignity, having bathed in that Tirtha and distributed much wealth amongst the Brahmanas, then went with a concentrated mind to the Tirtha of Shakra."

CHAPTER 49

(gadayuddha parva)-Continued

The story of Indra Tirtha

Vaishampayana said

1. "The powerful chief of the Yadus, having gone to Indra's Tirtha, bathed there according to due rites and distributed wealth and gems amongst the Brahmanas.

There the chief of the celestials had performed a hundreds horse-sacrifices and given immense wealth to Brihaspati.

3. Indeed, through the assistance of Brahmanas conversant with the Vedas, Shakra performed all those sacrifices there, according to rites sanctioned by the scriptures. Those sacrifices were performed on a liberal scale. Horses of all breeds were brought there. The gifts to Brahmanas were immense.

4. Having duly completed those hundred sacrifices, O chief of the Bharatas, Shakra passed by the name of Shatakratu.

5. That auspicious and sacred Tirtha, capable of dissipating every sin, came to be called after his name as Indra-Tirtha.

6. Having duly bathed there, Baladeva worshipped the Brahmanas with excellent food and raiments. He then went to that auspicious and foremost of Tirthas called after the name of Rama.

7 The highly blessed and ascetic Rama of Bhrigu's race, repeatedly conquered the Earth and killed all the foremost of Kshatriyas.

8-9. Then Rama performed in that Tirtha a Vajapeya sacrifice and a hundred horse sacrifices through the assistance of his preceptor Kashyapa. There, as sacrificial fee, Rama gave to his preceptor the whole Earth with her oceans.

10. The great Rama, having duly bathed there, made presents to the Brahmanas, O Janamejaya and adored them. Having made diverse presents consisting of various kinds of gems, kine, elephants, female slaves, sheep and goats, he then retired into the woods.

11. Having bathed in that sacred and foremost of Tirthas that was the resort of gods and Rishis, Baladeva duly adored the ascetics there, and then went to the Tirtha called Yamuna.

12. The highly effulgent and blessed son of Aditi, Varuna, had in days of yore performed in that Tirtha the Rajasuya sacrifice, O king.

14. Having in battle subjugated both men and celestials and Gandharvas and Rakshasas, Varuna, O king, that slayer of hostile heroes, celebrated his grand sacrifice in that Tirtha. Upon the commencement of that foremost of sacrifices a battle took place between the gods and the Danavas, terrorising the three worlds.

15. After the termination of that foremost of sacrifices, viz., the Rajasuya (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas.

16. Having worshipped the Rishis there, the ever liberal and powerful Baladeva, made many presents to those that desired them.

17. Filled with joy and lauded by the great Rishis, Baladeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus leaves, then went to the Tirtha called Aditya.

18. There, O best of kings, having performed a sacrifice, the worshipful and effulgent Sun, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy.

20-22. There, in that Tirtha situate on the bank of that river, all the gods with Vasava at their head, the Vishvedevas, the Maruts, the Gandharvas, the Apsaras, the Island-born Vyasa, Shuka, Krishna the slayer of Madhu, the Yakshas, the Rakshasas and the Pisachas, O king and various others, thousands in numbers, all crowned with ascetic success, always live. Indeed, in that auspicious and sacred Tirtha of the Sarasvati, Vishnu himself having in days of yore slain the Asuras, Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions.

23. The Island-born Vyasa also, O Bharata, having bathed in that Tirtha, acquired great Yoga powers and Siddhi.

24. Having bathed in that very Tirtha with a concentrated mind, the Rishi Asita-Deval also obtained great Yoga powers.

CHAPTER 50

(Gadayuddha Parva)-CONTINUED The story of the Rishi Asita Devala

Vaishampayana said

1. "In this Tirtha lived formerly a virtuous Rishi, named Asita-Devala, leading the life of a house-holder.

2. He led life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate to all creatures and never injured any one. In word, deed and thought, he behaved equally towards all creatures.

3. O monarch, censure and praise were equal to him who was without wrath, he was, like Yama himself, thoroughly impartial, treating all alike.

4. The great ascetic looked with an equal eye upon gold and pebbles. He daily worshipped the gods and guests and the Brahmanas. Righteous himself he always practised the vow of Brahmacharya.

5-6. Once upon a time, an intelligent ascetic, O king, of the name of Jaigishavya, devoted to Yoga and rapt in meditation and leading the life of a mendicant, came to Devala's hermitage.

7. That great ascetic ever practising Yoga, O monarch, while residing in Devala's hermitage became crowned with ascetic success.

8. Indeed, while the great Muni Jaigishavya lived there, Devala always paid him attention, never neglecting him at any time.

9. Thus, O king, they both lived long together. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics.

10. At the hour, however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms.

11. Seeing that great ascetic re-appear in the guise of a mendicant, Devala paid him great honours and expressed much gratification.

12. And Devala adored his guest, O Bharata, according to his might, after the rites laid down by the Rishis and with great attention for many years.

13. One day, however, O king, in the sight of that great Muni, a deep anxiety disturbed the mind of the high-souled Devala. The latter thought within himself - "Many years have I passed in adoring this ascetic. This idle mendicant, however, has not yet spoken to me a single word!"

14. Having thought thus the blessed Devala proceeded to the banks of the ocean through the sky, carrying his earthen pitcher.

15. Arrived at the coast of the Ocean, that lord of rivers, O Bharata, the righteous Devala saw Jaigishavya arrived there before him.

16. Thereat the lord Asita, became filled with wonder and thought within himself - "How could the mendicant come to the ocean and perform his ablutions even before my arrival?"

17. Thus thought the great Rishi Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred mantras.

18. Having finished his ablutions and silent prayers, the blessed Devala returned to his hermitage, O Janamejaya, taking with him his earthen pitcher filled with water.

19. As the ascetic, however, entered his own hermitage, he saw Jaigishavya seated there.

20. The great ascetic Jaigishavya never spoke a word to Devala but lived in the latter's hermitage like a log of wood.

21. Having seen that ascetic, who was an ocean of austerities, plunged in the waters of the ocean (before his own arrival there), Asita now saw him returned to his hermitage before his own return.

22. Witnessing this Yoga power, of Jaigishavya, the intelligent Asita-Devala, O king, began to think over the matter.

23. Indeed, that best of ascetics, O king, wondered much, saying - "How could this one be seen in the ocean and again in my hermitage?"

24. While immersed in these thoughts, the ascetic Devala, conversant with mantras then

soared aloft, O king, from his hermitage into the sky, for ascertaining who the mendicant Jaigishavya really was.

25. Devala saw numbers of sky-ranging Siddhas rapt in meditation and Jaigishavya reverentially adored by them.

26-27. Devala became filled with wrath at the sight. He then saw Jaigishavya start for heaven.

28. He next saw him proceed to the region of the Pitrīs. Devala saw him then proceed to the region of Yama.

29. From Yama's region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the region of Soma. He was then seen to proceed to the blessed regions of the performers of various rigid sacrifices.

30. Thence he proceeded to the regions of the Agnihotris and thence to the regions of those ascetics that perform the Darsha and the Paurnamasa sacrifices.

31. The intelligent Devala then beheld him go from those regions of persons performing sacrifices by killing animals to that pure region which is adored by the very gods.

32-33. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called Chaturmasya and various others of the same kind. Thence he went to the region belonging to the performers of the Agnishtoma sacrifice. Devala then saw his guest go to the place of those ascetics that perform the sacrifice called Agnishutta.

34. Devala next saw him in the regions of those highly wise men that perform that foremost of sacrifices, viz., Vajapeya and the other sacrifice in which enough of gold is necessary.

35. Then he saw Jaigishavya in the region of those that perform the Rajasuya and Pundarika.

36. He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are killed.

37. Indeed, Devala saw Jaigishavya in the regions also of those that celebrate the sacrifice called Sautramani and that other in which the flesh of all living animals is required.

38. Jaigishavya was then seen in the regions of those that perform the sacrifice called Dadashaha and various others of a similar nature.

39. Asita next saw his guest sojourning in the region of Mitravaruna and then in that of Adityas.

40. Asita then saw his guest go through the regions of the Rudras, the Vasus and Brihaspati.

41. Having soared next into the blessed region called Golaka, Jaigishavya was next seen to pass into those of the Brahmasatris.

42. Having by his energy passed through three other regions, he was seen to go to those regions that are reserved for women that are chaste and devoted to their husbands.

43. At this point, O chastiser of foes, Asita lost sight of Jaigishavya that foremost of ascetics, who, rapt in Yoga, disappeared from his view.

44. The highly blessed Devala then reflected upon the power of Jaigishavya his vows and success in Yoga.

45-46. Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of Siddhas in the regions of the Brahmasatris, saying - "I do not see Jaigishavya! Tell me when that energetic ascetic is! I desire to hear this, for great is my curiosity!"

Siddhas said

47. Listen, O Devala of rigid vows, we speak to you the truth! Jaigishavya has gone to the eternal region of Brahman!"

Vaishampayana said

48-49. "Hearing these words of those Siddhas, living in the regions of the Brahmasatris, Asita tried to soar aloft but he soon fell down.

50. The Siddhas then, once more addressing Devala said to him - "You O Devala, are not competent to proceed to the region of Brahman, where Jaigishavya has gone!"

Vaishampayana said :

51. "Hearing those words of the Siddhas, Devala came down, descending from one region to another in due succession.

52. He repaired to his own sacred hermitage very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there.

53-54. Then beholding his Yoga power Devala, reflected upon it with his righteous understanding and approaching that great ascetic, O king, with humility, addressed the great Jaigishavya, saying - I desire, O adorable one, to acquire Moksha (Emancipation)!"

55. Hearing these words of his, Jaigishavya gave him lessons. And he also initiated him in the mysteries of Yoga and taught him the all important and obligatory duties of individuals as also their reverses.

56. The holy personage of hard austerities, seeing him thus determined, performed all the sacred rites according to the injunctions laid down for that purpose.

57. Then all creatures with the Pitris, seeing Devala determined to adopt the religion of emancipation began to weep, saying - "Alas, who will hereafter offer us food!"

58. Hearing these lamentations of all creatures that resounded through all the points of horizon, Devala thought of renouncing the religion of emancipation.

59-60. Then all sorts of sacred fruits and roots, O Bharata and thousands of flowers and deciduous herbs, began to weep, saying, the wicked and mean Devala will, forsooth, once more pluck and cut us! Alas, having once promised all creatures no injury, he sees not the wrong that he thinks of doing.

61. Thereat that foremost of ascetics began to think with the help of his understanding, saying - "Which of the two, viz., the religion of Moksha or that of a house-holder, will be the better for me?

62. Meditating on this, Devala, O king, relinquished the life of a house-holder and adopted that of Moksha.

63 Having thought thus, Devala, on account of this determination, acquired the highest success, O Bharata and the highest Yoga.

64. The celestials then, led by Brihaspati, praised Jaigishavya and the penances of that ascetic.

65. Then that best of ascetics, viz., Narada, said to the gods— "There is no penance in Jaigishavya since he filled Asita with wonder!"

66. The inhabitants of heaven then said to Narada who has communicated such dangerous words.—Do not say about the great ascetic Jaigishavya !

67. There is no one superior or even equal to this great one in energy, penance and Yoga.

68. Such was the power of Jaigishavya as also of Asita. Here lived those two and this is the Tirtha of those two great persons.

69. Bathing there and distributing wealth to the Brahmanas, the great wielder of the plough, of great deeds, acquired great merit and then went to the Tirtha of Soma."

CHAPTER 51

(Gadayuddha Parva)-CONTINUED

The story of Dadhicha

Vaishampayana said :

1. "There, in that Tirtha, O Bharata, where the Moon had formerly celebrated the Rajasuya sacrifice, a great battle was fought in which Taraka was the root.

2-3. Bathing in that Tirtha and distributing many presents, the virtuous Vala of pure soul went to the Tirtha of the Muni named Sarasvat. There, during a drought extending over twelve years, the sage Sarasvat, formerly taught the Vedas unto many best of Brahmanas.

Janamejaya said :

4. "Why did the sage Sarasvat, O you of ascetic merit, teach the Vedas to the Rishis during a twelve years' drought?

Vaishampayana said :

5. Formerly, O king, there was an intelligent sage of great ascetic virtue. He was celebrated by the name of Dadhicha. Having governed his senses, he led the life of a Brahmacharin.

6. On account of his excessive ascetic austerities, Shakra was possessed by fear. The sage could not be dissuaded (from the practices of his penances) by the offer of even various kinds of rewards.

7. At last, for tempting the sage, the chastiser of Paka, sent to him the highly beautiful and celestial Apsara by name Alamvusha.

8. On the banks of the Sarasvat the great sage was engaged in the worship of the gods and there the celestial nymphs, O king, arrived.

9. Seeing that beautiful damsel the seminal fluid of that ascetic came out. Having fallen into the Sarasvati, the latter preserved it with care.

10. Indeed, O foremost of men, the River, seeing that seed, held it in her womb. In time the seed developed into a foetus and the great river kept it so that it might have life and grow into a child.

11. When the time came, the best of rivers delivered that child and then went, O lord, taking it with her, to that Rishi.

12-14. Seeing that best of Rishis in a conclave, Sarasvati, O king, while handing over the child, said these words:— "O Rishi, this is your son whom I held out of respect for you! That seed of yours, which fell at seeing the nymph Alamvusha, had been held by me in my womb, O Rishi, through devotion for you and knowing well that your seed would never be destroyed.

15. Given by me, accept this faultless child of your own!" Thus addressed by her, the Rishi accepted the child and was highly pleased.

16. That best of Brahmanas then out of affection smelt the head of his son and embraced him closely, O best of Bharata, for some time.

Pleased with the River, the great ascetic Dadhicha then gave a boon to her, saying - "The Vishvedevas, the Rishis and all the clans of the Gandharvas and the Apsaras, will henceforth, O blessed one, derive great happiness when oblations of your water are presented to them!"

17. Having said to that great river, the sage, pleased and filled with joy, then praised her in these words. Hear them duly, O king!

19. Thou hast sprung, O highly blessed one, from the lake of Brahman in days of old. All ascetics know thee, O best of rivers.

20. Highly beautiful, you have done me great good! This your great child, O fair river, will be known by the name of Sarasvat.

21. This your son, capable of creating new worlds, will pass after thy name! That great ascetic will be known by the name of Sarasvat!

22. During a drought extending over twelve years, this Sarasvat, will teach the Vedas to many best of Brahmanas.

23. O blessed Sarasvati, through my grace, thou shalt always become the best of all sacred rivers!"

24. Thus was the great River lauded by the sage after the latter had granted her boons. The River then, overjoyed went away, O best of Bharata's race! taking with her that child.

25. Meanwhile, during a war between the gods and demons Shakra travelled through the three worlds in search of weapons.

26. The king of the celestials, however, failed to find such weapons as were fit to kill the enemies of the celestials.

27. Shakra then said to the gods - "The great Asuras are incapable of being defeated by me. Save with the bones of Dadhicha, our foes cannot be killed.

28. O best of celestials, go, therefore, to that best of Rishis and beg of him, saying - "Grant us, O Dadhicha, your bones! With them we will kill our enemies."

29-30. Begged by them for his bones, that best of Rishis, O best of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the celestials, the sage attained to the eternally blissful region.

31. With his bones, Shakra gladly made many kinds of weapons, such as thunder-bolts, discs, heavy maces and many kinds of clubs and bludgeons.

32-34. Equal to the Creator himself Dadhicha, had been begotten by the penances

of great Rishi Bhrigu. Strongly built and highly energetic Dadhicha had been made the strongest of men in the world. The powerful and glorious Dadhicha, became tall like the king of mountains. The chastiser of Paka had always been in dread of his power.

35. With the thunder-bolt created by Brahma and inspired with mantras, O Bharata, Indra made a loud noise when he hurled it and killed ninety-nine Daityas.

36. After a dreadful long time a drought, O king, took place that extended over twelve years.

37. During that drought extending over twelve years, the great Rishis fled away, O king, on all sides to maintain themselves.

38-39. Seeing them scattered on all sides, the sage Sarasvat also set his heart on flight. The river Sarasvati then said to him. You need not, O son, go away, for I will always supply you with food even here by giving you large fishes! Remain therefore, here!

40. Thus addressed (by the river), the sage continued to live there and offer oblations of food to the Rishis and the celestials. He got also his daily food and thus continued to support both himself and the gods.

41. After the termination of that twelve years' drought the great Rishis requested one another to deliver discourses on the Vedas.

42. While wandering hungrily the Rishis had forgotten the Vedas. There was indeed, not even one amongst them that could interpret the Vedas.

43. It so happened that some one amongst them met Sarasvat, that foremost of Rishis, while the latter was reading the Vedas with concentrated attention.

44. Returning to the assemblage of Rishis, he spoke to them of Sarasvat, of his matchless effulgence and celestial appearance and of deep concentration in the Vedas in a secluded forest.

45-46. Then all the great Rishis came there and in a body spoke to Sarasvat, that best of ascetics, these words:— "Teach us, O sage!" The ascetic replied, saying - "Become my disciples duly!"

47. The host of ascetics answered - "O son, you are too young." Thereupon he answered the ascetics - "I must act in such a way that my religious merit may not suffer decrease".

48. He that teaches improperly and he that learns improperly, are both doomed to destruction and mutual hatred.

49. It is not age or decrepitude, of wealth or the number of kinsmen, by which the Rishis claim their merit. He only is great who is capable of reading and understanding the Vedas.

50. Hearing these words of his, those ascetics duly became his disciples and learning again from him the Vedas began to practise their rites.

51. Sixty thousand ascetics became disciples of the great Rishi Sarasvat for the sake of learning again the Vedas from him.

52. Obeying that beautiful Rishi though a boy, the ascetics each brought a handful of grass and offered it to him for his seat.

53. The powerful son of Rohini and elder brother of Keshava, having distributed wealth in that Tirtha, then joyfully went to another where lived formerly an old virgin lady."

CHAPTER 52 (Gadayuddha Parva)-CONTINUED

The story of the old maiden

Janamejaya said

1-2. "Why, O Rishi did that maiden practise ascetic penances in days of yore. Why did she practise penances and what was her vow?" Matchless and mysterious is the topic that I have already heard from you. Describe particularly how that maid practised penances."

Vaishampayana said

3-4. "There was a highly illustrious and energetic Rishi, named Kuni-Garga. Having practised the austerest of penances, O king, that best of ascetics, created a fair browed daughter by his desire. Seeing her, the celebrated ascetic Kuni-Garga was filled with joy. He renounced his body, O king and then went to heaven.

5. Meanwhile, that faultless and amiable and fair-browed maiden, having eyes like lotus petals, continued to practise severe and very rigid penances. She adored the Pitrīs and the gods with fasts.

6-7. She passed a long time in the practice of such severe penances. Though her father had been for giving her away in marriage, yet she did not wish for it, for she saw no husband worthy of her.

8. Emaciating her body with austere penances, she began to worship the Pitrīs and the gods in that solitary forest.

9. Although engaged in such a hard task, O king and although she emaciated herself by age and austerities, yet she thought herself happy.

10. At last when she became very old and physically incapable to move even a single step without being helped by any one, she made up her mind to depart to the other world.

11. Seeing her about to relinquish her body, Narada said to her,—“O sinless one, you cannot attain any blissful region since you have not cleansed yourself by the rite of marriage.

12. O you of great vows, we have heard this in heaven. Great has been your ascetic merit, but you have no claim to blissful regions.

13. Hearing these words of Narada, the old lady went to an assemblage of Rishis and said,—‘I shall give him half my penances who will marry me.’

14-16. After she had said these words, the Galava’s son, a Rishi known by the name of Shringavat married her on the following condition.—‘On this term, O fair one, I shall marry you, viz., that you, shall live with me for only one night!’ Having agreed to that term, she gave him her hand.

17. According to the rites, and having duly poured libations on the fire, Galava’s son accepted her hand and married her.

18. On that night, she became a handsome young lady robed in celestial dress, decked in celestial ornaments, and smeared with celestial unguents and perfumes.

19-20. Seeing her beauty, Galava’s son became very happy and passed one night in her company. In the morning she said to him,—the agreement, O Brahmana, I had made with you, has been satisfied, O best of ascetic! Blessed be you, I shall now leave you.’

21-22. After getting his permission, she once more said—‘He who will with attention, pass one night in this Tirtha after having satisfied the celestials with oblations of water, shall obtain that merit which one, observing the vow of Brahmacharya for eight and fifty years, reaps.’

23. Having said these words, that chaste lady left for heaven. Her husband the Rishi, became very dispirited by thinking of her beauty.

24. On account of the agreement he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, O Bharata’s chief, drawn by sorrow and her beauty.

25. This is the illustrious history of the old maid that I have narrated. This is the account of her Brahmacharya and her sacred departure for the celestial regions.

26-27. While there, Baladeva heard of the destruction of Shalya. Having made presents to the Brahmanas there, he bewailed, O destroyer of foes, for Shalya, who had been killed by the Pandavas in battle.

28. Then having come out of Samantapanchaka, Baladeva enquired of the Rishis about the results of the battle at Kurukshetra.

29. Asked by that Yadu’s chief about the results of the battle at Kurukshetra, those great ones told him everything as it had taken place.

CHAPTER 53

(Gadayuddha Parva)-Continued

The story of Samanta panchaka

The Rishis said

1. “O Rama, this Samantapanchaka is the eternal northern altar of Brahman the Lord of all creatures. There the celestials, the givers of

great boons, performed in days of yore a great sacrifice.

2. That foremost of royal sages, viz., the great, intelligent and energetic Kuru, had cultivated this field for many years. Hence it came to be called Kurukshetra (the field of Kuru)!"

Rama said

3. "Why did the great Kuru cultivate this field? I desire to have this described by you, ye Rishis of great penances."

The Rishis said

4-7. "Formerly, O Rama, Kuru was engaged in perseveringly cultivating this field. Coming down from heaven Shakra asked him the reason, saying,—Why, O king, art thou assiduously employed (in this task). What is your object, O royal sage, for the accomplishment of which you are tilling the soil?—Thereupon Kuru replied, saying—'O performer of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being freed of their sins!'—Ridiculing this, the lord Shakra, returned to heaven. Without being at all depressed, the royal sage Kuru, however, continued to till the soil.

8. Shakra repeatedly come to him and repeatedly receiving the same reply went away and ridiculed him. Kuru, however, was not at all depressed.

9. Seeing the king till the soil with great perseverance, Shakra summoned the celestials and informed them of the king's work.

11. Hearing Indra's words, the celestials said to their chief having thousand eyes,—'Stop the royal sage, O Shakra, by granting him a boon, if you can.'

12-13. If only by dying there men were to come to heaven, without having performed sacrifices to us, our very existence will be imperilled"—Thus spoken to, Shakra returned to that royal saint and said,—'Do not work any more! Act according to my words!

14. Those men that will die here, having fasted with all their senses awake, and those

that will die here in battle, shall, O king, come to heaven.

15. They shall enjoy the blessings of heaven, O King!"—Thus addressed, king Kuru answered Shakra, saying,—'So be it!—Taking Kuru's leave, the slayer of Vala, viz., Shakra, then, with a glad heart speedily returned to heaven.

16. Thus, O foremost of Yadu's race, that royal sage had, formerly cultivated this plain and Shakra had promised great merit to those that would give up their lives here.

17. It was so sanctioned by all the foremost celestials headed by Brahman, and by the sacred Rishis, that on Earth there should be no more sacred place than this.

18. Those men, that practise austere penances here, would all, after renouncing their bodies, repair to Brahman's region.

19. Those meritorious men, who would give away their wealth here, would soon have their wealth doubled.

20 Those who will, in expectation of good, live constantly here, will never have to behold the region of Yama.

21. Those kings that will perform great sacrifices here will live as long in heaven as Earth herself will exist.

23. The chief of the celestials, viz., Shakra, had himself composed a poem here and sang it. Listen to it, O Baladeva!—The very dust of Kurukshetra, carried by the wind, shall free persons of wicked acts and take them to heaven!—The leading celestials and Brahmanas and kings of the Earth such as Nriga and others, having performed rich sacrifices here, have, after renouncing their bodies, proceeded to heaven.

24. The space between the Tarantuka and the Arantuka and the lakes of Rama and Chamachakra is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures.

25. This place endued with all virtues is auspicious and highly sacred, and is much respected by the celestials. It is for this that Kshatriyas slain in battle here obtain sacred and blissful regions.

26. This was said by Shakra himself about the glory of Kurukshetra. All that Shakra said was again approved and sanctioned by Brahman, Vishnu, and Maheshvara.

CHAPTER 54

(Gadayuddha Parva)-CONTINUED

Baladeva meets Narada

Vaishampayana said

1. "Having visited Kurukshetra and distributed wealth there the Satwata hero then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage.

2. That hermitage was overgrown with Madhuka and mango trees, and abounded with Plakshas and Nyagrodhas. And it contained many Vilvas and many excellent jack and Arjuna trees.

3. Seeing that beautiful hermitage Baladeva asked the Rishis as to whom it belonged.

4. Those great ones, O king, said Baladeva,— 'Listen in full, O Rama, as to whose asylum this was formerly.'

5. Here the god Vishnu formerly practised austere penances. Here he celebrated duly all the eternal sacrifices.

6. Here leading from youth the vow of Brahmacharya, a Brahmani maiden, was crowned with ascetic success. Ultimately possessed of Yoga powers that ascetic lady went to heaven.

7. The great Shandilya, O king, had a beautiful daughter who was chaste, observant of severe vows self-restrained, and led a life of celibacy.

8. Having practised the hardest of penances such as the incapable of being performed by women, the blessed lady at last went to heaven, adored by the gods and Brahmanas. Having heard these words of the Rishis, Baladeva entered that hermitage.

9. Bidding a farewell to the Rishis, Baladeva performed all the rites and ceremonies of the evening on the side of Himavat and then began to ascend mountain.

10. The powerful Valarama having the emblem of the palmyra of his banner had not

ascended far when he saw a sacred and goodly Tirtha and was stricken with wonder at the sight.

11-12. Seeing the glory of the Sarasvati as also the Tirtha called Plakshaprasaravana, Vala next reached another excellent and foremost of Tirthas called Karavapana.

Having made many presents there, the powerful Baladeva bathed in the cool, clear, sacred, and sin-cleansing water (of that Tirtha).

14. Passing one night there with the ascetics and the Brahmanas, Rama then went to the sacred hermitage of the Mitravarunas.

15. From Karavapana he proceeded to that spot on the Yamuna where formerly Indra and Agni and Aryaman had obtained great felicity.

16. Bathing there, that Yadu's chief of pious soul, obtained great happiness. The hero then sat himself down with the Rishis and the Siddhas there for listening to their excellent discourses.

17. There where Rama sat in the midst of that assemblage the adorable Rishi Narada came while trembling.

18. Wearing matted locks and shining like gold, he carried in his hands, O king, a golden staf and a waterpot.

19. Accomplishment in song and dance and worshipped of gods and Brahmanas, he had with him a beautiful Vina of sweet notes, made of the tortoise-shell.

20. A creator of quarrels and ever fond of quarrel, the celestial Rishi came where the handsome Rama was resting.

21. Standing up and greatly honouring the celestial Rishis of restricted vows, Rama asked him about all that had befallen the Kurus.

22. Conversant with duty and practices, Narada, then, O king, told him everything, as it had occurred, about the dreadful destruction of the Kurus.

23. The Rohini's son then, in sorrowful words, enquired of the Rishi, saying,— 'What is the state of the field? How are those kings now that had assembled there?

24. I have heard everything before, O Rishi, but my curiosity is great for hearing it in detail!'

Narada said

25. Already Bhishma and Drona and the lord of the Sindhus have died! Vikartana's son Karna also has been killed, with his sons.

26-27. Bhurishravas too, O son of Rohini, and the brave chief of the Madras have died! These and many other great heroes that had assembled there, ready to sacrifice this dear life itself for the victory of Duryodhana,—have all fallen!

28. Listen now to me, O Madhava, about those that are yet alive! In the army of Dhritarashtra's son, only three yet survive.

29. They are Kripa and Kritavarman and the powerful son of Drona! These also, O Rama, have from fear fled away on all sides!

30. After Shalya's fall and the fight of Kripa and the others, Duryodhana, in great sorrow had entered the Dvipayana lake.

31. While resting at the bottom of the lake after solidifying its waters, Duryodhana was approached by the Pandavas with Krishna and cut to the quick by their cruel words.

32. Cut with wordy darts, O Rama, from every side, the powerful and heroic Duryodhana has risen from the lake, armed with his heavy mace.

33. He has come forward for fighting Bhima for the present. The terrible encounter, O Rama, will take place today!

34. If you feel any curiosity, then hasten O Madhava, without delay! Go, if you like and witness that terrible battle between your two disciples!

Vaishampayana said

35. "Hearing Narada, Rama bade a respectful farewell to those great Brahmanas and sent away all those that had accompanied him (in his pilgrimage).

36. He ordered his attendants saying,—Return ye to Dwaraka!" He then got down from that prince of mountains and that fair hermitage called Plakshapaprashavana.

37. Having listened to the discourse of the sages about the great merits of Tirthas, Rama sang this verse in the midst of the Brahmanas.

38. Where is such happiness as is obtainable by living by the Sarasvati? Where else such merits as those obtainable by living by the Sarasvati? Men have departed for heaven, having approached the Sarasvati! All should ever remember the Sarasvati! Sarasvati is the most sacred of all rivers.

39. Sarasvati always confers the greatest happiness on men! After approaching the Sarasvati, men will not have to give for their sins either here or hereafter!

40. Repeatedly looking with joy at the Sarasvati, that destroyer of foes then ascended an excellent car to which were yoked beautiful horses.

41. Journeying then on that highly fleet car Baladeva, that best of Yadu's race, desirous of seeing the approaching encounter of his two disciples, arrived on the field."

CHAPTER 55

(Gadayuddha Parva).—Continued

The encounter between Bhima and Duryodhana and Baladeva's presence there

Vaishampayana said

1. "Thus, O Janamejaya, did that terrible battle take place. King Dhritarashtra, in great sorrow, said thus about it.

Dhritarashtra said

2. Beholding Rama approach that spot, when the mace-fight was about to take place, how, O Sanjaya, did my son fight with Bhima?"

Sanjaya said

3. Beholding the presence of Rama, your valiant son Duryodhana of mighty arms, desirous of battle, was gladdened.

4. Seeing Vala, king Yudhishtira, O Bharata, stood up and duly and gladly honoured him. He gave him a seat and enquired after his welfare,

5-7. Rama then answered Yudhishtira, in these sweet and righteous words, viz.,—I have heard it said by the Rishis, O best of kings, that Kurukshetra is a highly sacred and sin-destroying spot, equal to heaven itself,

worshipped of gods and Rishis and great Brahmanas.

8. Those men that renounce their bodies, while engaged in battle on this field, are sure to live in heaven with Shakra himself.

9. I shall for this, O king, speedily proceed to Samantapanchaka. In the celestial region that spot is known as the northern (sacrificial) altar of Brahman, the Lord of all creatures.

10. He that breathes his last in battle on that eternal and most sacred of spots in the three worlds, will surely obtain heaven.

11. Saying,—So be it,—O king, Kunti's brave son, lord Yudhishtira, proceeded towards Samantapanchaka.

12. King Duryodhana also, taking up his gigantic mace, angrily went on foot with the Pandavas.

13 While going thus, armed with mace and clad in armour, the celestials in the sky applauded him, saying,—Excellent, excellent! Seeing the Kuru king, the Charanas became filled with delight.

14. Surrounded by the Pandavas, your son, the Kurū king proceeded, like an infuriate elephant.

15. All the points of the compass were filled with the blare of conchs and the sounds of drums and the leonine roars of heroes.

16. Proceeding with face westwards to the appointed spot, with your son (in their midst), they spread themselves on all sides when they reached it.

17. That was an excellent Tirtha on the southern side of the Sarasvati. The ground there was not sandy, and was therefore, selected for the battle.

18. Clad in armour, and armed with his gigantic thick mace Bhima, O king, assumed the form of mighty Garuda.

19-20. With head-gear on his head, and wearing a golden armour licking the corners of his mouth, O king, with eyes reddened in wrath, and breathing hard, your son on that field, O king, shone like the golden Sumeru.

21 Taking up his mace, the highly energetic king Duryodhana, looking at Bhimasena, challenged him to encounter like an elephant challenging a rival elephant.

22. Likewise the brave Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion.

23 Duryodhana and Bhima, with uplifted maces, shone in that battle like two mountains with tall summits.

24-29. Both of them were highly worked up with anger; both were possessed of awful prowess; in mace encounter both were disciples of Rohini's intelligent son; both resembled each other in their feat and looked like Maya and Vasava. Ensued with great strength, both resembled Varuna in achievements. Each resembling Vasudeva, or Rama or Vishravana's son (Ravana), they appeared O king, like Madhu and Kaitabha.

30. They looked like Sunda and Upasunda or Rama and Ravana or Vali and Sugriva.

31-32. Those two scorchers of foes appeared like Kala and Mrityu. They then ran towards each other like two infuriate elephants; elated with pride and maddened with passion in the season of autumn and longing for the companionship of a she-elephant in her season. Each appeared to vomit upon the other the poison of his wrath like two fiery serpents.

33. Those two chastisers of foes looked angrily upon each other. Both were foremost of Bharata's race, endued with great prowess.

34. In mace encounters those two scorchers of foes were invincible like lion. Indeed, O Bharata's chief, inspired with desire of victory, they looked like two infuriate elephants.

35-38. Those heroes were unbearable like two tigers having teeth and claws. They were like two uncrossable and furious oceans, or like two angry Suns risen for consuming everything. Those two powerful car-warriors looked like an Eastern and a Western cloud agitated by the wind, roaring awfully and pouring torrents of rain in the rainy season. Those two great and powerful heroes, both possessed of great effulgence, looked like two Suns risen at the

hour of the Universal dissolution. Looking like two enraged tigers or like two roaring masses of clouds, they became glad like two manned lions. Like two angry or two blazing fires, those two great ones appeared like two mountains with tall summits. With lips swelling with rage and locking upon each other those two heroes, armed with maces, met each other. Both were elated with joy and each regarded the other as a worthy opponent.

39. Duryodhana and Vrikodara then resembled two good horses neighing at each other, or two elephants grunting at each other.

40. Those two foremost of men then shone like a couple of Daityas swelling with pride. The Duryodhana, O king, said these haughty words unto Yudhishtira in the midst of his brothers and of the great Krishna and Rama.

41. Protected by the Kaikeyas and the Srinjayas and the great Panchalas, behold ye with all these leading kings, seated together, this encounter that is about to take place between me and Bhima!—Hearing these words of Duryodhana, they did as requested.

42. Then those kings sat down and shone like celestials in heaven.

43. In the midst of that assemblage the mighty-armed and beautiful elder brother of Keshava, O king, as he sat down, was all adored by all around him.

44. In the midst of those kings, Baladeva clad in blue raiment and possessed of a fair complexion shone like the full moon surrounded in the night by thousands of stars.

45. Meanwhile those two heroes, O king, both armed with maces, and both unbearable by foes, stood there, exasperating each other with fierce speeches.

46. Having addressed each other with unpleasant words, those two heroes of Kuru's race stood, looking angrily upon each other, like Shakra and Vritra in fight."

CHAPTER 56

(Gadayuddha Parva).—Continued.

The preparation for fight

Vaishampayana said

1. At the outset, O Janamejaya, a dreadful encounter of words took place between the two heroes. With respect to that, king Dhritarashtra, filled with grief, said this—

2. Oh, fie, on man, who has such an end! My son, O sinless one, had been the master of eleven hosts of troops!

3. He had all the kings under his command and had enjoyed the sovereignty of the whole Earth! Alas, he that had been so, was now reduced to a warrior proceeding to battle, on foot, shouldering his mace.

4-5. My poor son, who had before been the lord of the universe, was now himself without help! Alas, he had, then, to proceed on foot, shouldering his mace! What can it be but Destiny? Alas, O Sanjaya, great was the grief that was felt by my son now! 'Having uttered these words, the king afflicted with great sorrow became silent.

Sanjaya said

6. Having a voice deep like a cloud, Duryodhana then roared from joy like a bull. Possessed of great energy, he challenged the son of Pritha to battle.

7. When the great king of the Kurus thus summoned Bhima to the encounter, various awful portents appeared there.

8. Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass were covered with a thick darkness.

9. Thunder-bolts of loud noise dropped on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, with a loud noise from the sky.

10. Rahu devoured the Sun most untimely, O king! The Earth with her forest and trees shook violently.

11. Hot winds blew, carrying showers of hard pebbles along the ground. The summits of

mountains dropped down on the Earth's surface.

12. Various animals were seen to run in various directions. Terrible and fierce jackals, with firing mouths, yelled piteously.

13. Loud and terrific hair-stirring sounds were heard on every side, the four quarters seemed to be on fire, and many animals of ill omen became visible.

14. The water in the wells on all sides swelled up. Loud sounds came from every side without, O king, none to utter them being visible.

15. Beholding these and other evil omens Vrikodara said to his eldest brother, king Yudhishthira—

16-17. This wicked Suyodhana is not able to defeat me in battle. I shall to-day vomit that vie, which I have been cherishing for a long time in the recesses of my heart, upon this lord of the Kurus like Arjuna throwing fire upon the forest of Khandava! To-day, O son of Pandu, I shall take out the dart that lies sticking to thy heart!

18. Killing with my mace this sinful wretch of Kuru's race, I shall to-day, place around your neck the garland of Fame!

19. Killing this sinful person with my mace on the field of battle, I shall to-day, with this very mace of mine, break his body into a hundred pieces!

20. He shall not have again to enter the city of Hastinapur!

21-22. The setting of serpents at us while we were sleeping, the giving of venom to us while we were eating, the casting of our body into the water at Pramanakoti, the attempt to burn us at the house of lac, the insult given to us at the assembly, the robbing us of all our wealth, the whole year of our living in concealment, our exile into the forest, O sinless one, of all these misfortunes, O best of Bharata's race, I shall terminate to-day, O Bharata's chief! Killing this wretch, I shall, in one single day, pay off all the debts I owe him.

23. To-day the lease of life, of this wicked son of Dhritarashtra, of impure soul, has reached its end, O Bharata's chief. After this

day he shall not again look at his father and mother!

24. To-day, O king, the happiness of this wicked king of the Kurus has terminated. After this day, O king, he shall not again see a beautiful damsel!

25. To-day this disgrace of Shantanu's race shall sleep on the naked Earth, his life, his prosperity, and his kingdom gone!

26. Hearing of the fall of his son to-day, king Dhritarashtra also shall recollect all those evil acts that were the creations of Shakuni!

27 Having said these words, O foremost of kings, the highly energetic, Vrikodara armed with mace, stood for fight, like Shakra challenging the Asura Vritra.

28-29. Seeing Duryodhana also standing with uplifted mace like mount Kailasa, Bhimasena, worked up with ire, once more addressed him, saying,— 'Remember that misdeed of yourself and king Dhritarashtra that occurred at Varnavata!

30. Remember the ill-treatment of Draupadi, while in her season, in the midst of the assembly! Remember how yourself and Subala's son deprived the king at dice.

31-32. Remember the great misfortune suffered by us, for you, in the forest, as also in Virata's city, as if we had once more entered the womb! I shall avenge them all to-day. By good luck, I see you to-day!

33. It is for you that foremost of car-warriors, viz., the highly powerful son of Ganga, struck down by Yajnasena's son, sleep on a bed of arrows.

34. Drona also has been killed, and Karna, and Shalya of great prowess! Subala's son Shakuni too, that root of all this evil has been killed!

35. The wretched Pratikamin, who had seized Draupadi by her hair, has been killed! All your brave brothers also, who fought with great valour, have been killed!

36. These and many other kings have been killed through your fault! I shall kill you to-day with my mace! There is not the least doubt about it!'

37-38. While Vrikodara, O king, was uttering these words in a loud voice, your fearless son answered him, saying,— 'What is the use of braging? Fight me, O Vrikodara! O wretch, to-day I shall satiate your desire of fight!

39. Mean as you are, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like you!

40. For a long time have I cherished this desire! For a long time I have been cherishing this desire! By good fortune the goods have at last brought it about!

41-42. What is the use of long talks and idle brag, O wicked man! Carry out these words of yours into acts! Do not delay at all!—Hearing these words of his, the Somakas and the other kings that were present there, all praised them highly.

43. Praised by all, Duryodhana's hair stood erect with joy, and he made of his mind for fight.

44. The kings present once again cheered your wrathful son with claps like persons exciting a mad elephant to a fight.

45. Then uplifting his mace, the great Vrikodara, the son of Pandu, rushed furiously at your high-souled son.

46. The elephants present there grunted aloud and the horses neighed repeatedly. The weapons of the Pandavas, who were eager for victory, shone resplendent with their own luster.

CHAPTER 57

(Gadayuddha Parva).—Continued.

The encounter between Bhima and Duryodhana

Sanjaya said

1. Seeing Bhimasena in that state, Duryodhana rushed furiously against him uttering a loud roar.

2. They met each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunder-bolts.

3. Each seeking victory, the battle that took place between them was terrible, making the hair stand erect, like that between Indra and Pralada.

4. All their limbs covered with blood, the two great and energetic warriors both armed with maces, looked like two Kinshukas decked with flowers.

5. During the onset of that great and awful encounter, the sky looked beautiful as if it swarmed with fire-flies.

6. After that fierce and terrible battle had lasted for some time, both of them were exhausted.

7. Having rested for sometime those two destroyers of foes, taking up their handsome maces, once again began to prevent each other's attacks.

8. Indeed, when those two highly energetic warriors, those two foremost of men, both possessed of great strength, once more met each other after having rested a little, they looked like two infuriate elephants attacking each other for obtaining an elephants in season.

9. Seeing those two heroes, both armed with maces and equaling each other in energy, the gods and Gandharvas and men were filled with wonder.

10. Beholding Duryodhana and Vrikodara both armed with mace, all creatures became doubtful as to who amongst them would come off victorious.

11. Rushing each other and desiring to take advantage of each other's weakness, those two great cousins waited each watching the other.

12. People, O king, saw each armed with his uplifted mace, that was heavy dreadful and killing, and that resembled the bludgeon of Yama, or the thunder-bolt of Indra.

13. While Bhimasena whirled his weapon, it produced a loud and dreadful sound.

14. Seeing his foe, the son of Pandu, thus whirling his mace, the impetuous Duryodhana was amazed.

15. Indeed, the heroic Vrikodara, O Bharata, as he moved about in various courses, shone highly beautiful.

16. Both bent upon carefully protecting themselves, as they approached, they repeatedly wounded each other like two cats, fighting for a piece of meat.

17. Bhimasena performed various kinds of evolutions. He moved about in beautiful circles, advanced, and receded.

18. He dealt blows and warded off those of his opponent, with wonderful dexterity. He took up various kinds of offensive and defensive position. He made attacks and warded off those of his opponent. He ran at his enemy now turning to the right and now to the left.

19. He advanced straight against the foe. He made various tricks for drawing his foe. He stood immovable, bent upon attacking his enemy as soon as the latter would expose himself to attack. He went round his foe, and prevented his foe from circumambulating him. He avoided the attacks of his enemy by moving away in bent postures or jumping up.

20. Facing his enemy he struck, or dealt back-thrusts while moving away from him. Both experts in mace-fighting, Bhima and Duryodhana thus moved about and fought, and struck each other.

21. Those two leading Kuru's heroes fared thus, each avoiding the other's attacks. Indeed, those two great warriors thus moved about in circles and seemed to play with each other.

23. Displaying in that encounter their skill in battle, those two destroyers of foes sometimes suddenly attacked each other with their weapons, like two elephants attacked each other with their tusks. Bathed in blood, they looked very beautiful, O king, on the field.

24. Thus took place that dreadful battle before the very eyes of a large multitude, towards the close of the day, like the battle between Vritra and Vasava. Armed with maces, both began to move about in circles.

25. Duryodhana, O king, adopted the right Mandala, while Bhimasena adopted the left Mandala.

26. While Bhima was thus moving about in circles on the field of battle, Duryodhana, O

king, suddenly struck him a fierce blow on one of his flanks.

27. Struck by your son, Bhima began to whirl his heavy mace for returning the same.

28. People, O king, saw the mace of Bhimasena look as terrible as Indra's thunderbolt or Yama's rod.

29. Seeing Bhima whirl his mace, your son, took up his own terrible weapon, and struck him again.

30. A loud sound, O Bharata, was caused by the fall of your son's mace. So quick was that fall that it caused a flame of fire in sky.

31. coursing in circles, adopting each motion at the proper time, the energetic Suyodhana, once more seemed to prevail over Bhima.

32. Meanwhile the massive mace of Bhimasena, whirled with his entire force, produced a tremendous sound with valleys of smoke, and sparks and flames of fire.

33. Seeing Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine mace, and appeared highly beautiful.

34. Marking the vehemence of the wind, caused by the whirl of Duryodhana's mace, the Pandus and the Somakas were stricken with great fear.

35-36. Meanwhile showing on every side their skill in battle those two chastisers of foes continued to strike each other with their maces, like two elephants striking each other with their tusks. Both of them, O king, covered with blood, shone highly beautiful.

37. Thus that dreadful battle went on before the very eyes of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vasava.

38. Seeing Bhima firmly stationed on the field, your powerful son, moving about, rushed towards that son of Kunti.

39. Worked up with wrath Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana.

40. That clash of the two maces produced a loud sound with sparks of fire, which resembled

the clash of two thunder-bolts from opposite directions.

41. Discharged by Bhimasena, his impetuous mace, as it dropped down, shook the very Earth.

42. The Kuru prince could not see his own mace thus baffled in that attack. He was enraged like an infuriate elephant at the sight of a rival elephant.

43. Adopting the left Mandala, O king, and whirling his mace, Suyodhana, then struck the son of Kunti on the head with his terrible weapon.

44. Thus struck by your son, Bhima, the son of Pandu, did not even quake, O king, and the sight filled all present with wonder.

45-46. That wonderful patience, O king, of Bhimasena, who did not move an inch, though struck so violently, was praised by all the combatants present there. Then Bhima hurled at Duryodhana his own heavy and shining mace adorned with gold.

47. The powerful and fearless Duryodhana prevented that blow by his activity. Seeing this the spectators were filled with great wonder.

48. That mace, hurled by Bhima, O king, produced a loud sound like that of the thunder-bolt, and shook the very Earth.

49. Adopting the manoeuvre called Kaushika, and jumping up again and again, Duryodhana, properly making the fall of Bhima's mace, made the latter useless.

50. Baffling Bhimasena thus, the highly powerful Kuru king, at last in anger struck the former in the chest.

51. Struck very forcibly by your son in that dreadful battle, Bhimasena was stupefied, and for a time knew not what to do.

52. At that time, O king, the Somakas and the Pandavas were greatly disappointed and dispirited.

53. Worked up with anger at that blow, Bhima then rushed at your son like an elephant rushing against an elephant.

54. With uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant.

55. Approaching the Kuru king, the son of Pandu, O king, an expert in the use of the mace, began to whirl his weapon, aiming at your son.

56. Bhimasena then struck Duryodhana on one of his sides. Stupefied at that blow, the latter dropped down on the Earth, supporting himself on his knees.

57. When that Kuru's hero fell upon his knees, a loud cry arose from among the Srinjayas, O king!

58. Hearing that cry of the Srinjayas, O foremost of men, your son was worked up with rage.

59. Rising up, the mighty-armed hero began to breathe like a powerful snake, and seemed to burn Bhimasena by looking upon him.

60. That best of the line of Bharata then rushed at Bhimasena, as if he would crush the head of his opponent in that battle.

61. The great and highly powerful Duryodhana, then struck the high-souled Bhimasena on the forehead. The latter, however, stirred not an inch but stood fixed like a mountain.

62. Thus struck in that battle, the son of Pritha, O king, looked beautiful, as he bled profusely, like an elephant with temporal juice trickling down its temples.

63. Then, taking up his hero-killing mace made of iron and producing a sound loud as that of the thunder-bolt, the elder brother of Dhananjaya struck his opponent with great force.

64. Struck by Bhimasena, your son dropped down, his bodying trembling all over, like a gigantic Shala in the forest, decked with flowers, uprooted by a tempest.

65. See your son laid on the Earth, the Pandavas became highly glad and uttered loud cries. Regaining his consciousness your son then rose, like an elephant from a lake.

66. That angry king and great car-warrior then, moving about with great skill, struck Bhimasena who was before him. Thereat, the son of Pandu, with weakened limbs, dropped down on the Earth.

67. Having by his power struck down Bhimasena on the ground, the Kuru prince sent up a leonine roar. By the fall of his mace, whose vehemence was like that of the thunder, he had, broken Bhima's coat-of-mail.

68. A loud uproar was then heard in they sky made by the celestials and the Apsaras. A shower of flowers of sweet fragrance, rained by the celestials, poured in.

69. Seeing Bhima prostrated on the Earth, and seeing his coat-of-mail out open, a great fear possessed the hearts of our foes.

70. Regaining his senses in a moment, and wiping his face which had been covered with blood, and gathering patience, Vrikodara stood up, with rolling eyes."

CHAPTER 58

(Gadayuddha Parva).—Continued.

The fall of Duryodhana

Sanjaya said

1-2. "Seeing that fight thus ranging between those two greatest heroes of Kuru's race, Arjuna said to Vasudeva,—'Who, in your opining is superior between these two? What is their respective merit. Tell me this, O Janardana!'

Vasudeva said

3. The instruction received by them has been equal. Bhima, however, is possessed of greater strength while Duryodhana is possessed of greater skill and has worked harder.

4. If he were to fight fairly, Bhimasena will never succeed in gaining victory. If, however, he fights unfairly, he will surely be able to kill Duryodhana.

5. The Asuras were defeated by the gods deceptively. We have heard this. Virochana was defeated by Shakra with the aid of deception.

6. The destroyer of Vala deprived Vritra his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, by means of deception!

7. At the time of the gambling, O Dhananjaya, Bhima promised to break the thighs of Suyodhana with his mace in battle.

8. Let this destroyer of foes, therefore, fulfil his vow. Let him, deceptively kill the Kuru king who is made of deception!

9. If depending upon his might alone, Bhima were to fight fairly, king Yudhishtira will meet with great peril.

10. I tell you again, O son of Pandu, listen to me! It is through the fault of king Yudhishtira alone that danger has once more befallen us.

11. Having performed great feats by the destruction of Bhishma and the other Kurus, the king had gained victory and glory, and had almost terminated the hostilities.

12-13. Having thus gained the victory, he placed himself once more in a doubtful and perilous situation. This has been great mistake on the part of Yudhishtira, O Pandava, since he has made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is an expert, he is a hero; he is of firm determination.

14. We have all heard the old verse uttered by Ushanas. Hear I recite it to you with its true sense and meaning!

15. The remnant of hostile force routed and flying away for life that rally and come back to the fight, should always be feared, for they are of fixed determination and singleness of purpose!

16. Shakra himself, O Dhananjaya, cannot stand before them who rush in fury, giving up all hopes of life.

17-18. This Suyodhana had been routed and fled. All his troops had been slain. He had entered the lake. He had been defeated, and, therefore, he had wished to retire into forest, having given up all hope of retaining his kingdom. What wise man is there, that would challenge such a person-to a single-combat?

19. I do not know whether Duryodhana will regain the kingdom that had already become ours! For full thirteen years he practised with the mace with great firmness. Even now, for killing Bhimasena, he jumps up and down.

20-21. If the mighty-armed Bhima do not kill him unfairly, the son of Dhritarashtra will

surely retain kingdom!'—Having heard those words of the great Keshava, Dhananjaya struck his own left thigh before the gaze of Bhimasena.

22. Understanding that sign, Bhima began to move about with his uplifted mace making many kinds of manoeuvres.

23. Sometimes adopting the right Mandala, sometimes the left Mandala, and sometimes Gomutraka, the son of Pandu began to move about, O king, stupefying his foe.

24. Likewise your son O king, who was an adept in the mace fight, moved about beautifully and with great activity, for killing Bhimasena.

25. Whirling their terrible maces which were smeared with sandal-paste and other unguents, the two heroes, desirous of terminating their hostilities, moved about in that battle like two angry Yamas.

26. Desirous of killing each other, those two best of men, possessed of great heroism, fought like two Garudas desirous of catching the same snake.

27. While the king and Bhima moved about in beautiful circles, their maces clashed, which created sparks of fire.

28. Those two heroic and powerful warriors struck each other equally in that battle. They then resembled, O king, two oceans agitated by the tempest.

29. Striking each other equally like two infuriate elephants, their clashing maces produced sounds like peals of thunder.

30. During the onset of that dreadful battle, both those chastisers of foes, while fighting became exhausted.

31. Having rested for a while, those two destroyers of foes, filled with rage and uplifting their maces, once more began to fight with each other.

32. When, O king, by the repeated falls of their maces, they wounded each other, the battle became exceedingly dreadful and perfectly unrestrained.

33. Rushing at each other in that fight, those two heroes, having eyes like those of bulls and

gifted with great activity, struck each other fiercely like two buffaloes in the mire.

34. All their limbs wounded and bruised, and bathed in blood from head to foot, they looked like a couple of Kinshukas on the breast of Himavat.

35. During the onset of the fight, when Vrikodara, seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward.

36. Well-skilled in battle, the powerful Vrikodara, seeing his adversary come up, suddenly hurled his mace at him.

37. Seeing the mace thrown at him, your son, O king, moved away from that place at which the weapon fell down baffled.

38. Having warded off that blow, your son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon.

39. A large quantity of blood being, drawn by that blow, as also owing to its violence, Bhimasena became stupefied.

40. Duryodhana, however, could not perceive that Pandu's son was so afflicted at that moment. Though deeply afflicted, Bhima kept himself, summoning all his patience.

41. Duryodhana, therefore, thought that he was all right and ready to return the blow. It was, therefore, that your son did not then strike him again.

42. Having taken rest for a little while, the brave Bhimasena rushed furiously, O king, at Duryodhana who was standing near.

43-44. Seeing the energetic Bhimasena, filled with rage and rushing towards him your high-souled son, O Bharata's chief, desiring to thwart his blow, thought of showing the manoeuvre called Avasthana. He, therefore, desired to jump upwards, O king, for beguiling Vrikodara.

45-46. Bhimasena fully understood the object of his opponent. Rushing at him, with a loud leonine roar, he fiercely dropped his mace at the thighs of the Kuru king, as the latter had jumped up for making the first aim useless.

47. That mace, strong, like thunder and hurled by Bhima broke the two handsome thighs of Duryodhana.

48. That foremost of men, viz., your son after his thighs had been broken by Bhimasena, fell down resounding the Earth.

49. Fierce winds began to blow, with loud sounds, Showers of dust dropped. The Earth, with her trees and mountains, began to tremble.

50. Upon the fall of that hero who was the head of all kings, fierce and fiery winds blew with a loud noise and with thunder falling frequently. When that lord of Earth fell, large meteors dropped down from the welkin.

51. Bloody and dusty showers, fell, O Bharata! These were poured by Indra, upon the fall of your son.

52. A loud noise was heard, O Bharata's chief, in the sky, caused by the Yakshas, Rakshasas and the Pishachas.

53. At the terrible sound thousands of beasts and birds began to yell hideously on every side.

54-55. Those horses, elephants and men, forming the remnant of the Pandava's army, uttered loudcries when your son fell. Loud blare of conchs and the peal of drums and cymbals were heard.

56. A terrific noise seemed to come from the very bowels of the earth. Upon the fall of your son, O king, headless beings or dreadful appearance, possessed of many legs and many arms, and striking terror to all creatures, began to dance and cover the earth on all sides.

57. Warriors, O king, who stood with standards or weapons in their arms, began to tremble, O king, when your son fell.

58. Lakes and wells, O best of kings, vomited forth blood. Swift coursing rivers flowed in opposite directions.

59. Women seemed to look like men, and men like women, when your son Duryodhana fell.

60. Seeing those wonderful portents, the Panchalas and the Pandavas, O Bharata's chief, were filled with anxiety.

61. The gods and Gandharvas went away to their wished-for regions, talking and

discoursing on that wonderful battle between your sons.

62. Similarly the Siddhas and the quick-coursing Charanas went to those places from which they had come, praising these two best of men.

CHAPTER 59

(Gadayuddha Parva).—Continued.

Bhima tries to crush Duryodhana's head with his foot and Yudhishtira prevents him

Sanjaya said

1-2. Seeing Duryodhana struck down on Earth like a gigantic Shala uprooted by the storm, the Pandavas were filled with delight. The Somakas also saw, with their hair standing erect, the Kuru king felled upon the Earth, like an infuriate elephant felled by a lion.

3-5. Having struck Duryodhana down the brave Bhimasena, approaching the Kuru chief, addressed him, saying,—O wretch, formerly laughing at Draupadi who had no cloth in the midst of the assembly, you, O fool, called us Cows. Bear now the consequences of that insult. Saying so, he struck the head of his fallen foe, with his left foot. Indeed, he struck the head of that best of kings with his foot.

6-9. With eyes reddened in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O king, we will now dance and call them Cows!—who formerly insulted us by calling us so. We have no deceit, no fire, no match at dice, no deception! Depending upon the strength of our own arms we resist and check our foes!—Having brought those fierce hostilities to a close, Vrikodara once more slowly and laughingly said these words unto Yudhishtira and Keshava and the Shrinjayas and Dhananjaya and the two sons of Madri.

10. Let them who had dragged Draupadi, while she was in her period, into the assembly, and had made her necked there, behold those Dhartarashtras slain in battle by the Pandavas through the ascetic penances of Yajnasena's daughter.

11-12. Those wicked sons of king Dhritarashtra who had called us Sesame seeds without kernel, have all been killed by us with their relatives and followers! It is a matter of no consequence whether we go to heaven or hell!—Once more, uplifting the mace that was on his shoulders he struck with his left, foot the head of the king who was lying on Earth, and addressing the deceitful Duryodhana said,

13. Seeing the foot of the rejoicing but mean Bhimasena placed upon the head of that foremost one Kuru's race, many of the leading warriors among the Somakas did not at all approve of it.

14-15. After having stuck down your son, while Vrikodara was thus vaunting and dancing madly, king Yudhishtira said to him,— 'You have wreaked your vengeance (on Duryodhana) and gained your ends by means fair or foul! Cease now, O Bhima.

16. Do not crush his head with your foot! Do not act sinfully! Duryodhana is a king! He is, again, your kinsman! He is fallen! Your conduct, O sinless one, is not becoming.

17. Duryodhana was the lord of eleven Akshauhinis of troops. He was the king of the Kurus! Do not, O Bhima, strike a king and a kinsman with your foot!

18. His relatives are killed! His friends and counsellors are all slain! His troops have been destroyed! He has been struck down in battle! He is to be pitied in every respect! He deserves not to be insulted, for remember that he is a king!

19. He is ruined! His friends and kinsmen have been killed! His brothers have been slain! His sons too have been killed! His funeral cake has been taken away! He is our brother! Your conduct towards him is not proper!

20-22. Bhimasena is a righteous man! People used to say this before of thee! Why then, O Bhimasena, do you insult the king in this way?" Saying this to Bhimasena, Yudhishtira, with voice suppressed with tears, and afflicted with sorrows approached Duryodhana, and said to him, 'O brother, you should not give way to anger nor grieve for

yourself! Forsooth, you suffer the dreadful consequences of your own former acts!

23. Forsooth, this sad and woeful result had been ordained by the Creator himself, viz., that we should harm you and you should injure us, O foremost one of Kuru's race!

24. Through thy own fault, avarice and pride and folly this great calamity has befallen you, O Bharata!

25. Having brought about the death of your companions and brothers and sires and sons and grandsons and others you now meet with your own death!

26. For your folly your brothers, mighty car-warriors all, and your kinsmen, have been killed by us! I think all this is the work of irresistible Destiny!

27. You are not to be pitied! On the other hand, your death, O sinless one, is enviable! It is we that are objects of pity, O Kaurava! We shall have to carry on a miserable existence, shorn of all our dear friends and kinsmen!

28. Alas, how shall I see the widows, of my brothers and sons and grandsons, all overwhelmed with grief and stricken down with sorrow.

29. You are, O king, departing from this world! You will surely go to heaven! We are, on the other hand, creatures of hell, and shall continue to suffer the bitterest grief!

30. The wives of Dhritarashtra's sons and grandsons stricken with grief will, forsooth, curse us all!"

31. Saying these words, Dharma's son Yudhishtira, deeply afflicted with grief, began to sigh heavily and bewail."

CHAPTER 60 (Gadayuddha Parva).—Continued.

The anger of Rama at seeing the unfair fight. Krishna pacifies him

Dhritarashtra said

1. "Seeing the (Kuru) king struck down unfairly, what, O charioteer did the powerful Baladeva, that Madhu's chief, say.

2. "Tell me, O Sanjaya, what Rohini's son, well-skilled in mace encounters and well

acquainted with all its rules did on that occasion!"

Sanjaya said

3. "Seeing your son struck at the thighs, the powerful Rama, that best of smiters, became highly angry.

4. Raising his arms up, the hero having the plough for his weapon, sorrowfully said in the midst of those kings,— 'Oh, fie on Bhima, fie on Bhima.

5. Oh, fie, that in such a fair fight a blow has been inflicted below the navel! Never before has such an act, as has been done by Vrikodara, been seen in an encounter with the mace!

6. No limb below the navel should be struck. This is the rule laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the code of war! He, therefore, acteth as he likes.'

7. Uttering these words, Rama became very angry.

8. The powerful Baladeva then, uplifting his; plough, rushed towards Bhimasena.

9. The great warrior with uplifted arms appeared like the huge mountain of Kailasa variegated with various kinds of metals.

10. The powerful Keshava, however, ever bending with humility, caught the rushing Rama, with his massive and well-formed arms.

11. Those two Yadu heroes, the one dark in complexion and the other fair, shone exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky.

12-14. For pacifying the angry Rama, Keshava addressed him, saying,— 'There are six sorts of advancement that a person may seek, viz., one's own advancement, the advancement of one's friends' the destruction of one's enemy, the destruction of one's enemy's friends, and the destruction of one's enemy's friends' friends.

15. When misfortunes befall one's own self or one's friends, it is a sign that one's fall is near, and, therefore, one should at such times seek for the remedy.

16. The Pandavas are our natural friends. They are the children of our own father's sister! They had been greatly assailed by their enemies.

17. The fulfilment of one's promise is one's duty. Formerly Bhima had promised in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana.

18. The great Rishi Maitreya also had formerly imprecated Duryodhana, saying, Bhima will, with his mace, break your thighs.

19. For all this, I do not see any fault in Bhima! Do not yield to anger, O slayer of Pralamva! Our relationship with the Pandavas is based on birth, blood and love.

20-21. On their advancement depends our own. Do not, therefore, give way to anger, O foremost of men!—Hearing these words of Vasudeva the wielder of the plough, who was well read in the Ethical lore, said, 'Morality is always followed by the good. Morality is always followed by two motives, viz., the desire for Profit cherished by those that follow it, or the desire for Pleasure.

22. Whoever, without making distinction between Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, follows all three, viz., Morality, Profit and Pleasure, always succeeds in obtaining great happiness.

23. It is because Bhimasena, has deviated from morality this harmony, of which I have spoken, has been disturbed, Inspite, O Govinda, of all your arguments to me!"

24. Krishna replied, saying,— 'You are always described as shorn of wrath, and devoted to righteousness! Pacify yourself, therefore, and do not yield to wrath!

25. Know that the Kali age is at hand. Remember also the promise made by the son of Pandu! Let, therefore, the son of Pandu be regarded to have requited the debt he owed to his enemy and to have carried out his promise."

Sanjaya continued—

26-27. "Hearing this fallacious argument from Keshava, O king, Rama failed to remove his anger and become cheerful. He then said in

that assembly, 'having unfairly killed the righteous king Suyodhana, the son of Pandu shall be known in the world as a wily warrior.

28. The righteous Duryodhana, on the other hand, shall acquire eternal blessedness! Dhritarashtra's royal son, who has been struck down, is a fair warrior!

29. Having made all possible arrangements for the Sacrifice of battle, and having performed the initiatory rites on the field, and lastly, having poured his life as a libation upon the fire of foes, Duryodhana had duly completed his Sacrifice by the final ablutions of glory!"

30. Having said these words, the brave son of Rohini, looking like a white cloud, got upon his chariot and went towards Dwaraka.

31. The Panchalas, the Vrishnis and the Pandavas, O king, became rather dispirited after Rama had started for Dvaravati.

32. Then approaching Yudhishtira, who was exceedingly melancholy and anxious, and who hung down his head and knew not what to do in the great affliction of his heart, Vasudeva, said to him these words.

Vasudeva said

33-34. O Yudhishtira why do you allow such a wrong act, since you suffer the head of the insensible and fallen Duryodhana whose relatives and friends have all been killed to be thus struck by Bhima with his foot? Conversant as thou art with the rules of Ethics, why do you, O king, look at this act with indifference?"

35. This act, O Krishna, of Vrikodara's angrily touching the head of the king with his foot, is not pleasant to me, nor am I glad at this extermination of my race!

36. By guile were we always imposed on by the sons of Dhritarashtra! They spoke many harsh words to us. We were again exiled into the forest by them.

37. On account of all those acts great grief exists in Bhimasena's heart! Thinking of all this, O hero of the Vrishnis's race, I looked on with indifference!

38. Having killed the covetous, foolish and passionate Duryodhana, let the son of Pandu satisfy his desire, be it by means fair or foul.

Sanjaya continued—

39-40. After Yudhishtira had said this, Vasudeva, said with difficulty,—Let it be so! After Vasudeva had been addressed in those words by Yudhishtira, the former, who, always wished what was pleasant to, and beneficial for, Bhima, insooth, approved all those acts that Bhima had done in battle.

41. Having struck down your son in battle, the wrathful Bhimasena, his heart overflowing with joy, stood with joined hands before Yudhishtira and saluted him duly.

42-43. With eyes expanded in joy and proud of the victory he had acquired, the energetic Vrikodara, O king, said to his eldest brother, saying,—'The Earth belongs to-day to you, O king, without quarrels to disturb her and with all her thorns gone! Govern her, O king, and observe the duties of your order.

44. He, who was the root of these hostilities, and who fomented them by means of his wilyness, that wretched being, lies struck down, on the bare ground, O lord of Earth.

45. All those wretched led by Dusshasana, who used to utter cruel words, as also those other enemies of yours, viz., the son of Radha, and Shakuni, have been killed.

46. Filled with all sorts of gems, the Earth, with her forests and mountains, O king, once more approaches you who have no foes alive.'

Yudhishtira said

47. Hostilities have been closed! King Suyodhana has been struck down! The Earth has been conquered (by us), under the advice of Krishna.

48. By good luck, you had paid off your debt to your mother and to your wrath! By good luck, you have been victorious, O invincible hero, and by good luck, your enemy has been killed.'

CHAPTER 61

(Gadayuddha Parva).—Continued.

The praise of Bhimasena. The lamentation of Duryodhana

Dhritarashtra said

1. "Seeing Duryodhana struck down in battle by Bhimasena, what, O Sanjaya did the Pandavas and the Srinjayas do?"

Sanjaya said

2-4. "Seeing Duryodhana killed by Bhimasena in battle, O king, like a wild elephant slain by a lion the Pandavas with Krishna were filled with joy upon the fall of the Kuru king. The Panchalas and the Srinjayas also waved their upper garments (in the air) and sent up leonine roars. Even the Earth could not bear those rejoicing warriors.

5. Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; other beat their drums.

6-7. Some sported and jumped about others laughed aloud. Many heroes repeatedly said these words to Bhimasena— 'Highly difficult and great has been the feat that you have performed to-day in battle, by having struck down the Kuru king, himself a great warrior, with your mace!

8. This slaughter of your enemy is considered like that of Vritra by Indra himself!

9. Who else, but you, O Vrikodara, could kill the heroic Duryodhana while moving about in various ways and performing various manoeuvres.

10. You have brought these hostilities, to a close which none could do! This feat of yours is incapable of being done by any other warrior!

11. By good luck, you have, O hero, like an infuriate elephant, crushed with your foot the head of Duryodhana on the field of battle!

12. By good luck, O sinless one, you have quaffed the blood of Dusshasana on the field of battle!

13. By good luck, you have by your own energy, placed your foot on the head of all those that had injured the just king Yudhishtira!

14. For your having defeated the foes and having slain Duryodhana, by good luck, O Bhima, your fame has extended over the whole world.

15. Bards and eulogists praised Shakra after the fall of Vritra as we are now applauding you, O Bharata, after the fall of your foes.

16. Know O Bharata, that the joy we felt upon the fall of Duryodhana has not yet decreased the least.' The assembled eulogists on that occasion addressed to Bhimasena these words.

17-18. Whilst, viz., the Panchalas and the Pandavas, all filled with joy were thus expressing themselves, the slayer of Madhu addressed them, saying,— 'Ye kings, it is not becoming to kill a slain foe with such cruel words repeatedly. This wicked man has already been slain.

19-20. This sinful, shameless, and covetous wretch, surrounded by sinful counsellors and ever malignant of the advice of wise friends, encountered his death even then when he refused, though repeatedly urged to the contrary by Vidura, Drona, Kripa and Sanjaya, to give to the sons of Pandu their paternal share in the kingdom which they had begged of him.

21. This wretch is not to be regarded either as a friend or an enemy! What use in using harsh words to him who has now become a piece of wood.

22-24. Get your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch has been killed with his counsellors and kinsmen and friends.' Thus chastised by Krishna, king Duryodhana, O king, gave way to wrath and endeavoured to rise.

25. Sitting on his haunches and supporting himself on his two arms, he contracted his eyebrows and looked angrily at Vasudeva.

26. Duryodhana whose body was half raised, looked like a poisonous snake, O Bharata, shorn of its tail.

27-28. Forgetting his poignant and unbearable pains, Duryodhana began to assail Vasudeva with keen and bitter words.— 'O son of Kansa's slave, it seems you have no shame, for you have forgotten that I have been struck down most unfairly, according to the rules of

mace-fighting? It was you who unfairly caused this act by reminding Bhima about the breaking of my thighs. Do you think I did not mark it when Arjuna (under your advice) hinted to it to Bhima?

29. Having caused the destruction of thousands of kings, who always fought fairly through various kinds of unfair means, do you not feel any shame or abhorrence for those acts?

30. Having daily bought about a great carnage of heroic warriors, you at last caused the grandshire to be slain by placing Shikhandin to the front.

31. Having again caused an elephant of the same name of Ashvatthama to be killed, O ye of vicious principle, you made the preceptor lay aside his weapons. Do you think that this is not known to me?

32. While again that brave hero was about to be killed by this cruel Dhristadyumna, you did not dissuade the latter!

33. The dart that had been begged (of Shakra as a boon) by Karna for the destruction of Arjuna, was baffled by you through Ghatotkacha! Who is there that is more sinful than you?

34. Likewise powerful Bhurishravas, with one of his arms cut off and while observing the Praya vow, was caused to be slain by you through the great Satyaki.

35. Karna had done a great feat for defeating Partha. You frustrated the object of Ashvasena, the son of that prince of snakes (viz., Takshaka).

36. When again the wheel of Karna's car sank in mire and Karna was assisted with calamity and almost defeated on that account, and—when, he became anxious to free his wheel,—you caused that Karna to be then slain!

37. If he had fought me and Karna and Bhishma and Drona by fair means, victory then, forsooth, would never have been yours.

38. By adopting the most wily and unfair means you have caused the death of many kings observant of the duties of their order and of ourselves as well.'

Vasudeva said

39. You, O son of Gandhari, have been killed with your brothers, sons, kinsmen, friends, and followers, for the sinful path you followed.

40. Through your deeds those two heroes, viz., Bhishma and Drona, have been killed. Karna has been slain for having followed your conduct !

41. Requested by me, O fool, you did not, from avarice, give the Pandavas their paternal share, under the advice of Shakuni.

42. You gave poison to Bhimasena! You, O wicked man, tried to burn all the Pandavas with their mother at the palace of lac!

43. While gambling, you insulted the daughter of Yajnasena, while in her season, in the midst of assembly! Shameless as you are, you should have been killed there and then!

44. Through Subala's son an expert in dice, you unfairly defeated the virtuous Yudhishtira who was unskilled in gambling! For that are you killed.

45. Through the sinful Jayadratha again, Krishna was on another occasion insulted when the Pandavas, her lords, had gone out at hunting towards the hermitage of Trinavindu!

46. Causing Abhimanyu, who was a child and alone, to be surrounded by many, you did kill that hero. For this sin, O sinful wretch, you are slain!

47. All those sinful deeds which you attribute to us have in reality been perpetrated by you in consequence of your sinful nature!

48. You had never listened to the advice of Brihaspati and Ushanas! You had never respected the old! You had never heard the beneficial words!

49. Possessed by ungovernable covetousness and thirst of gain, you committed many unrighteous acts. Suffer now the consequences thereof.

Duryodhana said

50. I have made various studies, made presents according to the ordinance, governed the wide Earth with her seas, and trumpeted

over the heads of my foes. Who is there so fortunate as myself?

51. That end again which is sought by Kshatriyas observant of the duties of their own order, viz., death in battle, I have also met with mine. Who, therefore, is so fortunate as myself?

52. I have enjoyed pleasures, such as were worthy of the very gods and such as could with difficulty, be obtained by other kings. I have attained the highest prosperity. Who then is so fortunate as myself?

53 With all my well-wishers, and my younger brothers, I am going to heaven! As regards yourselves, with your baffled purposes and racked with grief, live you in this unhappy world.

Sanjaya continued—

54-57. 'After the intelligent king of the Kurus, have said these words, a thick shower of fragrant flowers dropped from the sky. The Gandharvas beat many charming musical instruments. The Apsaras in a chorus sang the glory of king Duryodhana. The Siddhas cried,— Praise to king Duryodhana! Sweet and delicious breezes mildly blew on all sides. All the quarters became clear and the firmament looked blue as the lapis lazuli.

58. Beholding these good signs, and this worship offered to Duryodhana, the Pandavas, with Vasudeva at their head, were put to shame.

59. Hearing the invisible voice the Bhishma and Drona and Karna and Bhurishravas were killed unfairly, they were afflicted with remorse and wept in grief.

60-61. Seeing the Pandavas stricken with anxiety and grief. Krishna addressed them in a voice deep as that of the clouds or the drum, saying,— "All of them were great car-warriors and quick hands in weapons! If ye had displayed all your prowess, even then ye could never have killed them in battle by a fair fight.

62. King Duryodhana also could never be killed in a fair fight! The same is the case with all those powerful car-warriors led by Bhishma.

63. For doing you good, I repeatedly applied my illusory powers and caused them to be killed by various means in battle.

64. If I had not adopted such deceitful ways in battle, you would never have been victorious, nor could have gained kingdom or wealth.

65. Those four were very great warriors and regarded as Atirathas in the world. The very Regents of the Earth could not kill them in fair fight.

66. Likewise, the son of Dhritarashtra, when armed with the mace, could not be killed in fair fight by Yama himself, armed with his bludgeon.

67. Ye should not mind that this enemy of yours has been killed deceitfully. When the number of one's enemies becomes great, then destruction should be brought about by wily ways.

68. The gods themselves, in killing the Asuras, have followed by the celestials, may be followed by all.

69. We have been crowned with success. It is evening. We had better retire to our tents. Let us all, ye kings, take rest, with our horses and elephants and cars!"

70. Hearing these words of Vasudeva, the Pandavas and the Panchalas filled with joy, roared like a number of lions.

71. All of them blew their conchs and Madhava himself blew his Panchajanya, seeing Duryodhana struck down in battle.' "

CHAPTER 62

(Gadayuddha Parva).—Continued.

Yudhishtira praises Krishna

Sanjaya said

1. "All those kings, having arms resembling spiked bludgeons, then went towards their tents, overflowing with joy and blowing their conchs on their way.

2-3. The Pandavas also, O king, proceeded towards our tents. The great bowmen Yuyutsu followed them, as also Satyaki, and Dhrishtadyumna, and Shikhandin, and the five sons of Draupadi. The other great bowmen also went towards our tents.

4. The Parthas then entered the tent of Duryodhana, shorn of its splendours and bereft

of its master, and looking like a pleasure-ground deserted by spectators.

5. That pavilion looked like a city void of festivities, or a lake without its elephant. It was filled with women and eunuchs and aged counsellors.

6. Duryodhana and other heroes, dressed in yellow raiment's, formerly used, O king, to wait reverentially, with joined hands, on those old counsellors.

7. Arriving at the pavilion of the Kuru king, the Pandavas, those foremost of car-warriors, O king, got down from their cars.

8-9. Ever engaged, in the good of his friend, Keshava, addressed the holder of Gandiva, saying,—'Take down your Gandiva as also the two inexhaustible quivers. I shall get down after you, O best of the Bharatas.

10. Get down, for this is for your own good, O sinless one!—Pandu's brave son, Dhananjaya, did as he was directed.

11. leaving the reins of the horses the intelligent Krishna, then got down from the car of Dhananjaya.

12. After the great Lord of all creatures had got down from that car, the celestials Ape that was on the standard of Arjuna's car disappeared there and then.

13. That great car then, which had before been burnt by Drona and Karna with their celestial weapons, quickly caught fire, O king, without any thing being seen there.

14. Indeed, the car of Dhananjaya, with its quivers, reins, horses, yoke, and shaft, fell down, all reduced to ashes.

15-16. Seeing the vehicle thus reduced to ashes, O lord, the sons of Pandu filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands, 'O Govinda, O divine one, why has this car been consumed by fire?

17. What is this highly wonderful incident that has taken place before our eyes? O you of mighty arms, if you think that I can hear it without injury then tell me everything.'

Vasudeva said

18. "That car, O Arjuna, had already been consumed by various sorts of weapons. It was because I had sat upon it during battle that it did not break into pieces, O destroyer of foes.

19. Previously consumed by the power of Brahma weapons, it has been reduced to ashes upon my leaving it after you had achieved your object."

20-23. Then, with a little pride, Lord Keshava embracing king Yudhishthira, said to him, 'By good luck, you have gained the victory, O son of Kunti! By good luck, your enemies have been defeated! By good luck, the holder of Gandiva and Bhimasena the son of Pandu, and yourself, O king, and the two sons of Madri have escaped alive from this battle so destructive of heroes, after having killed all your foes! Speedily do, O Bharata, what should now be done!

24-25. After I had arrived at Upaplavya, you the holder of Gandiva, gave me honey and the customary ingredients, and said, O Lord, This Dhananjaya, O Krishna, is your brother and friend! He should, therefore, be protected by you in all dangers!—To your these words I answered saying,—So be it!—That Savyasachin has always been protected by me. You have also gained victory, O king.

26-27. With his brothers, O king of kings, that truly powerful hero, has come out alive of this dreadful battle, so destructive of heroes.'—Thus addressed by Krishna, king Yudhishthira with his hairs standing erect, O king, said to Janardana.

Yudhishthira said

28. "Who else, except you, O destroyer of foes, not even thunder-holding Purandara himself, could have withstood the Brahma weapons discharged by Drona and Karna!

29. It was through your favour that the Samsaptakas were vanquished! It was through your favour that Partha had never to turn back from even the fiercest of battles!

30-31. It was through your favour O mighty-armed one, that I myself, with my descendants, have, by performing various feats, obtained the auspicious end of prowess and

energy! At Upaplavya, the Rishi Krishna-Dvaipayana told me that where there is Krishna righteousness and victory will be there."

Sanjaya continued—

32-35. 'After this conversation, those heroes entered your son's encampment, and secured the weapons of chest, many jewels, and much wealth, and silver and gold and gems and pearls and many rich ornaments and blankets and skins, and innumerable slaves male and female, and many other things required by kings. Having secured that inexhaustible wealth belonging to you, O foremost of Bharata's race, those highly-blessed ones, whose enemies had been killed, uttered loud cries of joy.

36. Having unyoked their animals, the Pandavas and Satyaki took rest there awhile.

37-38. Then the illustrious Vasudeva said. 'We should, as the first sacred act, remain out of the camp for this night. Saying 'So be it!'—the Pandavas and Satyaki, accompanied by Vasudeva, went out of the camp for doing this auspicious act.

39-43. Arrived on the banks of the sacred stream Oghavati, O king, the Pandavas, who had no enemies took up their quarters there for that night. They then sent Keshava to Hastinapura. The highly powerful Vasudeva causing Daruka to get upon his car, proceeded very quickly to that place where the royal son of Amvica was.

44-45. While about to start on his car, having Shaivya and Sugriva yoked to it, (the Pandavas) said to him,—Comfort the helpless Gandhari who has lost all her sons.'—Thus addressed by the Pandavas, the chief of the Satavatas then set out for Hastinapura and arrived before Gandhari who had all her sons slain.'

CHAPTER 63

(Gadayuddha Parva).—Continued.

Krishna's departure for Hastinapur

Janamejaya said

1-2. "Why did that best of kings, viz., the righteous Yudhishtira, send that scorcher of

foes, viz., Vasudeva, to Gandhari? Krishna had at first gone to the Kauravas for the sake of bringing about peace. He was not successful. For this the battle took place.

3-4. When all the warriors were killed and Duryodhana was struck down, when for the battle the empire of Pandu's son became perfectly safe, when all the (Kuru) camp became empty, when the son of Pandu won great glory, what was the cause for which Krishna had once again to go (to Hastinapura)?

5. It seems to me, O Brahmana, that the cause could not be an insignificant one, since it was Janardana had himself to make the journey.

6. O foremost of all Adhyaryus, tell me in full what was the reason for undertaking such a mission."

Vaishampayana said

7-11. "The question you have put, O king, is, indeed, worthy of you! I will tell you everything truly as it happened. See Duryodhana, the powerful son of Dhritarashtra, struck down by Bhimasena against the rule of fair fight, and beholding the Kuru king slain unfairly, O Bharata, Yudhishtira, O monarch, was filled with great fear, thinking of the highly-blessed and ascetic Gandhari—'See has practised severe ascetic austerities and can, therefore, consume the three worlds,' this was the thought of the son of Pandu. By sending Krishna, the angry Gandhari, would be comforted before Yudhishtira's own arrival.

12. Hearing of the death of her son in such a way, she will, in anger, with the fire of her mind, reduce us to ashes.

13-14. How will Gandhari bear such poignant grief, after hearing of her son, who always fought fairly, being slain unfairly by us?' Having thought thus for a long while, king Yudhishtira filled with fear and grief said these words to Vasudeva.

15-16. Through your kindness, O Govinda, my kingdom has been freed from pests. We have gained now what we could not even imagine. O mighty-armed one, in battle, making the very hair to stand on end, thou

hadst to bear violent blows before my very eyes, O delighter of the Yadavas.

17. Formerly in the battle between the gods and the Asuras, thou hadst, lent your help for the destruction of the foes of the celestials, and those enemies were killed.

18. Similarly, O mighty-armed one, you have helped us, O you of unfading glory. By agreeing to act as our charioteer, O Vrishni-hero, you have all along protected us.

19. If you had not protected Phalguna in dreadful battle, this sea of troops would not have been vanquished?

20. You have suffered many blows of the mace, and many strokes of spiked bludgeons and dart and short arrows and lances and battle-axes.

21. For our sake, O Krishna, you also put up with many harsh words and endure the violent fall of weapons in battle.

22. On account of Duryodhana's death, all this has not been fruitless, O you of unfading glory. Act again in such a way that the fruit of all those acts may not be spoiled.

23. Although we have gained victory, O Krishna, our heart, however, is yet trembling in doubt. Know, O Madhava, that Gandhari's wrath, has been excited.

24. That highly-blessed lady is always weakening herself with the austerest of penances. Hearing of the death of her sons and grandsons, she will forsooth, reduce us to ashes. It is time, O hero, I think, for pacifying her.

25. Save you, O foremost of men, what other person is there that can even face that lady of red and ranging eyes and greatly overwhelmed with the misfortunes of her children.

26-27. O Madhava, I think it is better for you to go, for pacifying Gandhari, O chastiser of foes, who is blazing with wrath. You are the Creator and the Destroyer. You are the first cause of all the worlds, yourself being eternal.

28. With reasonable words, you will quickly, O you of great wisdom, be able to pacify Gandhari.

29. Our grandsire, the holy Krishna-Dvaipayana, will be there. O mighty-armed one, it is your duty to remove by all means in thy power, the anger of Gandhari.

30. Hearing these words of king Yudhishtira, the Yadu-hero summoning Daruka, said,— 'Get my car ready.'

31. Having received Keshava's command, Daruka speedily returned and represented to his great master that the car was ready.

32. That destroyer of foes and chief of Yadu's race, viz., the Lord Keshava, having got upon the car, proceeded speedily to the city of the Kurus.

33. The worshipful Madhava then, mounting his vehicle, proceeded, and arrived at Hastinapur.

34-35. Making the city resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarashtra and then got down from his car and entered the palace of the old king.

36-37. He there saw that best of Rishis, (viz., Dvaipayana), arrived before him. Embracing the feet of both Vyasa and Dhritarashtra, Janardana quietly saluted Gandhari also. Then the best of the Yadavas, viz., Vishnu, holding Dhritarashtra by the hand, O king, began to weep.

38-40. Having wept for a while, he washed his eyes and his face with water according to rules. He then said sweetly to Dhritarashtra,— 'Nothing is unknown to you, O Bharata, about the past and the future. You are well-acquainted, O lord, with the course of time.'

41. Out of respect for you the Pandavas had tried to prevent the destruction of their family and the extermination of the Kshatriyas, O Bharata.

42. Having made a compact with his brothers, the virtuous Yudhishtira had lived peacefully. He even went to exile after the unfair defeat at dice.

43. With his brothers he lived in concealment and disguise. They also suffered various miseries as if they were quite helpless.

44. On the eve of battle I myself came, and before all begged of you only five villages.

45. Out of covetousness, and as destiny would have it, you did not grant my request. Through you folly, O king, all the Kshatriyas have been exterminated.

46. Bhishma, and Somadatta, and Valhika, and Kripa, and Drona, and his son and the wise Vidura, always begged you for peace. You did not, however, follow their advice.

47. Every one, it seems, loses sense under the influence of Destiny, O Bharata, since even you, O king, as regards this matter, did act so foolishly.

48. What else can it be but the effect of Time? Indeed, Destiny always reigns supreme! Do not, O you of great wisdom, attribute any fault to the Pandavas.

49. Judged by the standard of Ethics or reason or affection, the Pandavas have not committed the slightest offense, O scorcher of foes.

50. Knowing all this to be the fruit of your own folly, it is proper for you not to entertain any ill feeling towards the Pandavas.

51. The perpetuity of race, the offering of funeral cake, and every thing else that depends upon offspring, now depend on the Pandavas as regards both yourself and Gandhari.

52. Both you and the renowned Gandhar also, should not entertain malice towards the Pandavas.

53. Thinking of all this, and thinking also of your own sins, cherish good feelings towards the Pandavas. I bow to you, O Bharata chief.

54. You know, O mighty armed one, the devotion of king Yudhisthira and his affection towards you.

55. Having caused this destruction of foes that wronged him so, he is burning day and night in grief and does not enjoy peace of mind.

56. Grieving for you and for Gandhari, he does not enjoy any happiness.

57-59. Out of shame he does not appear before you who are burning with grief on account of your children and whose understanding and senses have been bewildered.—having said these words to

Dhritarashtra, that foremost one of Yadu's race, O king, addressed the grief-stricken Gandhari in these words of great significance,— 'O daughter of Subala, O you of excellent vows, hear what I say. O auspicious dame, there is no lady like you in the world.

60-61. You remember, O queen, those just and fair words which you gave utterance to in the assembly before me, words that were beneficial to both the parties,—but which your sons, O auspicious lady, did not pay any heed to.

62-63. Duryodhana, who coveted victory was reprimanded by you. You told him then,—Listen, O fool, to these eternal words, viz., victory follows righteousness—your words, O princes, have now been fulfilled. Knowing all this, O auspicious lady, do not grieve.

64. Let not your heart be bent towards the destruction of the Pandavas. On account of the power of your penances, you are able, O highly blessed one, to consume with your eyes, burning in anger, the whole Earth with her mobile and immobile creatures.'

65. Hearing these words of Vasudeva, Gandhari said,— 'O Keshava, what you say is true!

66. My heart, burning in grief, had been unfix'd. After hearing what you said, however, that heart, O Janardana, has been settled.

67. Regarding the blind old king, who had now become childless, O foremost of men, you and the sons of Pandu, are his refuge.'

68. having said so Gandhari, burning in grief for the death of her sons, covered her face with her cloth and began to weep aloud.

69. The mighty-armed lord Keshava then solaced the grief-stricken princess with reasonable words and examples.

70 Having comforted Gandhari and Dhritarashtra, Keshava of Madhu's race, came to know the evil that was thought of by Drona's son.

71-72. Rising up quickly after worshipping the feet of Vyasa with his head, Keshava, O king, addressed Dhritarashtra, saying,— 'I take your leave, O foremost of Kuru's race! Do not

grieve. The son of Drona has an evil desire. It is for this that I rise so suddenly.

73-74. It seems that he had formed a plan for destroying the Pandavas during the night.—Hearing these words, both Gandhari and Dhritarashtra said Keshava, the destroyer of Keshin, these words— ‘Go quickly, O mighty-armed one, and protect the Pandavas.

75. See us again soon, O Janardana!— Then Keshava of unfading glory proceeded with Daruka.

76. After Vasudeva had gone, O king, Vyasa, worshipped of the whole world, began to comfort king Dhritarashtra.

77. The righteous Vasudeva departed, having gained his object successfully, from Hastinapura, for seeing the camp and the Pandavas.

78. Arrived at the camp, he went to the Pandavas, Informing them of everything he took his seat with them.”

CHAPTER 64

(Gadayuddha Parva).—Continued.

Dhritarashtra's enquiring how Duryodhana met his death with his thighs broken and the last words that fell from him, Sanjaya narrates to the old king the lamentations of Duryodhanas his message to the three surviving Kauravas and his commands to inform his friend Charvaka of the circumstances of his death. The messengers' arrival to the camp of Drona's son.

Dhritarashtra said

1. “Struck on the head, his thighs broken, laid low on the ground, exceedingly proud, what, O Sanjaya, did my son then say?

2. King Duryodhana was highly wrathful and his enmity to the sons of Pandu was deep-seated. When therefore, this great calamity befell him, what did he next say on the field?”

Sanjaya said

3. “Hear me, O king, as I describe what took place. Listen, O king, to what Duryodhana said when possessed by misfortune.

4. With his thighs broken, the king, O king, covered with dust, collected his flowing locks, looking on all sides.

5. Having with difficulty gathered his locks, he began to sigh like a serpent. Filled with ire and with tears flowing quickly from his eyes, he looked at me. He struck his arms against the Earth for some time like an infuriate elephant.

6-8. Shaking his loose locks, and gnashing his teeth, he began to blame the eldest son of Pandu. Sighing heavily, he then said to me,— ‘Alas, I who had Shantanu’s son Bhishma for my protector, and Karna, that foremost of all warriors, Gotama’s son, Shakuni. Drona, Ashvatthaman, the heroic Shalya, and Kritavarman, have been reduced to this plight. It seems that Destiny is all powerful.

9. I was the master of eleven Chamus of troops and yet I have come by this plight. O mighty-armed one, no one can control Destiny.

10. Those of my side that have escaped alive from this battle should be informed how I have been struck down by Bhimasena against the rules of fair fight.

11. Many unfair and sinful acts have been perpetrated towards Bhurishravas, Bhishma, and Drona.

12. This is another very unfair act that the cruel Pandavas have perpetrated, for which, I am certain, they will incur the censure of all righteous men.

13. What pleasure can a pious man enjoy after having gained a victory by unfair acts? What wise man would approve of a person’s disregarding the rules of equity?

14. What learned man would rejoice after having gained victory by such unfair means as that vile wretch, Vrikodara, the son of Pandu, is rejoicing himself in glee.

15. What can be more surprising than this viz., that Bhimasena in anger should with his foot touch the head of one like me while lying with my thighs broken.

16. Is that person, O Sanjaya, an honourable man who behaves thus towards a great man, endued with prosperity, living in the midst of friends?

17-18. My parents are not ignorant of the rules of warfare. As directed by me, O Sanjaya, tell them that are afflicted with grief these words: I have celebrated sacrifices, maintained a large number of servants properly governed the whole Earth with her seas. I stood on the heads of my living enemies.

19. I gave wealth of my kinsmen to the best of my power and I did what my friends liked. I withstood all my enemies. Who is there that is more fortunate than myself?

20. I have marched through enemy's kingdoms and commanded kings as slaves I have acted lovingly towards all I loved and liked. Who is there more fortunate than myself!

20-21. I honoured all my relations and looked to the well-being of all my dependants. I have observed the three objects of human existence. viz., Religion, Profit, and Pleasure. Who is there more fortunate than myself?

22. I commanded great kings, and acquired honour, unattainable by others, I always drove on the back of the very best of horses. Who is there more fortunate than myself?

23. I studied the Vedas and made gifts according to the ordinance. I have passed my life in happiness. By observing the duties of my own order, I have secured for myself many abodes of blessedness in the regions of eternity. Who is there more fortunate than myself?

24. By good luck, I have not been defeated in battle and subjected to the necessity of serving my foes as slaves. By good luck, O lord, it is only after my death that my rising Prosperity leaves me for waiting upon another!

25. I have met with that death which is desired by good Kshatriyas observant of the duties of their order. Who is there so fortunate as myself.

26-27. By good luck, I was not defeated like an ordinary person. By good luck, I have not been defeated after I had done some mean act. Like killing a person who is asleep or who is heedless, like killing one with poison, my destruction has taken place, for I have been killed unfairly against the rules of fair fight.

28-30. The highly blessed Ashvaththaman, and Kritavarman, of the Satwata race, and Sharadvat's son Kripa, should be told these words of mine, viz.,— You should never place any confidence upon the Pandavas, those violators of rules who have committed many unrighteous acts.—After this, your royal and truly powerful son addressed our message-bearers in these words:—I have, in battle, been killed by Bhimasena most unfairly.

31-34. I am now like a moneyless wayfarer and shall follow suit with Drona who has already gone to heaven, with Karna and Shalya, with Vrishasena of great energy, with Shakuni the son of Subala, with Jalasandha of great valour, with king Bhagadatta, with Somadatta's son that mighty Bowman, with Jayadratha the king of the Sindhus, with all my brothers headed by Dusshasana and equal unto myself, with Dusshasana's son of great prowess, and with Lakshmana my son, and thousands of others that fought for me.

35. Alas, how shall my sister laden with grief, live sorrowfully, after hearing of the death of her brothers and her husband.

36. Alas, what shall be the condition of the old king, my father, with Gandhari, and his daughter-in-law and grand-daughter-in-law!

37. Forsooth, the beautiful and large-eyed mother of Lakshmana, rendered sonless and husbandless will soon die.

38. If Charvaka, the mendicant devotee, who is a master of speech, learns everything he will forsooth avenge my death.

39-40. By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I shall, forsooth, go to the blessed abode of eternity.'—Then, having heard these lamentations of the king, O sire, thousands of men, with eyes full of tears, fled away in all directions.

41. The whole earth, with her forests and seas, with all her mobile and immobile creatures, began to shake and produce a loud noise. All the points of the horizon were covered with darkness.

42. Repairing to Drona's son, the messengers communicated to him all that had taken place regarding the conduct of the mace-fight and the fall of the king.

43. Having represented everything to Drona's son, O Bharata, all of them remained in a pensive mood for a long time and then went away, laden with grief, to the places whence they came."

CHAPTER 65

(Gadayuddha Parva).—Continued.

The three surviving Kaurava warriors' arrival at the battlefield. Ashvatthaman's lamentation at the sight of the fallen monarch and his reply. Ashvatthaman's vow and Duryodhana's command to Kripa for his being made their chief, the parting of the three warriors and Duryodhana's death

Sanjaya said

1-5. "Having heard of Duryodhana's fall from the messengers, those powerful car-warriors, the remnant of the Kaurava army greatly wounded with keen arrows and maces and lances and darts,—those three, viz., Ashvatthaman and Kripa and Kritavarman of the Satwata race, riding at breakneck pace on their swift chargers came to the field of battle. They saw there the high-souled son of Dhritarashtra lying low on the ground, like a gigantic Shala tree laid low in the forest by a storm. They saw him suffering on the mother Earth and covered with blood like a powerful elephant in the forest laid low by a hunter. They saw him suffering and bleeding profusely.

6-7. Indeed, they saw him lying on the ground like the Sun dropped on the Earth or like the Ocean dried by a mighty wind, or like the Full Moon in the sky with his disc covered with fog. Like an elephant in prowess and possessing long arms, the king lay on the Earth, covered with dust.

8. Around him were many terrible creatures and carnivorous animals, like satellites seeking wealth around a king in state.

9. His forehead was contracted into furrows of rage and his eyes were rolling in anger. They saw the king, that foremost of men, full of rage, like a tiger struck down (by hunters).

10. Seeing the king laid low on the Earth, those great bow-men, viz., Kripa and others became stupefied.

11. Getting down from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the Earth around him.

12. Then Drona's son, O king, with eyes full of tears and sighting like a snake, said these words to that chief of Bharata's race, that foremost of all the kings on Earth.

13. Forsooth, there is nothing permanent in the world of men, since you, O foremost of men, lie on the mother Earth covered with dust.

14. You were a king who had issued your commands to all the world! Why then, O foremost of kings, do you lie alone on the bare ground?

15. I do not see Dusshasana by you, nor the great car-warrior Karna, nor those hundreds of your friends. What is this, O foremost of men?

16. Forsooth, it is difficult to learn the ways of Yama, since you, O lord of all the world, thus lie on the bare ground covered with dust.

17. Alas, this destroyer of foes used to trample at the head of all Kshatriyas that had their locks sprinkled with holy water at the time of coronation. Alas, he now eats the dust. Witness the reverses of fortune that time brings.

18. Where is that pure white umbrella of yours? Where is that fanning yak-tail also, O king? Where is that vast army of yours now gone, O best of kings?

19. The course of events is, forsooth, a mystery, since you, who were the master of the world, have been reduced to this state.

20 Forsooth, the prosperity of all mortals is very unstable, since you, who were equal unto Shakra himself, have now been reduced to such a miserable condition.'

21. Hearing these words of Ashvatthaman your son answered him in words that were suited to the occasion.

22-23. He wiped his eyes with his hands and shed tears of grief again. The king then addressed all those heroes headed by Kripa and said,— 'Subjection to death has been ordained by the Creator himself. Death comes to all in course of Time.

24. That death has now come to me, before you all. I, who governed the whole Earth, I have now been reduced to this miserable state.

25. By good luck, I never turned back from battle, whatever misfortunes over-took me. By good luck, I have been killed by those sinful men, by the help of deceptive means.

26. By good luck, while engaged in hostilities, I always showed courage and perseverance. By good luck, I am killed in battle, along with all my relatives and friends.

27. By good luck, I see you escaped alive from this great destruction, and are safe and sound! This is highly pleasing to me!

28. Do not, from love grieve for my death! If the Vedas are in any way authoritative, I have certainly acquired many eternal regions!

29. I am not ignorant of the glory of Krishna. He had not made me disregard the Kshatriya duties!

30-31. I have obtained him! No one should grieve for me. Ye have done what persons like ye should do. Ye have always tried for my success. Destiny, however, is incapable of being defeated.'—Having said all this the king, with eyes bathed in tears, became silent, O king, agitated as he was with pain.

32. Seeing the king in tear and grief, Drona's son burned in anger like the fire at the universal dissolution.

33-35. Beside himself with anger he squeezed his hands, and addressing the king in a voice choked with tears, he said,— 'My father

was killed by those wretches with a cruel contrivance. That act, however, do not pain me so keenly as this condition to which you have been reduced, O king. Listen to these words of mine which I swear by truth itself, O lord, and by all my acts of piety all my gifts, my religion and the religious merits I have won.

36-39. I shall to-day, in the very presence of Vasudeva, dispatch all the Panchalas, by all means in my power, to the abode of Yama. You should O king, grant me permission.'—Hearing these words of Drona's son, that were highly peasant, the Kuru king addressed Kripa, saying,— 'O preceptor, bring me soon a pot full of water.'—At these words of the king, that foremost of Brahmanas, soon brought a vessel full of water.

40. Your son then, O king, said to Kripa,— 'Let the son of Drona, O foremost of Brahmanas, blessed by you, if you wish to do me good, be, at my command, appointed as generalissimo.

41. At the command of the king, even the Brahmana may fight, especially one who leads the life of Kshatriya. Those learned in the scriptures say this.'

42. Hearing these words of the king Kripa, the son of Sharadvat, installed Drona's son as generalissimo, at the mandate of the king.

43. After the ceremony, O King, Ashvathaman embraced that best of kings and left the place, having resounded the ten cardinal points with his war-cry.

44. That best of kings, viz., Duryodhana, bathed in blood, began to pass there that night so dreadful to all creatures.

45. Leaving quickly the field of battle, O king, those horses, with hearts shaken by grief, began to think anxiously and earnestly.

THE MAHĀBHĀRATA

SAUPTIKA PARVA

CHAPTER 1

Three survivors of the Kuru army proceed to south. They see a huge banian tree and sleep under it, Kripa and Kritavarman falls asleep, Ashvatthaman awakes them. The latter unfolds to the former his scheme of killing the Pandavas.

Having saluted Narayana, and Nara the foremost of all male beings, as also the goddess of learning Sarasvati, let us cry success.

Sanjay said.

1. "Those heroes then in a body went towards the south. At sunset they reached a spot near the (Kuru) encampment.

2. Letting loose their animals, they became very much frightened. Reaching the n a forest, they secretly entered it.

3. They took up their quarters there near the encampment. Wounded with many keen weapons, they breathed and sighted heavily, thinking of the Pandavas.

4. Hearing the loud noise set up by the victorious Pandavas, they feared a pursuit and therefore fled towards the east.

5-6. Having gone for sometime, their animals became tired and they themselves were stricken with thirst. Beside themselves with anger and vindictiveness, those great bowmen could not bear what had taken place, burning as they did with grief at the slaughter of the king. They, however, rested for a while."

Dhritarashtra said

7. "The feat, O Sanjaya, that Bhima performed seems to be incredible, since my son who was struck down as endued with the strength of ten thousand elephants.

8-11. In the prime of life and having an adamantine body, he was not capable of being

slain by any creature. Alas, even such a son of mine was struck down by the Pandavas in battle. Forsooth, O Sanjaya, my heart is made of adamant, because it does not break into a thousand pieces even after hearing of the death of my hundred sons. Alas, what will be the condition of myself and my wife, an old couple, deprive of all children. I dare, not dwell in the kingdom of Pandu's son.

12. Having been the father of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obeying he commands of Pandu's son.

13. Having commanded once the entire Earth and having trampled over the heads of all, O Sanjaya, how shall I live now as a wretched slave.

14. How shall I be able, O Sanjaya, to endure the words of Bhima who has alone killed a full hundred sons of mine?

15. The words of the great Vidura are now realised. Alas, my son, O Sanjaya, did not listen to those words.

16. What, however, did Kritavarman and Kripa and Drona's son do after my son Duryodhana had been unfairly killed."

Sanjaya said

17. "They had not proceeded far, O king, when they stopped, On seeing a dense forest covered with trees and creepers.

18. Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent horses whose thirst had been satisfied.

19. That forest abounded with various kinds of species of birds. And it was covered with many trees and creepers and was filled with numerous carnivorous creatures.

20 It was covered with many pools of water, adorned with various kinds of flowers, and lakes overgrown with blue lotuses.

21. Having entered that dense forest they looked about saw a gigantic banian tree with thousands of branches.

22. Repairing to the shade of that banian, those great car-warriors, O king, those foremost of men, found that to be the biggest tree in that forest.

23. Getting down from their cars, and letting loose their animals, they washed themselves and said their evening prayers.

24-25. The Sun then reached the setting hill, and Night, the mother of the universe, came. The sky, be spangled with planets and stars, shone alike an ornamented piece of brocade and presented a beautiful sight.

26. Creators, ranging in the night, began to howl and utter their cries at will, while they that range in the day began to sleep.

27. The night-ranging animals set up a dreadful noise. The carnivorous creatures were full of joy, and the night, as it advanced, became awful.

28. At that time filled with grief and sorrow, Kritavarman and Kripa and Drona's son all sat down together.

29. Seated under that banian, they began to express their sorrow regarding the destruction that had taken place of both the Kurus and the Pandavas.

30. Feeling asleep they laid themselves down on the bare Earth. They had been greatly wounded with arrows.

31. The two great car-warriors, Kripa and Kritavarman, began to sleep. They ever deserving of happiness and undeserving of misery, slept on the bare ground.

32. Indeed, O king, they, who had always slept on costly beds, now slept, like helpless persons, on the bare ground, worn out with fatigue and grief.

33. Subject to wrath and revenge, Drona's son, however, O Bharata, could not sleep, but continued to breathe like a snake.

34. Burning with rage he could not sleep. That mighty hero looked on all sides of that terrible forest.

35. As he surveyed that forest filled with various kinds of creatures, the great warrior beheld large banian tree covered with crows.

36. On that banian thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept easily, O Kuru Chief.

37. As, however, those birds were sleeping in security on every side, Ashvaththaman beheld a terrible owl suddenly appeared there.

38. Of frightful cries an huge body, with green eyes and tawny plumage, its nose and its talons were very large. And its speed was like that of Garuda.

39. Crying softly that winged creature O Bharata, secretly approached the branches of that banian tree.

40. That sky-ranger, that slayer of crows, alighting on one of the branches of the banian, killed a large number of his sleeping enemies.

41. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Highly strong as he was, he killed many that fell down before his eyes.

42. With the limbs and bodies, O king, of the slain crows, the ground covered by the spreading branches of the banian, was overspread on all sides.

43. Having killed those crows, the owl became overjoyed like a slayer of foes after having dealt with his foes according to his pleasure.

44. Witnessing that deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of guiding his own conduct after that example.

45. He said to him,— 'This owl teaches me a lesson in battle. Bent as I am upon the destruction of the enemy, the time for action is come.'

46. The victorious Pandavas are incapable of being killed by me! They are possessed of power and perseverance, sure of aim, and skilled in smiting.

47. In the presence, however, of the king I have promised to destroy them. I have thus promised to perform a deed that would bring on my own destruction like an insect trying to rush into a burning fire.

48-49. If I were to fight fairly with them. I shall, forsooth, have to lay down my life! By

deceitful act, however, I may yet get success and a great destruction may overtake my enemies.

50-51. People generally, as also those well-read in the scriptures, always prefer means which are certain to those which are uncertain. Censure and bad name, which soever this act may engender, ought to be incurred by a person who leads the life of a Kshatriya. The sinful Pandavas have, at every step, perpetrated very ugly, censurable and deceitful acts.

52. Regarding this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteous persons.

53. They are:—The enemy's force, even which fatigued, or wounded, or while eating, or when retiring, or when resting within their camp, should be beaten.

54-55. They should be equally treated when sleeping at dead of night, or when left of commanders, or when routed, or when labouring under an error.'—Having thought thus, the valiant son of Drona formed the resolution of killing during the night the sleeping Pandavas and the Panchalas,

56. Having formed this wicked resolution and promised to execute it, he awoke both his maternal uncle and the chief of the Bhojas.

57. Awakened from sleep, those two illustrious and powerful persons, viz., Kripa and the Bhoja chief, heard Ashvatthaman's scheme, Filled with shame, both of them could not give a suitable reply.

58-60. Having reflected for a short time Ashvatthaman said with tearful eyes,—King Duryodhana, the only hero of great might, for whose sake we were fighting with the Pandavas, has been killed. Deserted and alone though he was, the master of eleven Akshauhinis of soldiers that hero of unsullied prowess has been struck down by Bhimasena in battle.

61. Another wicked act has been perpetrated by the mean Vrikodara for the latter has touched with his foot the head of a crowned person.

62. The Panchalas are sending up loud roars and cries and loud bursts of laughter. Overjoyed, they are blowing their conchs and beating their drums.

63. The loud sound of their instruments, mingled with the blare of conchs, is fearful to the ear, and carried by the winds, is filling all the points of the horizon.

64. Loud also is the neighing of their steeds and the grunting of their elephants and the roaring of their warriors.

65. That defending noise made by the rejoicing warriors as they are going to their quarters, as also the clatter of their car-wheels, comes to us from the east.

66. So great has been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors.

67. Some were gifted with the strength of a hundred elephants and some were masters of all weapons. Yet they have been killed by the son of Pandu. I consider this to be an instance of the reverses caused by Destiny.

68. Truly, this is the end of which such acts leads. Although the Pandavas have achieved such difficult feats, yet this should be the result of those feats.

69. If you have not lost your wisdom out of stupefaction, then say what is proper for us to do under these circumstances."

CHAPTER 2

(Sauptika Parva) —Contd

Kripa's reply promising to help Ashvatthaman if the latter would fight the next morning

Kripa Said

1. "We have heard all that you have said, O powerful one! Listen, now, to a few words of mine, O mighty-armed one!

2. All men are subjected to, and governed by, these two forces, viz., Destiny and Manliness. There is nothing superior to these two.

3. Success is not the outcome of destiny alone nor of manliness alone, O best of men! Success results from the union of the two.

4. All objects great and low, result from a union of those two. In the whole world, it is through these two that men either act or abstain.

5. No result is produced by the clouds pouring upon a mountain. But mighty results are produced by their pouring upon a cultivated field.

6. Manliness, where destiny is not auspicious, and want of manliness, where destiny is auspicious, both these are fruitless. What I have said before (about the union of the two) is all true.

7. If the rains properly moisten a well-cultivated field the seed produces great results. Such is human success.

8. Sometimes, having settled a course of events, destiny acts of itself. For all that, the wise, always take recourse to manliness.

9. All human acts, O foremost of men, are accomplished by the aid of these two together. Influenced by these two, men either act or abstain.

10. Recourse may be had to manliness. But manliness succeeds through destiny. By the influence of destiny one who sets himself to work, attain to success.

11. The exertion, however, of even a capable man, even when well-directed, is, without the help of destiny, seen to be fruitless in the world.

12. Idle and dull men in this world disapprove of manliness. This, however, is not the view of the wise.

13. Generally no act ever becomes fruitless in the world. The want manliness again produces grave misery.

14. There is hardly seen a person who obtains something of itself without having made any exertion, as also one who does not obtain anything even after exertion.

15. One who is active is capable of supporting life. He, who is idle, is always unhappy. It is generally seen in this world that active men are always inspired by the desire of earning good.

16. If an active man succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become the but of censure in any way.

17. If, however, any one in the world luxuriously enjoys the fruits of action without exerting for the same, he generally incurs ridicule and becomes an object of hatred.

18. He, who, neglecting this rule about action, liveth otherwise, is said to injure himself. This is the opinion held by the intelligent.

19. Exertion generally becomes fruitless, because of these reasons, viz., destiny without manliness, and manliness without destiny.

20. Without manliness, no act in this world becomes successful. An active and clever man however, who, having bowed down to the celestials, seeks to achieve his object, is never lost.

21. Similarly a person is crowned with success, who duly waits upon the aged, asks of them what is for his food, and obeys their good advice.

22. One engaged in a work should seek the advice of those approved by the aged. These men are the means, and success depends on means.

23. He who exerts after listening to the words of the old, soon reaps abundant fruits.

24. He, who, without reverence and respect for persons competent to give him good advice, seeks to accomplish his object under the influence of anger, fear, and avarice, soon loses his prosperity.

25. Moved his covetousness and deprived of foresight, this Duryodhana had, without taking advice, foolishly sought the accomplishment of an ill-formed object.

26. Disregarding all his well-wishers and under the advice of only the evil-minded, he had, though dissuaded, created enmities with the Pandavas, who are his superiors in all good qualities.

27. He had, from the very commencement been very wicked. He could not check himself. He did not satisfy the wishes of friends. For all that, he is now sunk in grief and calamity.

28. Regarding ourselves, since we have followed that sinful wretch, this great calamity has, therefore befallen us.

29. This great calamity has burnt my good sense. Plunged in thought I fail to see what is for our good.

30. A man that is beside himself should seek the advice of his friends. In friends consists his understanding, his humility and his prosperity.

31. His actions should be guided by them. He should do which his intelligent friends, having settled by their understanding, should advise.

32. Let us, therefore, repair to Dhritarashtra and gandhari and the great Vidura, and ask them as what we should do.

33. Asked by us, they will advice us regarding our good. We should do what they say, this is my resolution.

34. Those men whose acts do not succeed even after the exertion, should, forsooth, be regarded as afflicted by destiny."

CHAPTER 3

(Sauptika Parva)—Contd

Ashvatthaman's reply

Sanjaya Said

1. "Hearing these auspicious, moral and profitable words of Kripa, Ashvatthaman, O king, became beside himself with sorrow and grief.

2-3. Burning with grief, as if with fire, he formed a wicked resolution and then addressed them both, saying,— 'understanding is different in different men. Each man, however, is pleased with his own understanding.

4. Every man considers himself more intelligent than others. Every one respects and praises his own understanding.

5. Every one praises his own wisdom. Every one speaks ill of the wisdom of others, and well of his own, in all cases.

6. Men whose opinions agree with regard to any that is not achieved, become gratified with and praise one another.

7. Again the opinions of the same persons, overwhelmed with reverses bought on by the influence of time, become opposed to another.

8. On account of the diversity of human intellects, judgments necessarily differ.

9-10. As a skillful physician, having duly diagnosed a disease, prescribes a medicine by his intelligence for effecting a cure, so men, for the accomplishment of their works, use their intelligence, helped by their own wisdom. What they do is not approved by others.

11. A man, in youth, had one kind of understanding. In middle age, he has not the same, and in the period of decay, a different kind of understanding prevails in him.

12-13. When fallen into terrible misfortune or when enjoying great prosperity, the understanding of a person, O chief of the Bhojas, undergoes changes. In one and the same person, want of wisdom, the understanding becomes different at different times. Understanding which at one time is good becomes quite the opposite at another time.

14. Having resolved, however, according to one's wisdom, he should try to carry out his resolution. Such resolution, therefore, should make him display his manliness.

15. All persons, O chief of the Bhojas, gladly undertake enterprises that lead to death, in the belief that those enterprises will be accomplished by them.

16. All men, relying on their own judgment and wisdom, try to accomplish various objects, knowing them to be beneficial.

17. The resolution that I have formed in my mind to-day for of great calamity and which will despell my grief, I will now disclose to both of you.

18. Having created his creatures, the Creator assigned to each his occupation. As regards the different castes he gave to each a portion of excellence.

19. To Brahmanas he assigned that foremost of all things, viz., the Veda. To the Kshatriya he gave superior energy. To the Vaishya he gave skill, and unto the Shudra he gave the duty of serving the three other castes.

20. Hence a Brahmana without self-restraint is an object of censure. A Kshatriya who has no energy is mean. A Vaishya without skill is an object of blame, as also a Shudra who is void of humility.

21. I am born in a worshipful and high family of Brahmanas. Through ill-luck, however, I am loading the life of a Kshatriya.

22. If, conversant as I am with Kshatriya duties, I revert now to the order of a Brahmana and achieve a great object (by assuming self-restraint under such injuries), that course would not be compatible.

23. I hold an excellent bow and excellent weapons in battle. If I do not avenge the death of

my father, how shall I be able to speak in the assembly of men?

24. Following Kshatriya duties, therefore, without hesitation, I shall to-day walk in the steps of my great father and the king.

25. The Panchalas, elated with victory, will sleep in confidence to-night, having put off their armour and in great joy at the thought of the victory they have gained, and exhausted with toil and exertion.

26. While sleeping easily during the night within their own camp, I shall make a great and terrible assault upon their camp.

27. Like Indra killing the Danavas, I shall, attacking them while dead in sleep in their camp, kill them all, by my power.

28-29. Like a burning fire consuming a heap of dry grass, I shall kill all of them collected in one place with their leader Dhrishtadyumna. Having killed the Panchalas, I shall obtain peace of mind, O best of men.

30. While engaged in the act of destruction I shall move about in their midst like the holder of Pinaka, viz., the angry Rudra himself, among living creatures!

31. Having cut off and killed all the Panahalas to-day, I shall then, in joy, assail the sons of Pandu in battle!

32. Taking their lives one after another and causing the Earth to be covered with the bodies of all the Panchalas, I shall satisfy the debt I owe to my father!

33. I shall to-day made the Panchalas follow Duryodhana and Karna and Bhishma and the King of the Sindhus!

34. Displaying my power, I shall tonight grind the head, like that any animal, of Dhrishtadyumna the king of the Panchalas.

35. I shall to-night, O son of Gotama, strike with my sharp sword, in battle, the sleeping sons of the Panchalas and the Pandavas.

36. Having rooted out the Panchala army tonight while asleep, I shall, enjoy great happiness and consider myself to have done my duty!' "

CHAPTER 4

(Sauptika Parva)—Contd

Kripa promises to help Ashvatthaman and speaks of the latter's resolution

Kripa Said

1. "By good luck, O you of great glory, your heart is bent to-day on vengeance! The holder of the thunder himself will not succeed in dissuading you to-day.

2-3. Both of us, however, shall accompany you in the morning putting off armours and taking down your standard rest for this night. I shall, clad in mail and riding on our cars, accompany you as also Kritavarman of the Satwata race, while you will proceed against the foe.

4. United with ourselves, you will kill the enemy, viz., the Panchalas will all their followers, tomorrow in battle, displaying your prowess, O best of car-warriors.

5. If you display your energy you are quite competent to achieve that feat! Take rest, therefore, for this night. You have kept us many a night.

6. Having rested and slept, and having become quite refreshed, O giver of honours, meet the enemy in battle! Forsooth, you will kill then the enemy.

7. No one, not even Vasava amongst the celestials, would venture to defeat you armed with best of weapons, O foremost of car-warriors.

8. Who is there that would, even if he be the king of the gods himself, fight Drona's son when the latter goes, accompanied by Kripa and protected by Kritavarman.

9. Therefore, having rested and slept this night, and removed fatigue, we shall kill the foe tomorrow morning.

10. You are a master of celestial weapons. I also am so. This hero of Satvata's race is a great Bowman, always skilled in battle.

11. All of us, in a body, O son, shall succeed in killing our assembled foes in battle by displaying our powers. Great shall be our happiness then. Removing your anxiety, rest for this night and sleep happily.

12-13. Myself and Kritavarman, both armed with bows and capable of consuming our enemies, will, clad in mail, follow you, O best of men, while you will move on your car against the enemy.

14. Proceeding to their camp, and announcing your name in battle, you will then make a great destruction of the foe.

15. Having caused tomorrow morning, a great slaughter among them you will sport like Indra after the destruction of great Asuras.

16. You are quite competent to defeat the army of the Panchalas in battle, like the destroyer of the Danavas in defeating in anger the Danava army.

17. United with myself in battle and protected by Kritavarman, you are incapable of being defeated by the holder of the thunder-bolt himself.

18. Neither I, O son, nor Kritavarman will ever retreat from battle without having defeated the Pandus.

19. Having killed the angry Panchalas along with the Pandavas, we shall come away, or killed by them we shall go to heaven.

20-21. By every means in our power, we two shall help you in battle tomorrow morning. O you of mighty-arms, I tell you the truth, O innocent one."—Addressed in these wholesome words by his maternal uncle, the son of Drona, with eyes reddened in anger answered his uncle, O king, saying,—“Can a person who is afflicted, or one who is under the influence of anger, or one whose heart is always engaged in making plans for the acquisition of wealth, or one who is under the power of lust, get sleep.

22. See, all these four causes are present in my case. Any one of these, can singly spoil sleep.

23. How great is the sorrow of that person who is always thinking of the death of his father. My heart is now burning day and night! I cannot enjoy peace.

24. The way in which my father was particularly killed by those sinful wretches has been seen by you all. The thought of that destruction is cutting me to the quick.

25. How could a person like me live for even a moment after hearing the Panchalas say that they have killed by father?

26-27. I cannot bear the thought of maintaining life without having killed Dhristadyumna in battle! For the slaughter of my father, he and those who are with him should be killed by me.

28. Who is there so hard-hearted that would not fire up after having heard the cries of the king lying with broken thighs?

29. Who is there so merciless whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs.

30. They, whom, I sided have been defeated. The thought of this increases my sorrow as a rush of waters increases the ocean.

31. Protected, as they are by Vasudeva, and Arjuna, I consider, them O uncle, as irresistible by the great Indra himself.

32. I am unable to check this rising anger in my heart. I do not see the man in this world that can suppress this wrath of mine.

33. I am informed by the messengers of the defeat of my friends and the victory of the Pandavas. That is consuming my heart.

34. Having, however, caused a destruction of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety.”

CHAPTER 5

(Sauptika Parva)—Contd

Kripa tries to prevent Ashvatthama. The latter's reply and exhortation

Kripa Said

1. “A person who is not intelligent and who has not controlled, his passions, cannot, even if he waits dutifully upon his superiors, understand morality. This is my opinion.

2. In the same way an intelligent person, who does not practise humility, cannot understand morality.

3. By waiting all his life upon a learned person, a brave man, void of understanding, cannot know his duties like a wooden ladle unable to taste the soup.

4. By waiting upon a learned person for even a moment, the wiseman, however, succeeds in understanding his duties like the tongue tasting the soup.

5. An intelligent person who waits upon his superiors and who has controlled his passions succeeds in understanding all the rules of morality and never disputes what is accepted by all.

6. A sinful person of ungovernable, irreverent, wicked soul, commits sin in seeking his welfare by neglecting destiny.

7. Well-wishers try to restrain a friend from committing sin. He who allows himself to be dissuaded succeeds in gaining prosperity. He, that does otherwise suffers misery.

8. As a person who has lost his brains is restrained by soothing words, so should a friend be restrained by well-wishers. He that allows himself to be so restrained, never suffers misery.

9-10. When a wise friend is about to commit a wicked act, wise well-wishers repeatedly, and according to the best of their power, try to restrain him. Making up your mind to do what is really beneficial, and restraining yourself by your own self, do by command, O son, so that you may not have to repent afterwards.

11. In this world the destruction of sleeping persons is not praised and sanctioned by religion. The same is the case with persons that have thrown off their arms and come down from cars and horses.

12. They should not also be killed who say— we are yours—and also they who surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken.

13. All the Panchalas taking of their armours will sleep to-night, O lord. When asleep, they will be taken dead man.

14. That wicked man who would injure them then, would sink in deep and limitless hell without a raft to save himself.

15. In this world you are celebrated as the foremost of all persons knowing the use of weapons, you have not as yet committed even a minute sin.

16. When the sun rises next morning and light shall clear up all things, you, like a second effulgent sun will vanquish the foe in battle.

17. This culpable deed, so impossible in one like you, will appear like a red spot on a white sheet. This is my opinion."

Ashvatthaman said

18. "Forsooth what you say, O maternal uncle, is true. The Pandavas, however, have, before this, deviated from the path of righteousness.

19. Before all the kings, before your eyes also, my father after he had laid down his weapons, was killed by Dhrishtadyumna.

20 Karna also, that best of car-warriors after the wheel of his car had sunk and he had been assailed by great distress, was killed by the holder of Gandiva.

21. Similarly Shantanu's son Bhishma, after he had laid aside his weapons was killed by Arjuna with Shikhandin placed in his rear.

22. So also, the great Bowman Bhurishrava, while observing the Praya vow on the field of battle, was killed by Yuyudhana, disregarding the voice of all the kings.

23. Having met Bhima in battle with the mace, Duryodhana too has been killed unfairly by the former in the very presence of all the kings.

24. The king was all alone in the midst of a great number of powerful car-warriors cumstances was that king killed by Bhimasena.

25. The lamentations of the king, lying prostrate on the Earth with his thighs broken, that I have heard from the messengers circulating the news, are cutting me to the quick.

26. The unrighteous and sinful Panchalas, who have trumpeted virtue, are even such. Why do you not blame them who have transgressed the law of virtue.

27. Having killed the Panchalas, those destroyers of my father in the night when they are buried in sleep, I care not if I am born as a worm or an insect in my next birth.

28. My resolution is pressing me for its accomplishment. Urged on by it, how can I enjoy sleep and happiness.

29. That man is not yet born in the world, nor will be, who will be able to frustrate this resolution of mine."

Sanjaya continued—

30. "Having said so, O king, the brave son of Drona yoked his horses to his car at a corner and started towards the direction of his enemies.

31. Then Bhoja and Sharadvat's son, those great persons, addressed him saying,— 'Why do you yoke the horses to your car? What do you want to do?

32. We are determined to accompany you tomorrow, O foremost of men! We sympathise with you in weal and woe. You should not mistrust us.'

33. Remembering the slaughter of his father, Ashvatthaman in anger told them truly about the work that he had resolved to accomplish.

34. When my father having killed hundreds and thousands of warriors with sharp arrows, had thrown out his weapons, he was then killed by Dhrishtadyumna.

35. I shall kill that slayer to-day under similar circumstances. I shall to-day slay the sinful son of the king of the Panchalas by a sinful act.

36. It is my determination to slay like an animal that sinful prince of the Panchalas in such a way that he may not attain to regions gained by persons killed with weapons.

37-38. 37-38. Put on your coats of mail soon and take your bows and swords, and wait for me here, O foremost of car-warriors.'—Having said so, Ashvatthaman got upon his car started towards the enemy. The Kripa, O king, and Kritavarman of the Satwata race, both followed him.

39. While the three went on against the enemy, they shone like three blazing fires in sacrifice, fed with libations of clarified butter.

40. They proceeded, O lord, towards the encampment of the Panchalas within which everybody was asleep. Having approached the gate, Drona's son, that great car-warrior, stopped." —————

CHAPTER 6

(Sauptika Parva)—Contd

Ashvatthaman goes to the Pandava camp and sees a huge being who devours all his weapons

Dhritarashtra Said

1. "Seeing Drona's son stop at the gate of the camp, what, O Sanjaya, did those two great car-warriors, viz., Kripa and Kritavarman, do? Tell me this."

Sanjaya said

2. "Inviting Kritavarman as also the great car-warrior Kripa, Drona's son, worked up with rage, approached the gate of the camp.

3. He there saw a being of huge frame capable of making the very hair erect and endued with the effulgence of the Sun or the Moon, guarding the entrance.

4. Round his loins was a tiger-skin covered with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake.

5. His arms were long and massive, and held many sorts of uplifted weapons. He had for his armlet a huge snake wound round his upper arm. His mouth was ablaze with flames of fire.

6. His teeth made his face terrible to look at. His mouth was open and dreadful. His face had a thousand of beautiful eyes.

7. His body and his dress were beyond description. Upon seeing him the very mountains would split into a thousand pieces.

8. From those blazing flames of fire came out of his mouth and nose and ears and all those thousands of eyes.

9. From those blazing flames hundreds and thousands of Hrishikeshas came out armed with conchs and discs and maces.

10. Seeing that extraordinary being capable of striking terror to the entire world, Drona's son, without any fear covered him with showers of celestial weapons. That being, however, devoured all those arrows discharged by Drona's son.

11. Like the Vadava fire devouring the waters of the ocean, that being devoured the arrows discharged by the son of Drona.

12. Seeing his arrowy showers prove fruitless, Ashvatthaman discharged at him a long dart burning like fire.

13. That blazing dart striking against that being, broke into pieces like a huge meteor at the end of a cycle breaking and falling down from the sky after striking against the Sun.

14. Without losing a moment Ashvatthaman drew from its sheath an excellent sky-coloured scimitar having a golden hilt. The scimitar came out like a snake from its hole.

15. The intelligent son of Drona then threw that excellent scimitar at that being. approaching that being the weapon disappeared within his body like a mongoose disappearing in its hole.

16. Worked up with anger the son of Drona then hurled a blazing mace huge as a pole set up in honour of Indra. That being devoured that mace also.

17. At last, when all his weapons were exhausted, Ashvatthaman, looking around, saw the entire sky densely crowded with images of Janarddana.

18-19. Seeing that wonderful spectacle Drona's son, divested of weapons, recollected the words of Kripa, and burning with grief, said,— 'He who hears not the beneficial words of friends, repents being overwhelmed with calamity, as does my foolish self for having disregarded my two well-wishers.'

20 That fool who, disregarding the way laid down by the scriptures, tries to kill his enemies, falls off from the path of righteousness and is lost in sin.

21-22. One should not use weapons against kine, Brahmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just got up from sleep, an intoxicated person, a lunatic, and one that is careless. The ancient preceptors always preached this truth to men.

23. By neglecting the eternal way pointed out by the scriptures and by trying to follow a wrong path I have, however, fallen into a dreadful distress.

24. It is described by the wise as a terrible calamity when one through fear, cannot achieve a great feat after having tried to do the same.

25. By using my skill and power, I am unable to achieve that which I have promised? Human exertion is never more powerful than destiny.

26. If any action of a man that is undertaken becomes unsuccessful through destiny, the actor becomes like one who deviating from the path of virtue is lost in the wilderness of sin.

27. The wise describe defeat as foolishness when one having undertaken a task abandons it from fear.

28. For the wickedness of my attempt, this great calamity has befallen me, otherwise Drona's son would never had been compelled to hold back from battle.

29. Again this being, who is before me, is most wonderful. He stands there like the uplifted rod of divine punishment. Thinking much even, I cannot recognise this being.

30. Forsooth, that being is the dreadful outcome of this my sinful determination which I had attempted to achieve by unfair means, He stands there for baffling my resolution.

31. It seems, therefore, that my ceasing from fight had been ordained by destiny. It is useless for me to try to accomplish my resolution unless density becomes favourable.

32. I shall, therefore, at this hour, seek the protection of the powerful Mahadeva. He will remove this dreadful rod of divine punishment uplifted before me.

33. I will seek refuge with that god, that source of all good, viz., the lord of Uma, otherwise called Kaparddin, adorned with a garland of human skulls, that plucker of Bhaga's eyes, called also Rudra and Hara.

34. In ascetic practices and power, he far excells all the gods. I shall, therefore, seek refuge with Girisha armed with trident.' "

CHAPTER 7

(Sauptika Parva)—Contd

Ashvatthaman's hymn to Mahadeva. A golden altar appears before him. Many extraordinary beings appear. Ashvatthaman offers himself as libation. Mahadeva appears.

Sanjaya Said

1-4. "Having reflected thus, the son of Drona, O king, got down from his car and stood, bending his head to that supreme god, and said,— I seek the protection of fierce, Sthanu, Shiva, Rudra,

Sarva, Ishana, Ishvara, Girisha, of that boon-giving god who is the Creator and lord of the universe; of the blue-throated deity, who is without birth, who is called Shakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who has three eyes, who has many forms, and who is the lord of Uma; of Him who lives in crematoriums, who is energetic, who is the master of ghosts and who is endued with undecaying prosperity and power; of Him who holds a club having a skull on the top, who is called Rudra, who bears matted locks on his head, and who is a Brahmacharin.

5. Purifying my soul, and possessing small energy, I adore the Destroyer of the three cities, and offer myself as the victim.

6. I sing your glory. Thy purposes are never baffled. Thou art clad in skin; thou hast red hair on your head; You are blue-throated; You are unbearable; You are irresistible.

7-11. You are pure; You are that Creator of Brahman; You are Brahma; You are a Brahmacharin; You are an observer of vows; You are given to ascetic austerities; You are infinite; You are the refuge of all hermits; thou hast many forms; You are the master of ghosts; You are three-eyed; You are found of your companions; You are always seen by Kuvera; You are dear to Gauri's heart; You are the father of Kumara; You are twany; thou hast a bull for your carrier; You are clad in a subtile dress; thou are most dreadful; You are eager to adorn Uma; You are higher than all that is high; You are higher than everything; there is nothing higher than thou; You are the holder of weapons; You are immeasurable, and You are the protector of all quarters; You are clad in golden armour; You are divine; thou hast the moon as ornament on your brow. With fixed attention, I seek refuge with you, O god.

12. In order that I may successfully tide over this calamity, I sacrifice to you, the purest of the pure, offering for your acceptance the five elements of which my body is made.'

13. Knowing this to be his resolution for accomplishing his object, a golden altar appeared before the great son of Drona.

14. Upon the altar, O king, appeared a blazing fire, filling all the points of the horizon, cardinal and subsidiary, with its effulgence.

15-17. Many powerful beings also, of burning mouths and eyes, of many feet, heads, and arms, adorned with arm-lets, set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares, boars, camels, horses, jackals, cows, bears, cats, tigers, pards, crows, apes and parrots.

18-20. And the faces of some were like those of snakes, and others had faces like those of ducks. And all of them were highly effulgent. And the faces of some were like those of wood-peckers, and jays; of tortoises, alligators, porpoises, huge sharks, and whales; of lions, cranes, pigeons, elephants, and shags.

Some had faces like those of ravens and hawks, some had ears on their hands; some had thousand eyes; some had huge stomach; and some had no flesh.

And some, O king, had no heads, and some had faces like those of bears. The eyes of some were like fire, and some had fiery features.

23. The hair on the heads and bodies of some were burning, and some had four arms, and some, O king, had faces like those of sheep and goats.

24. The colour of some was like that of conchs, and some had faces like conchs, and the ears of some were like conchs, and some wore garlands made of conchs, and the voices of some resembled the blare of conchs.

25. Some had matted locks on their heads, and some had five tufts of hair on the head, and some had bald heads. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight like arrows, and some had diadems on their brows.

26. Some had strings of grass on their bodies, O king, and some had curly locks. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were bedecked with ornaments.

27. Some had ornaments made of lotuses, and some were adorned with flowers. They were hundreds and thousands in number.

28. Some were armed with Sataghnis, some with thunder, and some had Mushalas in their hands. Some had Bhushundis, some had nooses, and some had maces in their hands.

29. Some had quivers containing best arrows on their backs, and all were dreadful in battle. Some had standard containing banners and bells, and some were armed with battle-axes.

30. Some had large nooses in their hands, and some had clubs and bludgeons. Some had strong posts in their hands, some has scimitars, and some had snakes with raised hood for their crowns.

31. Some had huge snakes for armlets, and some had beautiful ornaments on their body. Some were covered with dust, some with mire, and all were clad in white robes and garment. Some had blue limbs while others had twany limbs. And some were beardless.

32. Those beings, called companions, having golden complexions, and filled with joy, played upon drums, horns, cymbals, Jharjharas, Anakas and Gomukhas.

33. And some sang and some danced about crying hideously, and some leapt forward and cut capers and jumped sideways.

34. Quick in their motions, they ran about most dreadfully, the hair on their heads waving in the air, like infuriate elephants and frequently sending up loud roars.

35. Terrible, and armed with lances and battle-axes, they were clad in robes of various colours and decked with beautiful garlands and unguents.

36. Adorned with Angadas set with gems, and with uplifted arms, they were possessed of great courage. Capable of killing all foes by force, they were irresistible in prowess.

37. Drinkers of blood and fat and other animal matter, they lived on the flesh and entrails of animals. Some had their locks tied up above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen cooking vessels.

38. Some were of very short statures, and some were very high. Some were tall and very dreadful. Some had grim features, some had long lips, and some had long genital organs.

39-40. Some had rich and various kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks. They could bring down the sky with the sun, moon, and stars, on Earth, and exterminating the four orders of created things. They know not fear, and are capable of enduring the frowns of Hara.

41. They always act as they like and are the masters of the lord of the three worlds. Always playing merrily they are perfect masters of speech and are entirely shorn of pride.

42. Having got the eight sorts of divine attributes, they are never elated with pride. The divine Hara always wonders at their feats.

43. They are devout worshipper of Mahadeva. Worshipped by them in thought, speech, and deed, the great god protects those worshippers of his, regarding them, in thought, speech, and deed, as his own children.

44. Worked up with rage, they always drink the blood and fat of all haters of Brahman. They always drink also the Soma juice having four kind of taste.

45. Having worshipped the trident-handed deity with Vedic recitations, with Brahmacharya, with ascetic austerities, and with self-restraint, they have secured the companionship of Bhava.

46. The divine Maheshvara, that lord of the past, the present, and the future, as also Parvati, eat with those various clans of powerful beings that partake of their own nature.

47. Causing the universe resound with the sound of various kinds of instruments, with noise of laughter, with loud sounds and cries and leonine roars, they approached Ashvatthaman.

48-50. Landing Mahadeva and spreading an effulgence all around, desirous of increasing the honor of Ashvatthaman and the glory of the great Hara, and wishing to ascertain the extent of Ashvatthaman's power, and desirous also of witnessing the destruction during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that host of strange beings, having terrible forms, came from all sides.

51. They were capable of striking terror to the three worlds by their sight. Beholding them, the powerful Ashvatthaman however, felt no fear.

52. Armed with bow, and fingers cased in fences made of iguana skins, Drona's son himself offered up his own self as a victim to Mahadeva.

53. Bows were the fuel, and sharp arrows were the ladles, and his own great soul was the libation, in that act of sacrifice.

54. The brave and angry son of Drona then, with mantras offered up his own soul as the victim.

55. Having with dreadful rites worshipped Rudra, of dreadful deeds, Ashvatthaman, with joined hands said to that high-souled deity,—

Ashvatthaman said

56. Born in Angira's family I am about to pour my soul, O god, as a libation on this fire. Accept, O lord, this victim.

57. In this hour of distress, O Soul of the universe, I offer up my own self as the victim, from devotion to you and with heart fixed in meditation.

58. All creatures exist in you and you does exist in all creatures. Thou art a combination of all high attributes.

59. O lord, O thou that art the refuge of all creatures, I wait as a libation for you, since I am unable to defeat my enemies. Accept me, O god.'

60. Having said so, Drona's son, ascending that sacrificial altar on which a fire was burning, offered himself up as the victim and entered that burning fire.

61-63 Seeing him stand fixed and with uplifted hands and as an offering to himself, the divine Mahadeva appeared personally and smilingly said 'With truth, purity, sincerity, resignation, ascetic practices, vows, forgiveness, devotion, patience, thought and word, I have been duly worshipped by Krishna of pure deeds. For this there is none dearer to me than Krishna.

64. For honoring him and at his request I have protected the Panchalas and displayed various sorts of illusion.

65. By protecting the Panchalas I have honored him. They have, however, been assailed by Time. The lease of their lives is over.'

66. Having said so to the great Ashvatthaman, the divine Mahadeva entered Ashvatthaman's body after giving him an excellent and polished sword.

67. Possessed by that divine being, Drona's son was worked up with energy. On account of that energy derived from god-head, he became all powerful in battle.

68. Many invisible beings and Rakshasas went along his right and his left as he started like the lord Mahadeva himself, for entering the camp of his enemies."

CHAPTER 8

(Sauptika Parva)—Continued

Ashvatthaman enters Dhristadyumna's camp and attacks him. Dhristadyumna is killed. Drona's son kills the Panchala warriors with Rudra weapon. He next kills the sleeping Uttamaujas. The sons of Draupadi are killed. Sanjaya attributes his success to the absence of the Pandavas with, Krishna and the sleep of the warriors

Dhritarashtra said

1. "While Drona's son, that great car-warrior, thus proceeded towards the enemy's camp, did Kripa and Bhoja stop from fear.

2. I hope those two great car-warriors, stopped by mean guards, did not fly away secretly, considering their opponents irresistible.

3. Or, have they, after despoiling the camp, the Somakas, and the Pandavas, followed, while still fighting, the highly illustrious path in which Duryodhana has gone.

4. Are those heroes, killed by the Panchalas, sleeping on the naked Earth? Did they perform any feat? Tell me all this, O Sanjaya.

Sanjaya said

5. "When the great son of Drona proceeded towards the camp, Kripa and Kritavarman waited at the gate.

6. Seeing them ready to work Ashvatthaman was overjoyed, and addressing them whisperingly, O king, said,— 'If you two exert, you can exterminate all the Kshariyas.

7. What should I say, therefore, of this remnant of the (Pandava) army, particularly when it is asleep.

8. I shall enter the camp and move about like Yama. I am sure that you two will act in such a way that no man may escape alive.'

9. Having said so, the son of Drona entered the extensive camp of the Parthas. Shorn of fear, he entered into it by a spot where there was no door.

10. Having entered the camp the great hero proceeded, guided by sinks, very softly towards Dhrishtadyumna's quarters.

11. Having displayed great feats the Panchalas had been much exhausted in battle. They were sleeping confidently collected together, and by the side of one another.

12. Entering into Dhrishtadyumna's apartment, O Bharata, Drona's son saw the prince of the Panchalas sleeping before him on his bed.

13. He lay on a beautiful sheet of silk upon a rich and excellent bed. Excellent wreaths of flowers were scattered upon that bed and it was perfumed with the powder of incense.

14. Having received a kick from Ashvatthaman the high-souled prince who was sleeping trustfully and fearlessly on his bed, awoke.

15. Feeling that kick, the great prince, irresistible in battle, got up and recognised Drona's son standing before him.

16. As he was rising from his bed, the great Ashvatthaman caught him by the hair of his head and began to press him down on the Earth with his hands.

17. Thus pressed by Ashvatthaman with great force the prince, from fear as also from sleepiness, was not able to exert his might at that time.

18-19. Striking him with his foot, O king, on both his throat and breast while his victim roared, Drona's son tried to kill him as if he were an animal.

20. The Panchala prince tore Ashvatthaman with his nails and at last slowly said,— 'O preceptor's son, kill me with a weapon, do not delay. O best of men, let me, through you go to the blessed regions.'

21. Having said this much, that slayer of foes, viz., the son of the Panchala king, assailed by that great hero, became silent.

22. Hearing those indistinct sounds of his, Drona's son said,— 'O wretch of your race, there is no region for those that kill their preceptor. For this, O wicked man, you do not deserve to be killed with any weapon.'

23. While saying so, Ashvatthaman, worked up with rage, began to strike the vital parts of his victim with his heels, and killed his foe like a lion killing an infuriate elephant.

24. At the cries of that hero, while he was being slain, his wives and guards that were in his tent all got up, O king.

25. Seeing some body crushing the prince with superhuman force, they took the assailant for a supernatural being, and, therefore, made no noise from fear.

26. Having sent him to Yamas abode by such means the greatly energetic, Ashvatthaman went out and getting upon his beautiful car waited there.

27. Indeed, coming out of Dhrishtadyumna's camp, O king, Ashvatthaman made all the points of the horizon resound with his roars, and then proceeded on his car to other parts of the camp for killing his enemies.

28. After Drona's son, that great car-warrior, had gone away, the women and all the guards began to bewail.

29. Seeing their king killed, all the wives of Dhrishtadyumna, cried aloud sorrowfully.

30. Hearing their lamentations many powerful, Kshatriyas, awaking, put on their armour and came there for inquiring after the cause of their lamentations.

31. Terrified at seeing Ashvatthaman, those ladies in piteous tones asked the man to follow him without delay.

32. They said, we know not whether he is a Rakshasa or a human being. Having killed the Panchala king he wait there.

33. Thereat those foremost of warriors suddenly surrounded Drona's son. The latter killed them all the means of the Rudra weapon.

34. Having killed Dhrishtadyumna and all those followers of his, he saw Uttamaujas sleeping on his bed.

35. Attacking him with his foot on the throat and chest, Drona's son killed that great hero also while the latter suffered greatly.

36. Coming up and taking his comrade for being slain by a Rakshasa, Yudhamanyu speedily struck Drona's son in the chest with a mace.

37. Rushing towards him, Ashvatthaman seized him and brought him down to the ground and killed him like an animal while the latter cried aloud.

38. having killed Yudhamanyu thus, that hero went against the other car-warriors of the king, who were all asleep.

39. He killed those trembling heroes like animals in a sacrifice. Taking up his sword then, he killed many others.

40. Proceeding along the various roads of the camp one after another, Ashvatthaman, an expert in the use of the sword, saw various Gulmas and killed no time the unarmed and tied warriors sleeping with them.

41. With that excellent sword he cut off combatants and horses and elephants, bathed in blood, he appeared like death himself commissioned by them.

42. Making his foes to tremble by the repeated blows of his sword, Ashvatthaman was covered with blood.

43. Covered as he was with blood, and holding a blazing sword, his form, as he moved about in battle, became exceedingly terrible and superhuman.

44-45. Those who got up from sleep, O Kuru-hero, became stupefied with the loud noise they heard. Seeing Drona's son, they looked at each other's faces and trembled with fear.

46. Seeing the form of that crusher of foes, those Kshatriyas took him to be a Rakshasa and shut up their eyes.

47. Of terrible form, he moved about in the camp like Yama himself, and at last saw the sons of Draupadi and the residue of the Somakas.

48. Terrified by the noise, and learning that Dhrishtadyumna had been killed those great car-warriors, viz., the sons of Draupadi, armed with bows, shot arrows on Drona's son.

49. Aroused by their noise the Prabhadrakas with Shikhandin at their head, began to strike the son of Drona with their arrows.

50. Seeing them cast their arrows on him, Drona's son uttered a loud roar and became desirous of killing those great car-warriors.

51. Remembering the death of his father, Ashvatthaman became furious with rage, getting down from his car, he made a desperate rush against his enemies.

52-53. Taking up his bright shield decked with a thousand moons and his massive and celestial sword decked with god, the great Ashvatthaman rushed against the sons of Draupadi.

54. Then that foremost of men, in that dreadful battle, struck Prativindhya in the abdomen at which the latter, O king, fell down lifeless on the Earth.

55. Having pierced the son of Drona with a lance, the brave Sutasoma rushed at him with his uplifted sword.

56. Ashvatthaman, however, cut off Sutasoma's hand holding the sword, and once more struck him on the back. Thereat Sutasoma dropped down dead.

57. Taking up a car-wheel with his two hands, the brave Shatanika, the son of Nakula, violently struck Ashvatthaman on the breast.

58. The great Ashvatthaman violently assailed Shatanika after he had discharged that car-wheel. Exceedingly agitated, Nakula's son dropped down upon the earth, upon which Drona's son severed his head from his body.

59. Then taking up a spiked bludgeon, Shratakarma attacked Ashvatthaman. Furiously rushing at Drona's son, he struck him violently on the left part of his forehead.

60. Ashvatthaman struck Shratakarma with his excellent sword on the face. Senseless and his face disfigured, he dropped down dead on the Earth.

61. At this noise, the heroic Shutakirti that great car-warrior, coming up made a downpour of arrows on Ashvatthaman.

62. Counteracting those arrowy shower with his shield, Ashvatthaman sundered from his enemy's trunk his beautiful head bedecked with ear-rings.

63. The destroyer of Bhishma, viz., the great Shikhandin, with all the Prabhadrakas, assailed the hero from every side with various sorts of weapons. Shikhandin struck Ashvatthaman with an arrow in the midst of his two eye-brows.

64. Worked up with anger at this, the powerful son of Drona, approached Shikhandin and cut him in two parts with his sword.

65. Having killed Shikhandin, Ashvatthaman, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the residue of Virata's force.

66. Gifted with great strength, Drona's son killed the sons, the grandsons, and the followers of Draupada, taking them out one after another.

67. An expert in the use of the sword, Ashvatthaman then, rushing against other warriors, cut them down with his sword.

68-70. The warriors in the Pandava camp saw that embodiment as representing Death-night, of black visage, and having bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, clad in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, singing a dreadful song, and standing erect before their eyes, and about to lead away men and horses and elephant all bound in a strong rope.

71. She appeared to take away various kinds of spirits, with disheveled hair and bound together in a chord, as also, O king, many powerful car-warriors divested of their weapons.

72. On previous days, O sire the leading warriors, of the Pandava camp used to see in their dreams that figure carrying away the sleeping warriors and Drona's son striking them behind.

73. The Pandava soldiers dreamt that lady and Drona's son every night from the day when the battle between the Kurus and the Pandavas first began.

74. Assailed before by Destiny, they were now struck by Drona's son who terrified them all with the dreadful cries.

75. Assailed by Destiny, and remembering the spectacle they had dreamt, the brave warriors of the Pandavas camp, identified it with what they now saw.

76. At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their sleep.

77. Ashvatthaman cut off the legs of some, and the hips of others, and cut some in their back, moving about like the Destroyer himself let loose by Time.

78. The Earth, O lord, was soon strewn with human beings that were disfigured or trampled down by elephants and horses.

79. Many of them loudly cried—What is this?—Who is this one!—What is this noise?—Who is doing what?—While crying thus Drona's son killed them.

80. That best of strikers, viz., the son of Drona, sent to the abode of Yama all those Pandus and Srinjayas who were deprived of armour and weapons.

81. Terrified at that noise many got up from sleep. Stricken with fear, and beside themselves with sleep, those warriors seemed to disappear before the fury of Ashvatthaman.

82. The thighs of many were paralysed and some were so stupefied that they lost their energy. Crying and stricken with fear, they began to kill on another.

83. Drona's son once more mounted his car, and taking up his bow sent many with his arrows to Yama's abode.

84. Other brave warriors and foremost of men, that got up from sleep, as they came towards Ashvatthaman, were killed before they could approach him and were thus given as victims to that Death-night.

85. Crushing many with that best of cars, he moved through the encampment, and enshrouded his foes with repeated showers of arrows.

86. Again with that beautiful shield of his, bedecked with a hundred moons, and with that sky-colored sword of his, he moved about amidst his enemies.

87. Like an elephant agitating a large lake, Drona's son who cannot be checked in battle, agitated the camp of the Pandavas.

88. Awakened by the noise, O king, many warriors, still possessed by sleep and fear ran hither and thither.

89. Many cried and many uttered unmeaning jargon. Many could not secure their weapons and armour.

90. The hairs of many were disheveled, and many could not recognise one another. Having got up from sleep, many fell down, fatigued; some walked purposely here and there.

91. Breaking their chords, elephants and horses passed excreta and urine.

92. Many huddled together, set up a great confusion, some stricken with fear, prostrated themselves on the Earth. The animals of the camp crushed them there.

93. While the camp was in this state of confusion, Rakshasas, O king, cried aloud in joy, O Bharata-chief.

94. That loud noise, O king, of the ghostly beings, filled all the points of the horizon and the sky.

95. Hearing the piteous cried of elephants, horses, breaking their chords, rushed hither and thither, crushing the warriors in the camp.

96. As those animals rushed here and there, the dust raised by them made the night doubly dark.

97. When that thick darkness set in, the warriors in the camp became perfectly bewildered; fathers recognised not their sons, brothers recognised not their brothers.

98. Elephants, striking riderless elephants, and horses, striking riderless horses, assailed and broke and crushed the people that stood in their way.

99. Confused combatants rushed and killed one another, and felling those that stood in their way crushed them into pieces.

100. Senseless and overcome with sleep, and covered with darkness, men, urged on by fate, killed their own comrades.

101. The guards, leaving the gates in their charge, and those at duty at the outposts leaving their posts, fled away for their lives, senseless, and not knowing where they proceeded.

102. They killed one another, the slayers, O lord, not recognising the killed. Assailed by fate, they cried after their fathers and sons.

103. While they fled, leaving behind their friends and relatives, they called upon one another, mentioning their families and names.

104. Uttering cries of lamentation others dropped down on the Earth. In the thick of the battle Drona's son, recognising them, killed them all.

105. While being killed, other Kshatriyas lost their senses, and, stricken with fear, tried to fly away from the camps.

106. Those men that tried to fly away from the camp for saving their lives were killed by Kritavarman and Kripa at the gate.

107. Having no weapons, instruments and armour, and with dishevelled hair, they clasped their hands. Trembling with fear, they stood on the ground. The two Kuru-warriors, however, (who were on their cars) gave none an opportunity.

108. None amongst those that escaped from the camp was allowed to go by those two wicked persons, viz., Kripa and Kritavarman.

109. Then again for pleasing Drona's son, those two set fire to the Pandava camp in three places.

110. When the camp was lighted, Ashvatthaman, O king, moved about sword in hand, and crushing his foes with great skill.

111. Some of his brave enemies rushed furiously towards him and some ran here and there. That foremost of men, with his sword, deprived all of them of their lives.

112. Filled with rage the brave son of Drona, struck down some of the warriors, cutting them in two with his sword like sesame stalks.

113. The Earth, O Chief of Bharata was covered with the bodies of foremost of men, and horses and elephants huddled together and bewailing.

114. When thousands of men had fallen down lifeless, numberless headless trunks stood up and fell down.

115. Ashvatthaman, O Bharata, cut off arms, adorned with armlets and holding weapons, and heads, and things resembling trunks of elephants, and hands, and feet.

116. The great son of Drona wounded the backs of some, cut off the heads of some, and caused some to retreat from the fight.

117. He cut off some at the middle, and cut off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.

118. As Ashvatthaman moved about in this way killing thousands of men, the deep night became more dreadful for the darkness that set in.

119. The Earth became terrible to look at, covered with thousands of human beings, dead and dying, and numberless horses and elephants.

120. Severed by the angry son of Drona, his enemies dropped down on the Earth that was then covered with Yakshas and Rakshasas and rendered frightful with (broken) cars and killed horses and elephants.

121. Some called upon their brothers, and some upon their fathers and some upon their sons. And some said 'The son of Dhritarastra in anger could never perform such acts in battle as these which wicked Rakshasas have done during the hour of our sleep! It is only for the absence of the Parthas that this great destruction is going on!'

122. That son of Kunti who and Janardana for his protector, is incapable of being defeated even by celestials, Asuras, Gandharvas, Yakshas, and Rakshasas.

123. Devoted to Brahma, truthful in speech, self-controlled, and kind to all creatures, that son of Pritha, called Dhananjaya never killed one who is asleep, or one who is careless, or one who has thrown off his weapons, or one who joins his hands for protection, or one who is retreating, or one whose hairs have been dishevelled.

124. Alas, they are wicked Rakshasas, who are perpetrating such terrible acts upon ourselves!—Saying so, many laid themselves down.

125. The loud sound caused by the cries and groans of men stopped within a short time.

126. The earth being drenched with blood, O king, that thick and dreadful dust soon disappeared.

127. Thousands of men who were writhing in agony, stricken with anxiety, and filled with despair were killed by Ashvatthaman like Rudra killing living animals.

128. Many who laid themselves down on the ground clasping one another, and many who tried to fly away, and many who tried to hide themselves, and many who fought, were all killed by the son of Drona.

129. Burnt by fire and killed by Ashvatthaman, the men, beside themselves, killed one another.

130. before half the night was over, the son of Drona, O king, killed the large army of the Pandavas.

131. That night, so terrible and destructive of men and elephants and horses filled with joy all creatures and range in darkness.

132. Many Rakshasas and Pishachas were seen there, eating human flesh and drinking the blood.

133. They were dreadful, twany-coloured, terrible, of adamantine teeth, and covered with blood. With matted locks on their heads, their thighs were long and massive; they had five feet, their stomachs were huge.

134. Their fingers were set backwards. They had harsh temper and ugly features, and their voice was loud and terrible. They had rows of tinkling bells tied to their persons. They had blue throats, they looked very frightful.

135. High cruel and incapable of being looked at without fear, and hating nothing, they came there with their children and wives. Rakshasas of various forms that came there.

136. Drinking the blood that flowed in streams, they were filled with joy and began to dance in separate parties.—'This is excellent!—This is pure!—This is very sweet!'—these were the words they gave expression to.

137-138.. Having lived upon fat, marrow, bones and blood, other carnivorous creatures, began to eat the delicate parts of corpses. Others, drinking the fat that ran in streams, ran about naked over the field. Tens of thousands and millions of other carnivorous beings having different faces of great ferocity, and living upon

dead flesh, came there. Grim and gigantic Rakshasas came there in numerous bands. Other ghostly creatures overjoyed with eating enough also came there in that dreadful carnage.

139. When morning came, Ashvatthaman wanted to leave the camp. He was then covered with human blood, and he held of sword so firmly that his hand and sword, O king, became one.

140. Having walked in the path of wicked warriors, Ashvatthaman, after that destruction, looked like the blazing fire at the end of the cycle, reducing all creatures to ashes.

141. Having perpetrated that massacre according to his promise, and having trodden that untrodden way, Drona's son, O king, forgot his sorrow for the death of his father.

142. The Pandava camp, was perfectly calm when Drona's son had entered it in the night, because all the inmates were asleep. After the slaughter of the night, when all became once more quit, Ashvatthaman came out from it.

143. Having come out of the encampment, the brave Ashvatthaman met his two companions and, filled with joy, communicated to them his achievement gladdening them, O king, by the news.

144. Those two, in return, who always sought his good, gave him the pleasant news of how they also had killed thousands of Panchalas and Srinjayas at the gates.

145. Thus did that night bring on the destruction of the Somakas who were carelessly sunk in sleep.

146. The course of time, forsooth, is irresistible. Those who had rooted us out were themselves exterminated now."

Dhritarashtra said

147. "Why is it that great car-warriors, viz., the son of Drona, did not perform such an act before, although he had tried his best for conferring victory upon Duryodhana?

148. Why did that bowmen do this after the death of the wretched Duryodhana? You should tell me all this!"

Sanjaya said

149. "Through fear of the Parthas, O descendant of Kuru, Ashvatthaman could not perform such a feat then! It was for the absence of the Partha and the intelligent Keshava as also of Satyaki, that Drona's son could achieve it.

150. Who is there, not even excluding the lord Indra, that can kill them before these heroes? Besides, O king Ashvatthaman could achieve this only because the men were all asleep.

151-153. Having caused that great destruction of the Pandava forces, those three great car-warriors, viz., Ashvatthaman and Kripa and Kritavarman, meeting together, said,— 'Good luck,'—His two companions congratulated Ashvatthaman, and embraced him. Joyfully the latter said:— 'All the Panchalas, as also all the sons of Draupadi, have been killed. All the Somakas and that remnant of the Matsyas, have been killed by me.'

154. Crowned with success, let us soon go there where the king is! If the king be still alive, we will communicate to him this joyful news.' "

CHAPTER 9

(SAUPTIKA PARVA).—Continued.

The three heroes go to Duryodhana and find him still alive. The pitiable state of the Kuru king. The lamentations of the three heroes.

Lamentations of Kripa. Ashvatthaman informs him of the slaughter of the Pandava army. Duryodhana's satisfaction at the news. His death.

Sanjaya said

1. "Having killed all the Panchalas and the sons of Draupadi, the three Kuru heroes together came where Duryodhana was lying, struck down by the enemy.

2. Arrived there, they found that life had not been wholly extinct in the king. Getting down from their cars, they encircled your son.

3. The Kuru king, O Sire, was lying there with broken thighs. Almost senseless, his life was about to pass away. He was vomiting blood at times, stretching downwards.

4. He was then encircled by a large number of carnivorous animals of dreadful forms, and by

wolves and hyenas, that stood near for feeding upon his body.

5. With great difficulty the king was keeping off those beasts of prey that waited there for feasting upon the body. He was suffering great pain.

6. Seeing him thus lying on the Earth, covered with blood, the three heroes who were the only remnant of his army, viz., Ashvatthaman, Kripa and Kritavarman, were possessed with grief and sat surrounding him.

7-8. Encircled by those three great car-warriors who were covered with blood and who sighed heavily, the Kuru king looked like a sacrificial altar surrounded by the three heroes weeping in sorrow.

9. Wiping the blood from off his face with their hands, they bewailed piteously in the hearing of the king lying prostate on the field of battle.

Kripa said

10. There is nothing difficult which Destiny cannot bring about, since even this king Duryodhana who was the master of eleven Akshauhinis of troops, sleeps on the naked ground, struck down by the foe and bathed in blood.

11. See, fond as he was of the mace, that mace made of pure gold is still by the side of the king whose lustre still resembles that of pure gold.

12. In no battle did that mace leave this hero! Even now, when he is about to go to heaven, that weapon abandons not this illustrious hero.

13. See that weapon, made of pure gold, is still by the side of this hero like a loving wife by the side of her husband stretched on his bed in his chamber of sleep.

14. Witness the misfortunes brought about Time! This destroyer of enemies who used to walk at the head of all crowned kings, is now covered with the dust.

15. He who had formerly struck down many enemies and caused them lie on the naked earth that king of the Kurus, lies to-day on the bare ground, struck down by enemies.

16. He to whom hundreds of kings used to bow down in fear, lies to-day on the battle-field, encircled by beasts of prey!

17. The Brahmanas formerly used to wait upon this lord for money. Alas beasts of prey wait upon him to-day for feasting upon his body!

Sanjaya said

18-19. Seeing that Kuru's Chief lying on the earth Ashvatthaman, O best of the Bharatas, bewailed thus piteously,— 'O foremost of kings, all people recognised you as the best of all bowmen! People also said that in mace fight you, a disciple of Shankarshana, were like Kuvera himself.

20 How then, O sinless one, could Bhima find any defect in you. You were ever powerful and skilful. He on the other hand, O king, is a wicked man.

21. Forsooth, O king, time in this world is more powerful than every thing else, for we see even you struck down by Bhimasena in battle.

22. Alas, how could the wretched and mean Vrikodara unfairly strike you down, righteous as you always were in all your action. Forsooth! Time is irresistible.

23. Alas, having invited you to a fair fight, Bhimasena, displaying his power broke your thighs.

24. Fie on that wretched Yudhishtira who allowed the head of one struck down unfairly in battle to be touched with the foot.

25. In all battles warriors will certainly censure Vrikodara as long as the world will exist. Forsooth, you have been struck down unrighteously.

26. The valiant Rama of Yadu's family, O king, always used to see that there is no one equal to Duryodhana.

27. The Vrishni hero in mace fight, O Bharata, used to boast of you, O lord, in every assembly. Saying, Duryodhana, of the race of Kuru, is a worthy disciple of mine.

28. You have achieved that end which Rishis consider to be the mete of a Kshatriya killed in battle facing the foe.

29. I do not, O foremost of men, grieve for you, O Duryodhana! I grieve only for your

mother Gandhari and your father, childless as they now are.

30. Stricken with grief, they will have to travel over the Earth, begging their food! Fie on the Vrishni hero Krishna, and on wicked Arjuna.

31. They consider themselves as moral, yet both of them were indifferent while you were killed! How will the other Pandavas, shameless as they are, O king, speak of the manner in which they have brought about your death?

32. You are highly fortunate, O son of Gandhari, since you have been killed on the field of battle, O foremost of men, while fighting fairly with the enemy.

33. Alas, what will be the condition of Gandhari who is now childless, and who had lost all her kinsmen and relatives what also will be the condition of the blind king.

34. Fie on Kritavarma, on myself, as also on the powerful car-warrior Kripa, since we have not yet gone to heaven with your royal self.

35. Fie on us, mean as we are, since we do not follow you—the grantor of all wishes the protector of all men, and the benefactor of all your subjects.

36. Through you the houses of Kripa, of myself, and of my father, as well as those of our dependents, are full of riches.

37. Through your grace, ourselves with our friends and relatives have celebrated many leading sacrifices with profuse presents to Brahmanas.

38. Where shall such sinful persons as ourselves now go, since you have gone to heaven taking with you all the kings of the Earth?

39. Because we three, O king, do not follow you who are about to achieve the highest end (of life), we are bewailing thus.

40. Deprived of your company, of wealth, alas, what will be our lot since we do not follow you.

41. Forsooth, O Kuru king, we shall have to rove in sorrow on the Earth! Deprived of you, O king, where can we enjoy peace and where can we have happiness.

42. Going from this world, O king, and meeting with those powerful car-warriors gone

before you, show your respect to them, at my request, according to their rank and age.

43. Having adored your preceptor, that foremost of bowmen, tell him, O king, that Dhrishtadyumna has been killed by me.

44-46. Embrace king Valhika, that great car-warrior, as also the king of the Sindhus, and Somadatta, and Bhrushravas, and the other foremost of kings gone before you to heaven. At my request, embrace all of them and enquire after their well-being.

Sanjaya continued—

47-48. Having addressed thus the senseless king, and who was lying with broken thighs, Ashvatthaman once more looked at him and said:— 'If, O Duryodhana, you have any vitality in you still, listen to these agreeable words. On the side of the Pandavas, only seven are alive, and among the Dhritarashtras, only we three survive.

49. Then seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarman.

50. All the sons of Draupadi as also all the children of Dhrishtadyumna have been killed. All the Panchalas, too, as also the remnant of the Matsyas, O Bharata, have been killed.

51. Mark the vengeance taken for their offence. The Pandavas are now childless. While asleep, the men and animals in their camp have all been killed.

52. Entering into their camp in the night, O king, I have killed the sinful Dhrishtadyumna, as one kills an animal.'

53-54. Having heard these words that were so agreeable to his heart, Duryodhana regained his consciousness and replied— 'That which neither Ganga's son, nor Karna, nor your father, could accomplish, you have done to-day, accompanied by Kripa and Bhoja.

55. You have killed that mean wretch, viz., Dhrishtadyumna, who was the Commander of the Pandava forces, as also Shikhandin. For this I regard myself equal to Indra himself.

56. Good be to you all. May you prosper. All of us will again meet together in

heaven.'—Having said this the great king of the Kurus became silent.

57. Casting off his sorrow for all his killed kinsmen, he then breathed his last. His soul went to holy heaven, while his body only remained on Earth.

58. Thus, O king, your son Duryodhana died. Having caused the battle first, he was killed by his enemies.

59. The three heroes repeatedly embraced the king and looked steadfastly at him. They then got upon their cars.

60. Having heard the piteous cries of Drona's son, I came away early in the morning towards the city.

61. Thus the armies of the Kurus and the Pandavas have been killed. Great and terrible has been that destruction, O king, brought on by your evil policy.

62. After your son's death, I was stricken with grief and the spiritual insight which the Rishi gave, has been lost by me."

Vaishampayana said

63. "Hearing of his son's death, the king sighed heavily and was stricken with great anxiety."

CHAPTER 10

(SAUPTIKA PARVA).—Continued.

The lamentations of Yudhishtira. Nakula his driver Bhima sets out in pursuit of Ashvatthaman. Krishna requests Yudhishtira to make arrangements of Bhima's safety as Ashvatthaman has the Brahmashira weapon.

The story of the acquisition of that weapon.

Vaishampayana said

1. "After the termination of the night, the driver of Dhrishtadyumna's car communicated to king Yudhishtira the great slaughter that had been caused during the hour of sleep.

The Driver said

2. The sons of Draupadi, O king, have been killed, with all the children of Drupad himself, while they were carelessly and trustfully asleep in their own camp.

3. During the night, O king, your camp has been exterminated by the cruel Kritavarman, and

Kripa the son of Gotama, and the sinful Ashvatthaman.

4. Killing thousands of men and elephants and horses with lances and darts and battle-axes, those men have rooted out your army.

5. While your army was being killed like a forest hewn down with axes, a loud cry of lamentation was heard rising from your camp.

6. I am the sole survivor, O king, of that vast host. I have escaped with difficulty from Kritavarman at a time when he was careless.

7. Hearing this evil news, Kunti's son Yudhishtira, however, endued with fortitude, dropped down on the Earth, stricken with grief at the loss of his sons.

8. Going forward, Satyaki clasped the king Bhimasena and Arjuna and the two sons of Madri also stretched out their arms.

9. Having regained his senses, the son of Kunti bewailed in grief. Alas, having defeated the enemy, we have ourselves been defeated in the end.

10. The course of events cannot even be ascertained even by persons possessing spiritual insight. The enemies who were defeated have become victorious. Ourselves, again, while victorious are defeated.

11. Having killed brothers and friends, fathers, sons, well-wishers, kinsmen, counsellors, and having defeated them all, we ourselves are defeated at last.

12. Misery appears like prosperity, and prosperity looks like misery. This our victory is twined into defeat. Our victory therefore, had terminated in defeat.

13. Having gained the victory, I am obliged to grieve as an afflicted wretch. How, can I consider it as a victory? In sooth, I have been doubly defeated by the enemy.

14. They for whose sake we gained the sinful victory by killing our kinsmen and friends, after acquiring victory, have been defeated by vanquished foes that were heedful.

15-16. Alas, through carelessness have they been killed who had escaped from even Karna, that warrior who had barbed arrows and Nalikas for his teeth, the sword for his tongue, the bow

for his mouth, and the twang of the bow, and the sound of palms for his roars,—that angry Karna who never took to heels from battle, and who was foremost of men.

17-18. Alas, those princes who succeeded in crossing, by boats made by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, arrows for its waves, the ornaments of warriors for its gems, car-horses for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, powerful weapons for its foam, and the sign of battle for its moonrise causing it to swell with energy, and the twang of the bow and the sound of palms for its roar,—alas, even those princes have been killed from carelessness.

19. There is, in this world, no greater cause of death, for men, than carelessness. Prosperity leaves off a careless man from every side, and every kind of misery befalls him.

20-21. The tall standard with beautiful top that stood on his car was the wreath of smoke that certainly indicated the Bhishma-fire. Arrows formed its flames, and anger was the wind that fanned it. The twang of his terrible bow and the sound of his palms formed the roar of that fire. Armour and various kinds of weapons were the homa libations that were poured into it. The huge hostile army was the heap of dry grass that was consumed by that fire. Alas, even they who had borne that fierce fire whose terrible power was represented by the mighty weapons in Bhishma's hands, have at last fallen through carelessness.

22. A careless person can never gain knowledge, asceticism, prosperity, or fame. See, Indra has acquired great felicity after killing all his enemies carefully.

23. See, the few survivors among our enemies have, through our carelessness, killed so many sons and grandsons of kings each of whom resembled Indra himself. Alas, they have died like merchants with rich good, dying through carelessness in a shallow river after having crossed the great deep.

24. They whose bodies are now lying on the naked ground, killed by those vindictive wretches, have, forsooth, gone to heaven. I

lament for the princess Krishna. Alas, she will be drowned to-day in a sea of sorrow.

25. Hearing of the destruction of her brothers and sons and her revered father, the king of the Panchalas, forsooth, she will drop down senseless on the Earth. She will not rise again with her body emaciated by grief.

26. Unable to bear such affliction, and ever worthy of happiness, alas, what will be her condition. Pained greatly by the destruction of her sons and brothers, she will be like one scorched by fire.

27. Bewailing thus with sorrow, that king of Kuru's race, then addressed Nakula, saying,—'Go and bring the helpless princess Draupadi here with all her maternal relations.'

28. Following that mandate of the king who was righteous like Yama himself, Nakula speedily proceeded on his car to the palace of Draupadi where that princess lived with all the wives of the Panchala king.

29. Having sent the son of Madri, Yudhishtira, moved by grief, proceeded, with tearful eyes and accompanied by his friends to the field on which his sons had fought and which was filled with various kinds of creatures.

30. Having entered that cursed field, containing many dreadful sights, the king saw his sons, well-wishers, and friends, all lying on the ground, bathed in blood, their bodies wounded, and heads severed from their trunks.

31. Seeing them in that condition, Yudhishtira, that best of pious men, became deeply afflicted. That Kuru chief then began to weep aloud and dropped down on the Earth, senseless along with all his followers.

CHAPTER 11 (SAUPTIKA PARVA).—Continued.

Nakula brings Draupadi from Upaplavya city.
She falls down in a swoon. She insists upon Ashvatthaman's slaughter and deprivation of gem from his head.

Vaishampayana said

1. "Seeing his sons, grandsons, and friends, all killed in battle, the king was filled with great grief, O Janamejaya.

2. Recollecting those sons and grandsons and brothers and allies, the king was stricken with a deep sorrow.

3. Senseless and trembling, his eyes were full of tears. His friends then, began anxiously to comfort him.

4. At that time, Nakula, a skilful messenger, arrived there on his car effulgent like the sun, accompanied by the princess Krishna in great affliction.

5. She had been living at Upaplavya. Having heard that heart-rending news about the destruction of all her sons, she became exceedingly moved.

6. Trembling like a plantain tree shaken by the wind, the princes Krishna, arrived before Yudhishtira, and fell down afflicted with sorrow.

7. Her face, having eyes like full-blown lotuses, seemed to be darkened by sorrow like the Sun himself when covered with darkness.

8. Seeing her prostrate on the Earth, the wrathful Vrikodara, advancing hastily, raised her up and clasped her with his arms.

9-10. The beautiful lady, comforted by Bhimasena, began to weep, and addressing Yudhishtira with his brothers, said,— 'By whole Earth, you will enjoy her after the death of your brave sons while observing the Kshatriya duties.

11. By good luck, O son of Pritha, you are happy to think that you have obtained the whole Earth. By good luck, your thoughts do not dwell on Subhadra's son whose movement was like that of an infuriate elephant.

12. By good luck, you do not, like myself while living at Upaplavya, recollect your heroic sons killed while following Kshatriya duties.

13. O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona's sinful son, grief burns me as if I were in the midst of fire.

14-15. If Drona's son is not compelled to reap the fruit of his sinful deed,—if, displaying your prowess in battle, you do not kill that sinful wretch, along with his followers,—then, listen to me, ye Pandavas, I shall sit here in Praya.'

16. Saying so, the helpless Krishna, the daughter of Yajnasena, sat by the side of king Yudhishtira the just.

17-18. Seeing his dear queen sit in Praya, the royal and pious sage Yudhishtira addressed her, saying,— 'O auspicious lady, you do not follow the code of morality, your sons and brothers have met with a noble death. You should not grieve for them.

19. Regarding Drona's son, he had gone to a distant forest, O beautiful princess. How can you then, O lady, bring about his fall in battle.'

Draupadi answered—

20. I have heard that Drona's son has a gem on his head, born with him. I shall see that gem brought to me after his death in battle. Placing that gem on your head, O king, I shall live. This is my resolution.'

21-22. Having said these words to the royal son of Pandu, the beautiful Krishna approached Bhimasena and said these important words to him:— 'Remembering the duties of a Kshatriya, O Bhima, you should help me. Kill that sinful wretch like Magavat slaying Shamvara.'

23-24. There is no one in this world equal to you in prowess. It is known throughout the world how during a great calamity you became at the town of Varanavata the refuge of all the Parthas. When again we were seen by Hidimva, it was you who rescued us.

25. Like Indra rescuing his wife, the daughter of Puloma, you saved me in Virata's city, from a great danger.

26-27. Like those great deeds, O Partha, performed by you formerly, kill now, O slayer of foes, the son of Drona and be happy.'—Hearing these and other piteous cries of the princess, Kunti's son the powerful Bhima, could not bear them.

28. He got upon his great golden car, and took his beautiful bow with its arrow fixed on the string.

29-30. Making Nakula his charioteer, and determined upon killing the son of Drona, he began to draw his bow and made his horses to be urged without delay. Those horses, fleet as the wind, urged, run at a furious speed.

31. Brave and energetic as he was, Bhima started from the Pandava camp and proceeded quickly along the track of Ashvatthaman's car."

CHAPTER 12

(SAUPTIKA PARVA),—Continued.
The Pandavas with Krishna follow Bhima.
They ask him to stop, but he refuses. The
Pandavas find Ashvatthaman sitting with
Vyasa. Ashvatthaman discharges and
Brahmashira weapons. Arjuna shoots his
Brahma weapon

Vaishampayana said

1-2.'After the brave Bhimasena had started, that Yadu hero, having eyes like lotus petals, addressed Kuru's son, Yudhishtira, saying,—O son of Pandu, beside himself with grief at the death of his sons, this brother of yours, goes alone to battle for killing son of Drona.

3. O Bharata chief, of all your brothers, Bhima is dearest. Seeing him in a great danger, why do you not stir yourself.

4. The weapon, called Brahmashira, which Drona, gave his son, is capable of consuming the whole world.

5. Pleased with Dhananjaya, the illustrious preceptor, that foremost of all wielders of bows, had given him that very weapon.

6. His only son also then begged it of him. Unwillingly he communicated the knowledge of that weapon to Ashvatthaman.

7-8. The illustrious Drona knew very well the restlessness of his son, and accordingly commanded him, saying,—Even when overtaken by the greatest calamity, O child, in the midst of battle, you should never use this weapon, specially against men.

9. Thus the preceptor Drona spoke to his son. Some time after he again spoke, saying,—O foremost of men, it seems, you will not, follow the path of the righteous.

10. Hearing those bitter words of his father the wicked Ashvatthaman, giving up all hopes of prosperity, began to wander sorrowfully over the Earth.

11. Then, O Kuru chief, while you were living in the forest, he came to Dwaraka and lived there, adored of the Vrishnis.

12-14. One day, after he had settled in Dwaraka, he came to me, alone when I myself

was also alone on the sea-coast, and there smilingly said,—O Krishna, that weapon, called Brahmashira adored of gods and Gandharvas, which my father the preceptor of the Bharatas, having prowess incapable of being baffled, had obtained from Agastya after practising the severest penances, is now with me, as it is with my father.

15. O foremost one of Yadu, in exchange for that celestial weapon, give me your discus which is capable of killing all enemies in battle.

16-17. While with joined hands he thus begged of me my discus, myself, for pleasing him, told him these words,—Gods, Danavas, Gandharvas, men, birds and snakes, assembled together, cannot equal even a hundredth part of my energy.

18. I have this bow, this arrow, this discus, and the mace! I will give you whichever amongst them you wish to have from me.

19. Without giving me the weapon you wish to give, take from among these weapons of mine that which you will be able to wield and use in battle.

20. Thus addressed, the illustrious son of Drona, as if challenging me, wanted my discus of excellent have and hard as thunder, having thousand spokes, and made of iron.

21. I said to him take it. Thus spoken to, he rose all on a sudden and seized the discus with his left hand.

22. He could not, however, even move the weapon where it lay. He then tried to catch it with his right hand.

23-24. Having caught it then very firmly and displaying all his strength, he still failed to either wield or move it. At this, Drona's son became sorry. Being worn out with the exertions he stooped.

25-29. When he ceased cherishing that desire I addressed the anxious and senseless Ashvatthaman and said,—He who is always known as the best of all men that holder of Gandiva, that warrior having white horses yoked to his car, that hero having the emblem of a monkey on his standard, that hero who, desirous of defeating a wrestling encounter the god of gods, viz., the blue-throated lord of Uma, pleased

the great Shankara himself, that Phalguna than whom I have no dearer friend on Earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of pure deeds, never said to me, O Brahmana, such words as these which you have said.

30-32. That son whom I got by practising ascetic penances and observing the austere Brahmacharya for twelve years on the Himavat where I had gone for the purpose, that son of mine, viz., the energetic Pradyumna a portion of Sanatkumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never wanted this best of objects, viz., this peerless discus, which you foolish, as you are, have wanted.

33. The highly powerful Rama never said such words to me! Neither Gada nor Shamva, have ever asked for this.

34. None among the other great car-warriors of the Vrishni and the Andhaka race living in Dwaraka has ever asked this of me.

35. You are the son of the preceptor of the Bharatas, you are esteemed by all the Yadavas! Let me ask you, O best of car-warriors, with whom do you wish to fight with this weapon?"

36. Thus addressed by me, Drona's son replied, saying,— 'After adoring you O Krishna, it was my desire of fight with you, you of unfading glory.'

37. It was for this, O Krishna, that I prayed for your discus which is worshipped by gods and Danavas! Had I got it I would then have become invincible in the world.

38. Having failed, O Keshava, to my almost unattainable desire, I wish to leave you, O Govinda! Address me plainly now.

39. This terrible weapon is with you, who are the foremost of all terrible persons! You are unrivalled for this weapon. There is none else in this world capable of having it.'

40. Having said so the son of Drona taking many horses and much wealth and various kinds of gems, left Dwaraka.

41. He is wrathful, wicked, restless, and very cruel. He knows the use of the weapon called Brahmashira. Vrikodara should be saved."

CHAPTER 13

(SAUPTIKA PARVA),—Continued.

The Pandavas with Sri Krishna follow Bhima. They ask him to stop. Ashvatthaman discharges Brahmashira weapon, but Arjuna shoots it.

Vaishampayana said

- Having said to that foremost of all wielders of weapons, viz., that delighter of all the Yadavas, got on his excellent car, well furnished with all sorts of powerful weapons.

- Two pairs of best horses of the Kamvoja breed were yoked to that car and they were adorned with garlands of gold. The Dhur of that best of cars was of the colour of the morning sun.

- On the right was yoked and horse known as Shaiyya; on the left was placed Sugriva; the Parshni was drawn by two others called Meghapushpa and Valahaka.

- There was on that car celestial standard adorned with gems and gold and made by the celestial Architect, and standing high like the Maya of Vishnu.

- Upon that standard was Vinata's son, Garuda, that enemy of snakes perched on the standard-top of Keshava who is the embodiment of truth.

- Then Hrishikesha, that foremost of all bowmen, got upon that car. After him Arjuna of irresistible deeds and Yudhishtira the king of the Kurus, got upon the same car.

- Seated on that car, by the side of that Dasharha's hero, who held the bow called Sharnga, the two sons of Pandu shone highly beautiful, like the two Ashvins seated by the side of Vasava.

- Making them got on that car of his which was adored by all the world, the Dasharha hero urged those best of fleet horses.

- Those horses then suddenly ran taking after them that excellent vehicle ridden by the two sons of Pandu and by that foremost of Yadu's race.

- Greatly quick-coursing, as those animals, were, bore away the wielder of Sharnga, a loud

noise was caused by their motion, like that of birds passing through the air.

11. Running very quickly, they soon met, O foremost of Bharata's race, the mighty Bowman Bhimasena in whose wake they had followed.

12. Although those great car-warriors met Bhima, they could not stop that son of Kunti, for filled with anger, he proceeded fiercely towards the enemy.

13. Before the very presence of those illustrious and firm bowmen, Bhima, by means of his very quick-coursing horses, proceeded towards the bank of the river Bhagirathi.

14. He saw the great and illustrious and dark-complexioned and island-born Vyasa sitting near the edge of the water encircled by many Rishis.

15. And he also saw Drona's wicked son sitting by them, covered with dust, clad in a piece of cloth made of Kusha grass, and smeared all over with clarified butter.

16. Taking up his bow with arrows on it, the mighty-armed Bhimasena, the son of Kunti, rushed towards Ashvathaman, and said,— 'Wait, wait!'

17-18. Seeing that terrible Bowman coming towards him bow in hand, and his two brothers on Janardana's car, Drona's son became exceedingly anxious and thought his end was nigh. Never to be depressed, he thought of that high weapon which he had obtained from his father.

19. He then took up a blade of grass with his left hand. Overcome with misfortune, he inspired that blade of grass with proper mantras and converted it into that powerful celestial weapon.

20. Unable to bear the arrows of the Pandavas and the presence of those wielders of celestial weapons, he cried in anger saying,— 'For the destruction of the Pandavas.'

21. Having said these words, O foremost of kings, the brave son of Drona discharged that weapon for stupefying all the worlds.

22. A fire then was begotten of that blade of grass, which appeared capable of destroying the three worlds like the all-destroying Yama at the end of the cycle."

CHAPTER 14 (Sauptika Parva),—CONTINUED

The extraordinary portents of nature. For saving the three worlds Narada and Vyasa stand between the two fires generated by the two weapons.

Vaishampayana said

1-2. "In the very beginning the powerful hero of Dashartha's race understood from signs the intention of Drona's son. He said to Arjuna, O son of Pandu, the time is come for the use of that celestial weapon, the use of which was given to you by Drona.

3. For protecting yourself as also your brothers, O Bharata, discharge in this battle that weapon which is capable of counteracting all other weapons.

4. Thus addressed by Keshava, Arjuna that destroyer of hostile heroes, quickly got down from the car, taking with him his bow with arrow fixed on string.

5-6. Wishing good to the preceptor's son of himself, and to all his brothers, that destroyer of foes then bowed to all the gods and all his superiors and discharged his weapon, thinking of the well-being of all the worlds and saying,— 'Let this weapon neutralise Ashvathaman's weapon.'

7. Quickly discharged by the wielder of Gandiva, that weapon blazed up with fierce flames like the all-destroying fire that appears at the end of a cycle.

8. Likewise the weapon that had been discharged by Drona's energetic son, blazed up with dreadful flames within a huge sphere of fire.

9. Peals of thunder were heard; thousands of meteors, dropped down and all living creatures were filled with great fear.

10. The entire sky was filled with noise and put on a terrible appearance with those flames of fire. The entire earth shook with her mountains, rivers and trees.

11-12. Seeing those two weapons consuming the three worlds, the two great Rishis, viz., Narada who is the soul of every creature, and Vyasa, the grandfather of all the Bharata princes,

came there. The two Rishis tried to pacify the two heroes, Ashvatthaman and Dhananjaya.

13. Cognizant of all duties and desirous of the well-being of all creatures, the two energetic sages, stood in the midst of those two blazing weapons.

14. Incapable of being moved by any force, those two great Rishis, placing themselves between the two weapons, stood like two burning fires.

15. Incapable of being checked by any living creatures, and worshipped of gods and Danavas, they two acted in this way, counteracting the power of the two weapons and doing good to all the world.

The two Rishis said

16. Those great car-warriors who have died in this battle were masters of diverse kinds weapons. They, however, never shot such a weapon upon men. What rash act is this, O heroes, that you have done.' "

CHAPTER 15

(SAUPTIKA PARVA)—Continued

Arjuna revives the child. The curse of

Krishna on Ashvatthaman. Vyasa's approval of Krishna's curse. Drona's son accepts the curse and gives up the gem on his head. Pandavas return to Draupadi, who requests Yudhishtira to place the gem on his head

Vaishampayana said

1. "O foremost of men, seeing those two Rishis effulgent like fire, Dhananjaya quickly resolved to withdraw his celestial arrows.

2. Joining his hands, he said to those Rishis,— 'I discharged this weapon, saying,—Let it neutralise the enemy's weapon.'

3. If I withdraw this great weapon, Drona's sinful son will then, forsooth, consume us all with the power of his weapon.

5. You two are like gods. You should find out some means by which our well-being, as also that of the three worlds may be secured.' —Saying so Dhananjaya withdrew his weapon. The withdrawal of that weapon can with difficulty be made by the gods themselves in battle.

6. Not excepting the great Indra himself, there was none save the son of Pandu, who could withdraw that high weapon after it had once been discharged.

7. That weapon was begotten of Brahma energy. No person of impure soul can withdraw it after it is once discharged. Only one who leads the life of a Brahmacharin can do it.

8. If one who had not practised the vow of Brahmacharya tries to withdraw it after having shot it, it strikes off his own head and kills him with all his equipment's.

9. Arjuna was a Brahmacharin and an observer of vows. Having secured that almost unattainable weapon, he had never used it even when put into the greatest of difficulties.

10. Truthful, heroic, and leading the life of a Brahmacharin, the son of Pandu was ever obedient to all his superiors. It was for this that he could withdrew his weapon.

11. Seeing those two Rishis standing before him, Drona's son could not by his energy withdraw his own dreadful weapon.

12. Unable to withdraw the great weapon in battle, Drona's son, O king, with a depressed heart, said to the Rishi, Vyasa.

13. In fear of a great calamity, and desirous of saving my life, I discharged this weapon, through fear of Bhimasena, O Sage.

14. This Bhimasena acted sinfully, and dishonestly while killing the son of Dhritarashtra in battle.

15. It is for this, O Rishi, I discharged this weapon! I dare not, however, withdraw it now.

16. Having put into this irresistible and celestial weapon the energy of fire, I discharged it for the destruction of the Pandavas.

17. Discharged for the destruction of the Pandavas, this weapon, therefore, will take away the lives of all the sons of Pandu.

18. O Rishi, I have, under the influence of anger, done this sinful deed! I invoked this weapon in battle for the destruction of the Pandavas!"

19. Pritha's son Dhananjaya, O child, knew the use of the weapon called Brahmashira. Neither from anger, nor for your destruction in battle, did he discharge that weapon.

20 Arjuna, on the other hand, let it off for baffling your weapon. He has again withdrawn it.

21. Having obtained even the Brahma weapon through your fathers instructions the powerful Dhananjaya did not deviate from a Kshatriya's duties.

22. Arjuna is endued with such patience, and honesty. He is, besides, a master of every weapon. Why do you try to bring about the destruction of such a man with all his brothers.

23. The region where the weapon Brahmashira is counteracted by another high weapon, suffers from a drought for twelve years, for the clouds do not pour a drop of water there.

24. Therefore the mighty-armed son of Pandu, although he had the power, would not still, for doing good of living creatures, baffle your weapon with his.

25. The Pandavas should be protected; your self should be protected; the kingdom also should be protected. Therefore, withdraw this your celestial weapon.

26. Drive away from your heart, and let the Pandavas be self! The royal sage Yudhishthira never wishes to gain victory by perpetrating any sinful act.

27. Give them that gem which is on your head. Taking that, the Pandavas will grant in return your life.'

Drona's son said

28. This my gem is more valuable than all the wealth that has ever been acquired by the Pandavas and the Kauravas.

29. Whenever this gem is used, the wearer entertains no fear from weapons or disease or hunger. He ceases to have any fear of celestials and Danavas and Nagas.

30. He does not fear the Rakshasas and the robbers, these are the virtues of my gem.

31-33. I cannot, by any means, part with it. Whatever, O holy one, you command me, should be done by me. Here is this gem! Here is myself! This blade of grass, converted into a dreadful weapon, will, however, fall into the wombs of the Pandava women, for this weapon is high and powerful, and cannot be baffled. O Rishi, I am unable to withdraw it, having once discharged it. I will not throw this weapon into the wombs of

the Pandava women. As regards your other commands, O Rishi, I will obey them.'

Vyasa said

34. Do then this. Do not, however, cherish any other purpose, O sinless one. Stop throwing this weapon into the wombs of the Pandava women.'

Vaishampayana said

35. Having heard these words of Dvaipayana Vyasa, the son of Drona threw that uplifted weapon into the wombs of the Pandava women.

CHAPTER 16

(SAUPTIKA PARVA)—Continued

Krishna's curse on Ashvaththaman, he accepts the curse and give up the gem of his head.

Pandavas return to Draupadi.

Vaishampayana said

1-3. "Knowing that weapon was thrown into the wombs of the Pandava women by Drona's sinful son, Hrishikesha, with a cheerful heart, said these words of him:—'Seeing Virata's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, a certain pious Brahmana said, while the Kuru line will become extinct, a son will be born to you. This your son, for the reason, will be called by the name of Parikshit.'

4. The words of that pious man shall be fulfilled. The Pandavas shall have a son called Parikshit.'

5-6. While Govinda, that foremost one of the Satwata race, saying these words, Drona's son, filled with anger, replied, saying,— 'This, O Keshava, which you say from your partiality for the Pandavas, shall never take place. O you having eyes like lotus petals, my words cannot but be fulfilled.'

7. Taken up by me, this weapon of mine shall fall on the foetus that is in the womb of Virata's daughter,—which, O Krishna, you are so desirous of protecting.'

Krishna said

8. The fall of this mighty weapon will not be useless. The foetus will die. But being dead, it will revive and have a long life.

9. As regards yourself, all wise men know you as a coward and a sinful wretch. Always engaged in sinful deeds, you are the slayer of children. Therefore, you must have to bear the fruit of your sinful deeds.

10-11. For three thousand years you shall have to wander over this earth, without a companion and without being able to talk with any one.

12-13. Alone, and without any one with you, you shall wander through various countries, O wretch, you shall have to live outside the pale of human society. The stench of puss and blood shall come out from your body, and you shall live in dense forest and dreary moors. Thou shall wander over the earth, O sinful wight, suffering from all diseases.

14. Coming of age and acquiring a knowledge of the Vedas, the heroic Parikshit, shall obtain all weapons from the son of Sharadvat.

15. Having acquired all knowledge of all high weapons and observing all Kshatriya duties, that righteous king shall rule the earth for sixty years. Moreover, that boy shall become the powerful king of the Kurus, known by the name of Parikshit, before your very eyes, O wicked man.

16. Thought burnt by the energy of your weapon's fire, I shall revive him. O lowest of men, witness the power of my austerities and my truth.'

Vyasa said

17-18. Since, obeying us, you have committed this highly cruel act, and since your conduct is such, although you are a good Brahmana by birth, therefore, those excellent words that Devaki's son had said, will, forsooth, be fulfilled regarding you, because you are living the life of a Kshatriya.'

Ashvatthaman said

19. With yourself among all men, O Rishi, I shall reside. Let the words of this illustrious and foremost of men prove true.'

Vaishampayana continued—

20. Having made over his gem to the great Pandavas, Drona's son cheerlessly proceeded, in their presence, to the forest.

21-22. The Pandavas, who had killed all their foes, put Govinda and the Krishna-Dvaipayana and the great ascetic Narada at their head, and taking the gem that was born with Ashvatthaman, quickly returned to the intelligent Draupadi who was observing the Praya vow."

Vaishampayana said

23. "Those foremost of men, borne by their excellent horses, quick-coursing like the wind, came back with Dasharha hero, to their encampment.

24. Quickly getting down from their cars, those great car-warriors, themselves much more afflicted, saw Drupada's daughter Krishna stricken with misery.

25. Approaching the cheerless princess laden with sorrow and grief, the Pandavas with Keshava, sat round her.

26-27. Then the powerful Bhimasena, desired by the king, gave that celestial gem to her and said these words:— 'This gem, O amiable lady, is yours. The slayer of your sons had been defeated. Rise, shake off your sorrow, and recollect the duties of a Kshatriya lady.'

28. O you of black eyes, when Vasudeva was about to start (from Upalavya.) on his mission of peace, you had said these words to the slayer of Madhu.

29. I have no husbands. I have no sons, nor brothers. Nor are you alive, O Govinda, since the king seeks peace.

30. Those bitter words were addressed by you to Krishna, that foremost of persons. You should recollect these words that were so consistent with Kshatriya usages.

31. The wretched Duryodhana, that thorn in the way of our sovereignty, has been killed. I have quaffed the blood of the living Dusshasana.

32. We have satisfied the debt we owed to our enemy! People, will not able to blame us any longer! Having defeated Drona's son, we have released him for his being a Brahmana and for the respect that should be shown to our deceased preceptor.

33. His fame has been spoiled, O goddess, only his body remains! He has been divested of

his gem and on earth he has been deprived of his weapons.

Draupadi said

34. I desired only to satisfy our debt for the injury we have suffered. The preceptor's son deserves my respect as the preceptor himself.

35. Let the king put this gem on his head, O Bharata!'—The king then, taking that gem, placed it on his head, as desired by Draupadi and taking it as a gift from the preceptor.

36. Holding on his head that excellent and celestial gem, the powerful king shone like a mountain with the moon above it.

37. Though laden with grief for the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the powerful Krishna, saying the following words."

CHAPTER 17

(SAUPTIKA PARVA),—Continued.

Yudhishthira asks Krishna about the cause of Ashvatthaman's success. Krishna's reply about the glory of Mahadeva

Vaishampayana said

1-2. "After all the soldiers had been killed during the hour of sleep by those three car-warriors, king Yudhishthira sorrowfully said to Krishna:—How, O Krishna, could my sons, all of whom were great car-warriors, be killed by the sinful and wretched Ashvatthaman who is not an expert in battle?

3. How also could Drona's son kill the children of Drupada, all of whom were masters of weapons, powerful and capable of fighting with hundreds of thousands of enemies?

4. How could he kill that best of car-warriors, viz., Dhristadyumna, before whom the great Bowman Drona himself could not appear?

5. What act was done by the preceptor's son, O foremost of men, for which he succeeded in killing, single-headed, all our men in battle?"

Krishna said

6. 'Drona's son had sought the help of that highest of all the gods, the eternal Mahadeva! For this he could kill single-handed, so large a number of warriors.

7. If Mahadeva is pleased he can grant even immortality! Girisha can give such courage as will succeed in checking Indra himself.

8. I know Mahadeva truly, O foremost of Bharata's race! I know also his various former deeds.

9. He, is the beginning, the middle, and the end of all creatures! This universe acts and moves through his power.

10-11. The powerful Grandfather, desirous of creating living animals saw Rudra; and the Grandfather asked him, saying,—Create living creatures immediately.—Thus addressed the twany haired Rudra said,—So be it!—and plunged himself into the water and practised austerities for a long time, because he was sensible of the defects of living creatures.

12. Having waited for Rudra for a very long time, the Grandfather by his willpower called into being another living being for the purpose of propagating his species.

13. Seeing Girisha plunged into the water, this (second) being, said to his father,—If there be no other being born before me, then I shall multiply my self.

14. His father replied, saying,—There is no other born before you! Shiva has pledged himself into the water! Go and create living creatures, without any fear.

15. He then created many living creatures, having Daksha for their first, who created all those four-fold creatures.

16. As soon, as they were born, they ran, O king, towards their father, stricken with hunger and desirous of eating him up.

17. The second being whom Brahman had created, thereupon ran towards him, seeking protection from his own offspring. And he said to the Grandfather,—O illustrious one, save me from these, and let these creatures have their food.

18. Then the Grandfather gave herbs and plants and other vegetables as their food, and assigned for the strong the weaker creatures as their food.

19. Their means of sustenance having been thus settled the newly created creatures all went away where they liked, and cheerfully multiplied their respective species.

20 After the creatures had multiplied and Brahma had become well gratified, the first-born rose from water and saw the living creation.

21-23. He saw that various kinds of creatures had been created and that they had multiplied themselves. Seeing it, Rudra became angry and made his generative organ disappear in the bowels of the Earth. Then soothing him by soft words, Brahman said to him—O Sarva, what were you doing so long within the water? Why have you made your generative organ disappear in the bowels of the Earth?

24. Thus accosted, that lord of the universe angrily answered the lord Brahman,— Somebody else has created all these creatures. What purpose then would be fulfilled by this organ of mine.

25. I have, by my active penances, O Grandfather, created all these creatures. These herbs and plants also will multiply like those that will live upon them.

26. Saying so, Bhava went away, dispirited and angry, to the foot of the Munjavat mountains for practising austere penances."

5. There are four sorts of Sacrifices, viz. the Loka-Sacrifice, the Sacrifice of especial rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification of man from his enjoyment of the five elemental substances and their compounds. From these four sorts of Sacrifice that the universe had emanated.

6. Kaparddin made that bow out of the materials of the first and the fourth kinds of Sacrifices. The length of that bow was five cubits.

7. The sacred (mantra) Vashat, O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the ornaments of that bow.

8. Then Mahadeva, worked up with rage, and taking up that bow proceeded to that spot where the celestials were celebrating the Sacrifice.

9. Seeing the illustrious Rudra arrive there dressed as a Brahmacharin and armed with that bow, the goddess Earth shrank with fear and the mountains began to shake.

10. The wind ceased to move, and fire itself, though fed, did not burn. The stars in the sky, in fear, moved irregularly.

11. The Sun's effulgence decreased. The disc of the Moon lost its beauty. The entire sky was covered with a thick darkness.

12. The celestials did not know what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified.

13. Rudra then cut the embodiment of Sacrifice with a dreadful arrow in the heart. Assuming the shape of a deer, the embodied form of Sacrifice, fled away with the god of fire.

14. Approaching heaven in that form, he shone in beauty. Rudra, however, O Yudhishtira, pursued him through the sky.

15. After Sacrifice had fled away, the gods lost their beauty. Having lost their senses, the gods were bewildered.

16. Then the three-eyed Mahadeva, with his bow, broke in anger the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushna.

CHAPTER 18 (SAUPTIKA PARVA),—Continued.

The great sacrifice of the gods in the Krita age. The destruction of the sacrifice by Rudra. Ashvaththaman's success is due to Rudra's help

The holy one said

1. "After the Satya Yuga had passed away, the gods, desirous of celebrating a sacrifice, made preparations according to the Vedic prescription.

2. They collected clarified butter and the other necessary articles. And they not only collected the requisites of their sacrifice, but also determined those amongst themselves that should partake of the sacrificial offerings.

3. Not knowing Rudra truly, the gods, O king, reserved no share for the divine Sthanu.

4. Seeing that the celestials reserved no share for him in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object made a bow.

17. The gods and the several parts of Sacrifice fled away. Some amongst them rolling dropped down senseless.

18. Having agitated them thus the blue throated Rudra, laughed aloud and whirling his bow, paralysed them.

19. The celestials then cried aloud. At their command, the string of the bow broke. The string having broken, the bow became straight as a line.

20. The gods then came to the god of gods, and, with the embodied form of Sacrifice, sought the protection of the powerful Mahadeva and tried to please him.

21. Pleased, the great god threw his anger into the water. O king, assuming the form of fire, that wrath is always busy with consuming water.

22. He then gave to Savitri his arms, Bhaga his eyes, and Pushna his teeth. And he also restored the Sacrifices themselves, O Pandava.

23. The world was once more saved. The gods assigned to Mahadeva all the libations of clarified butter as his share of sacrificial offerings.

24. O monarch, when Mahadeva had become angry, the whole world was thus agitated, and, when he became gratified, Everything was safe. Highly powerful, the god Mahadeva was pleased with Ashvatthaman.

25. Therefore your sons, those great car-warriors, could be killed by that warrior. And therefore also many other heroes, viz., the Panchala's, with all their followers, could be killed by him.

26. You should not think of it. It was not Drona's son that performed that act. It was done through the power of Mahadeva. Do now what should be done next."

FINISH SAUPTIKA PARVA

THE MAHĀBHĀRATA

STREE PARVA

CHAPTER 1

Lamentation of Dhritarastra after the loss of his hundred sons and the lose of his hundred sons and consolation

(Jalapradanika Parva)

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and the goddess of learning (Sarasvati) let us cry success.

Janamejaya said

1. "After Duryodhana, and all the warriors had fallen, what, O sage, did king Dhritarashtra do after hearing of it.

2. What also did the great Kuru king Yudhishtira the son of Dharma do? What did the three survivors (of the Kuru army, viz.,) Kripa and the others do?

3. I have heard everything about the deeds of Ashvatthaman. Tell me what took place after that mutual denunciation of curses. Tell me all that Sanjaya said to the blind old king!"

Vaishampayana said

4. "After he had lost his hundred sons, king Dhritarashtra, stricken with grief on that account, dejected, and looking like a tree shorn of its branches became stupefied with anxiety and lost his power of speech.

5. Possessed of great wisdom, approaching the king the greatly wise Sanjaya, addressed him, saying,—Why do you grieve, O monarch? Grief is absolutely useless.

6. Eight and ten Akshauhinis of warriors, O king, have been killed. The Earth had become desolate, and is almost empty now.

7. Kings of various countries, united with your son, and have all been killed.

8. Let now the obsequial rites of your fathers, sons, grandsons, kinsmen and friends and preceptors be performed duly.

Vaishampayana continued—

9. Deprived of sons, counsellors and all his friends, the energetic king Dhritarashtra suddenly dropped down on the Earth like a tree uprooted by the wind.

Dhritarashtra said

10. Deprived as I am of sons, counselors and all my friends, I shall, forsooth, have to rove about sorrowfully over the Earth.

11. What necessity have I now of life itself, deprived as I am of relatives and friends, I am like a bird shorn of its wings and afflicted with decrepitude?

12. Deprived of kingdom, deprived of relatives, and shorn of eyes, I cannot, O you of great wisdom, shine any longer on Earth like a luminary divested of its splendour.

13. I did not follow the advice of friends, of Jamadagni's son, of the celestial Rishi Narada, and of Krishna-Dvaipayana.

14. In the midst of the assembly, Krishna told me what was for my good, saying,—Do away with hostilities, O king! Let your son take the entire kingdom. I did not foolishly follow that advice, and I am now obliged to repent.

15-16. I did not listen to the good counsels of Bhishma. Alas, having heard of the destruction of Duryodhana whose roars were as deep as those of a bull, of the death of Dusshasana and the extinction of Karna and the setting of the 'Drona-sun, my-heart is not sundered into pieces.

17. I do not, O Sanjaya, remember any evil act committed by me in my pristine birth, consequences of which fool as I am, I am now suffering.

18. Forsooth, I committed great sins in my previous lives, for which the great God has made me suffer such a grief.

19-20. This destruction of all my relatives, well-wishers and friends, at this old age has been brought about by Destiny. Who is there on Earth more afflicted than my wretched self.

21. Therefore, let the Pandavas come and see me this very day determined upon following the long way that leads to the regions of Brahman."

Vaishampayana continued—

22. "While king Dhritarashtra was thus bewailing, Sanjaya addressed him in the following words for driving away his grief.

23. Cast off your grief, O king! You have heard the teachings of the Vedas and various scriptures, from the lips of the old, O king! You have heard those words which the sages said to Srinjaya while the latter was stricken with grief on account of the death of his son.

24-25. When your son, O king, grew elated with pride, you did not accept the advice offered to you by your well-wisher. You did not, through covetousness, do what was really for your good.

26. Your own intelligence, like a sharp sword, has cut you. You only sought the company of wicked men.

27. Your son had Dusshasana, the wicked son of Radha, the equally wicked Shakuni, Chitrasona and Shalya for his counsellor. Your son made the entire world his enemy.

28-30. Your son, O Bharata, did not follow the words of Bhishma the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Sharadvat of the mighty-armed Krishna, of the intelligent Narada, of many other Rishis, and of Vyasa himself.

31. Though powerful your son was of little intelligence, proud, always anxious to fight, wicked, ungovernable, and discontented.

32. You are learned, intelligent, and always truthful. Righteous and intelligent persons like yourself, are never stupefied by grief.

33. For this the Kshatriya order has been exterminated, because they did not care for virtue, and always talked of battle, and the fame of your foes enhanced.

34. You had occupied the position of an umpire, but you did not utter a word of wholesome advice. Unfitted as you were for the work, you did not hold the scales evenly.

35. Every one should, at the beginning follow such a line of action that he may not have, in the end, to repent for something already done by him.

36. Out of affection for your son, O king, you did what was agreeable to Duryodhana. You are obliged to repent for that now. You should not, however, grieve.

37. The man who always looks at the honey without seeing the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent like yourself.

38. The man who indulges in grief never acquires wealth. By grieving one loses the fruits he seeks for. Grief again stands in the way of the acquisition of objects dear to us. The man who grieves loses even his salvation.

39. The man who keeps a burning coal within the folds of his cloth and is burnt by the fire thereof is surely called a fool if he grieves for his injuries.

40. You and your son, had with your words fanned the Partha-fire, and with your covetousness as clarified butter made that fire blaze forth into burning flames.

41. Your sons fell into that burning fire like insects. You should not, however, grieve for them now that they have all been burnt in the fire of the enemy's arrows.

42. The shedding of tears, O king, is not approved by the scriptures or praised by the wise.

43. These tears, like sparks of fire, consume the head for whom they are shed. Drive away your grief with your intelligence, and cheer yourself up with your mental strength.

44. Thus was the king consoled by the great Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, showing great intelligence."

CHAPTER 2

(Jalapradanika Parva).—Continued Consolation to Dhritarashtra by Vidura. The power of Death

Vaishampayana said

1. Listen, O Janamejaya, to the nectar like words that Vidura said to the son of Vichitravirya and by which he pleased that foremost of men.

Vidura said

2. Rise, O king! Why are you lying on the Earth. Cheer yourself up. O king, this is the final end of all living creatures.

3. Everything is liable to destruction; everything that is high is sure to fall down. Union is sure to end in separation; life is sure to end in death.

4. The Destroyer, O Bharata, takes both the hero and the coward. Why then, O foremost of Kshatriyas, should not Kshatriyas engage themselves in battle.

5. He, who never fights has been seen to die, while he who engaged himself in battle has been seen to escape alive.

6. As regards living creatures, they did not exist at first. They exist in the intervening period. In the end they once more become non-existent. Why should then one grieve for the same?

7. The man who grieves does not succeed in meeting with the dead. By grieving one does not himself die. While such is the course of the world, why do you indulge in grief.

8. Death drags all creatures, even the gods. There is none dear or hateful to death, O Kuru chief.

9. As the wind tears off all the blades of grass, even so, O foremost of Bharata's race, Death rules over all creatures.

10. All creatures are like members of a caravan bound for the same country. When death will overtake all, it is immaterial whom he meets first.

11. O king, you should not grieve for those who have been killed in battle. If the scriptures are authoritative all of them must have obtained the highest end.

12. All of them were well read in the Vedas; all of them had practised vows. All of them have

met with death after fighting with the enemy. What is there to be sorry in this.

13. They had been invisible before birth. Having come from that unknown region, they have again become invisible. They are not yours, nor are you theirs. Why should you grieve then for such disappearance?

14. If killed, one acquires heaven. By killing, fame is acquired. Both of these, produce great merit. Battle, therefore, is not unproductive of good.

15. Forsooth, Indra will give them regions capable of granting every wish. These, O foremost of men, become the guests of Indra.

16. By celebrating sacrifice with profuse gifts, by ascetic penances and by learning, men cannot, go so quickly to heaven as heroes killed in battle.

17. On the bodies of hostile heroes who were like the sacrificial fire, they poured libations of arrows. Highly energetic, they had in return to bear the arrowy libations poured upon them by their foes.

18. I tell you, O king, that for a Kshatriya in this world there is not a better way to heaven than battle.

19. They were all great Kshatriyas; brave as they were, they were ornaments of assemblies. They have attained highest of blessed regions. They are not persons for whom we should be sorry.

20 Solacing yourself, by your own self, cease to grieve, O best of men. You should not allow yourself to be overwhelmed with sorrow and to give up all action.

21. There are thousands of mothers and fathers and sons and wives in this world. Whose are they and whose are we?

22. Thousands of causes spring up daily for sorrow and thousands for fear. These, however, affect the ignorant and not the wise.

23. There is none dear or hateful to Time, O Kuru chief. Time is indifferent to none. All are equally dragged by time.

24. Time makes all creatures grow, and it is Time that destroys all. When all else is asleep, Time is awake. Time is irresistible.

25. Youth, beauty, life, wealth, health, and friends, are all unstable. The wise will never seek any of these.

26. You should not grieve for what is universal. By indulging in grief a person may himself die, but grief itself by being indulged in, never becomes light.

27. If you feel any grief heavily, it should be overcome by not indulging in it. This is the only remedy for grief, viz., that one should not indulge in it.

28. By indulging in it, one cannot lesson it. On the other hand, it increases when being indulged in. When any evil or when bereavement of some dear one, comes on, only they that are of little intelligence allow their minds to be laden with grief.

29. This is neither Profit, nor Religion, nor Happiness, of which you are thinking.

30-31. The indulgence of grief in the sure means of one's losing one's objects. Through it, one deviates from the three great ends of life. They, who are not contented are stupefied by the vicissitudes of fortune. The wise, are, on the other hand, unaffected by such changes. One should destroy mental grief by wisdom, as physical grief should be destroyed by medicine. Wisdom has this power. They, however, that are foolish, can never acquire equanimity of mind.

32. Pristine actions closely follow a man, so much so that they lie by him when he lies down, stand by him when he stands, and run with him when he runs.

33. As a man acts well or ill, so he enjoys or suffers the fruit thereof.

34. In physical actions also one enjoys or suffers the fruits according to his acts.

35. One's own self is one's own friend, again one's own self is one's own enemy. One's own self is the witness of one's good and evil acts.

36. Good acts beget a state of happiness, and sinful deeds bring on woe. One always reaps the fruit of one's acts. One never enjoys or suffers happiness or misery that is not the outcome of one's own acts.

37. Intelligent persons like you, O king, never commit sinful deeds, that are disapproved by

knowledge and that strike at the very root of virtue and happiness.

CHAPTER 3 (Jalapradanika Parva)—Continued

The frailty of bodies described

Dhritarashtra said

1. "O you of great wisdom, by grief has been removed by your excellent words. I wish you, however, to speak again.

2. How, indeed, do the wise free themselves from mental grief begotten by evil deeds and the bereavement of dear objects."

Vidura said

3-4. He that is wise enjoys peace by subduing both grief and joy by means by which one may escape from grief and joy.

5. Every thing we are anxious for, O foremost of men, is ephemeral. The world is like a weak plantain tree.

6-7. Since the wise and the ignorant the rich and the poor, all, shorn of their anxieties, sleep on the crematorium, with bodies devoid of flesh and full of naked bones, and sinews, whom amongst them will the survivors regard as possessed of distinguishing marks by which the attributes of birth and beauty may be determined? Since every thing is equal in death why should men, whose understandings are always deceived covet one another's rank and position.

8. The learned say that the bodies of men are like house, which are destroyed in time. There is one being, however, that is eternal.

9. As a person casting off an old cloth puts on a fresh one, so is the case with the bodies of all embodied beings.

10. O son of Vichitravirja creatures reap happiness or misery, as the fruit of their own acts.

11. By their acts they secure heaven, O Bharata, or happiness, or misery. Whether competent or otherwise, they have to bear their burdens which are the result of their own acts.

12-14. As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as shaped, some after removal from the wheel, some while in course of being removed, some after removal,

some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, so is the case with the bodies of embodied creatures.

15-16. Some are destroyed while in embryo, some after coming out of the womb, some on the day after, some after a fortnight or a month, some on after a year or two, some in youth, some in middle age, and some when old.

17. Creatures are born or destroyed according to their pristine acts. When such is the course of the world, why do you grieve?

18-19. As men, while swimming, sometimes dive and sometimes emerge, so, O king, creatures sink and emerge in life's stream. They that are of limited understanding suffer or meet with death as the result of their own acts.

20. They, however, that are wise, virtuous and desirous of doing good to all living creatures, who are acquainted with the real nature of beings in this world, attain at last to the highest end."

CHAPTER 4

(Jalapradanika Parva).—Continued.

The same subject

Dhritarashtra said

1. "O best of speakers, how may the wilderness of this world be known? I wish to hear this. Accosted by me, tell me this."

Vidura said

2. "I will describe to you all the acts of creatures from the very beginning. In the beginning it lives in the mixture of blood and semen. Then it grows little by little. Then on the expiration of the fifth month it puts on a shape.

3. It next becomes a foetus with all its limbs made up, and live in a dirty place, covered with flesh and blood.

4. Then, by the action of the wind, its lower limbs are turned upwards and the head comes downwards. Getting by this posture at the mouth of the uterus, it suffers manifold miseries.

5. On account of the contraction of the uterus, the creature then comes out of it, bearing the results of all his pristine acts. He then meets in this world with other evils that best him.

Misfortunes go to him like dogs drawn by the scent of meat.

6. Next various diseases assail him while he is enchain'd by his pristine acts.

7. Bound by the fetters of lust and women and wealth and other sweets of life, various evil practises also approach, him then, O king!

8. Caught by these, he never enjoys happiness. At that time he does not obtain the fruit of his acts, right or wrong. They, however, fix their minds on reflection, succeed in protecting their souls.

9-10. The person overcome by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with death at the appointed time.

11. Overcome by his senses, he does good and evil at the every commencement. Having enjoyed or suffered the fruits of these, he again becomes indifferent to his acts of self-destruction.

12. Alas, the world is deceived, and covetousness subdues it. Deprived of sense by covetousness, anger, and fear, one knows not one's own self!

Proud of his high birth, one is seen to speak ill of those that are not high born. Elated with pride of wealth, one is seen to hate the poor.

14. One considers others as ignorant fools, but seldom gauges his own self. One attributes faults to others, but never wishes to punish his own self.

15-17. Since the wise and the ignorant, the rich and the poor, the high-born and the low-born, the honoured and the dishonoured, all go to the place of the dead and sleep there shorn of anxiety, with bodies divested of flesh and full only of bones and dried up tendons, whom amongst them would the survivors regard as standing superior to others and by what marks would they determine the attributes of birth and beauty.

18. When all shall sleep likewise on the bare ground, why then should men, foolishly, desire to deceive one another.

19. He who, looking at this scriptural injunction with his own eyes or hearing it from

others, practises virtue in this unstable world of life and sticks to it from early age, attains to the highest end.

20 Learning all this, he that sticks to Truth, O king, gets over all paths."

CHAPTER 5

(Jalapradanika Parva)—Continued The forest of life described

Dhritarashtra said

1. "Describe fully to me the ways of that intelligence by which this wilderness of duties may be safely crossed.

Vidura said

2. "Having saluted the Self-create, I will obey your command by telling, you how the great sages speak of the wilderness of life.

3. A certain Brahmana, living in the great world, found himself on one occasion in a large inaccessible forest abounding with beasts of prey.

4. It was full of lions and tigers and other animals looking like elephants, all of which were roaring aloud. Such was the view of that forest that Yama himself would be frightened.

5. Seeing the forest, the heart of the Brahmana was greatly agitated. His hairs stood erect, and other signs of fear manifested themselves, O destroyer of enemies.

6. Entering it, he began to run hither and thither, looking every side for finding out somebody whose shelter he might seek.

7. Wishing to avoid those terrible creatures, he ran about in fear. He could not go far away from them or free himself from their presence.

8. He then saw that terrible forest was surrounded with a net, and that a dreadful woman stood there, stretching her arms.

9. That large forest was also beset with many five-headed snakes of dreadful forms, tall as mountain summits touching the very sky.

10. Within it was a pit whose mouth was covered with many hard and strong creepers and herbs.

11-12. While wandering the Brahmana dropped into that invisible pit. He was entangled in those creepers that were interwoven with one another, like the large fruit of a jack tree hanging

by its stalk. He remained there hanging with feet upwards and head downwards.

13. While in that state, he was visited by various other calamities. He saw a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth.

14. That elephant, was dark coloured and had six faces and twelve feet. And the animal gradually approached that pit overgrown with creepers and trees.

15-16. About the twigs of the tree which was at the mouth of the pit, moved about many bees of dreadful forms, engaged from before in drinking the honey gathered in their comb.

17. They repeatedly desired, O foremost of Bharata's race, to taste that honey which though sweet to all creatures could, however, attract children only.

18. The honey (in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets.

19. Drinking that honey in such a pitiable condition, his thirst, however, was not appeased. Unsatiated with repeatedly drinking the same the person desired for more.

20. Even then, O king, he could not give up hopes of life. Still, the man expected to live. A number of black and white rats were eating away the roots of that tree.

21-23. There was fear from the beasts of prey, from that dreadful woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree brought about by the rats, and lastly from those bees flying about for drinking the honey.

24. He lived in that condition, deprived of his senses, in that forest, never losing at any time the hope of continuing his life."

CHAPTER 6

(Jalapradanika Parva)—Continued The same subject

Dhritarashtra said

1. "Alas great was the misery of that person and very painful his life. Tell me, O best of speakers, whence his attachment to life and whence his happiness was.

2. Where is that region, so inimical to the practice of virtue, where that person lives, Oh, tell me how that man will be freed from all those great dangers?

3. Tell me all this. We shall then try our best for him. I am stricken with pity on account of the difficulties that lie in the way of his release."

Vidura said

4. O king, they that are conversant with the religion of Moksha cite this as a simile. Understanding this properly, a person may attain to blissful regions hereafter.

5. That which is described as the forest is the great world. The inaccessible forest within it is the limited sphere of a man's life.

6-7. Those described as beasts of prey are the diseases. The huge woman living in the forest, is identified by the wise with Decrepitude which destroys complexion and beauty. The pit is the body of embodied creatures.

8. The huge snake living in the bottom of that pit is Time, the destroyer of all embodied beings. It is, indeed, the universal destroyer.

9. The cluster of creepers growing in that pit and by whose spreading stems the man hangs down is the desire for life which every creature entertains.

10. The six-faced elephant, O king, which runs towards the tree standing at the mouth of the pit is the year. Its six faces are the seasons and its twelve feet are the twelve months.

11. The rats and the snakes that are eating up the tree are the days and nights that are continually lessening the periods of life of all creatures. The bees are our desires.

12-13. The numerous jets that are pouring honey are the pleasures derived from the gratification of our desires and to which men are strongly addicted.

14. The wise know life's course to be such. Through that knowledge they succeed in snapping its fetters.

CHAPTER 7

(Jalapradanika Parva) — Continued
How men can free themselves from the
fetters of the world

Dhritarashtra said

1. "Excellent is this parable which you have described. Indeed, you are acquainted with Truth. Having listened to your nectar-like speech, I desire to hear more."

Vidura said

2. "Listen to me, O king, I shall once more fully describe the means an acquaintances with which enables the wise to free themselves from the fetters of the world.

3-4. As a person, O king, who has to travel a long distance, is sometimes obliged to halt for being fatigued so, O Bharata, they that are of little understanding travelling along the long way of life, have to make frequent halts in the shape of repeated births. The wise are, however, freed from that obligation.

5. Men well read in scriptures, describe for this life's course as a long way. The wise also describe life's way with all its difficulties as a forest.

6. Creatures, O Bharata-chief, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape.

7. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are described as beasts of prey by the wise.

8. Men are always assailed by them, O Bharata. Again, those dreadful beasts of prey, which are their own acts in life, never cause any anxiety to the foolish.

9. If any person, O king, somehow escapes from diseases, Decrepitude, that destroyer of beauty, assails him after-wards.

10. Plunged in a slough by the objects of senses, viz., sound, form, taste, touch and scent, man remains there without anything to save him from there.

11. Meanwhile, the years, the seasons, the months, the fortnights, the days and the nights, coming one after another, gradually deprive him of beauty and lessen the period of life.

12. These all are harbingers of death. The foolish do not regard them as such. The wise say that all creatures are ruled by the Ordainer through their acts.

13. The body of a creature is called the car. The vital principle is the driver of that car. The senses are the horses. Our acts and the understanding are the traces.

14. He who follows after those running horses, has to come repeatedly by rebirths.

15. He, however, who, being self-restrained, restrains them by his understanding, has not to return.

16. They, however, who are not stupefied while following this wheel of life that is revolving like a real wheel, do not come by rebirths.

17. He that is wise should certainly prevent the coming of re-birth. One should not neglect it, for indifference may subject us to it repeatedly.

18. The Man, O king, who has controlled his senses and subdued anger and covetousness, who is contented, and truthful in speech, obtains peace.

19. This body is called the car of Yama. The foolish are stupefied by it. Such a person, O king, should obtain that which you have obtained.

20. The loss of kingdom of friends, and of children, O Bharata, and such other things, visit him who is still under the influence of desire.

21. The wise should apply the medicine of intelligence to all great sorrows. Securing the medicine of wisdom, which is truly very efficacious and is almost unattainable the self-controlled man would kill that serious disease called sorrow.

22. Neither power, nor riches, nor friends, nor well-wishers, can cure a man of his grief so successfully as the control of self. Therefore not injuring others and cherishing friendship for all creatures, be of pious behaviour, O Bharata!

23-24. Self-restraint, renunciation, and carefulness, are the three horses of Brahman. He who rides on the car of his soul, to which are yoked these horses with the help of traces furnished by good conduct, and drives it, shaking

off all fear of death, goes, O king, to the regions of Brahman.

25. That person, O king, who gives to all creatures promise of his harmlessness goes to the best of regions, viz., the blessed one of Vishnu.

26. The fruit that one reaps by giving an assurance to all creatures of his harmlessness cannot be obtained by celebrating a thousand sacrifices or by daily fasts.

27. Of all things there is certainly nothing dearer than self. Death is, forsooth, disliked by all creatures, O Bharata. Therefore, pity should certainly be shown to all.

28-29. Possessed by various kinds of mistakes, entangled by the net of their own intelligence, they that are wicked and are of good vision, visit repeatedly this Earth. The wise secure a union with Brahma."

CHAPTER 8

(Jalapradanika Parva).—Continued.

Dhritarashtra becomes senseless and bewails. The mission of Yudhishtira

Vaishampayana said

1. "After hearing the words of Vidura, the chief of the Kurus, stricken with grief on account of the death of his sons, dropped down senseless on the Earth.

2-4. Seeing him fall down in that state, his friends as also the island-born Vyasa, Vidura, Sanjaya, and other well-wishers, and the trustworthy attendants who used to wait at the gates, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they solaced the king while in that state.

5. Regaining his senses, after a long time the monarch, wept for a long time, overwhelmed with grief on account of the death of his sons.

6. He said:— 'Fie on the humanity. Fie out the human body. The miseries that we suffer in this life frequently originate from the very state of humanity.'

7. Alas, O lord great is the grief, like poison or fire, that one suffers at the loss of sons, of riches, of kinsmen, and relatives.

8. That grief consumes our limbs, and wisdom. Stricken with that grief, a person welcomes death.

9. This calamity that has befallen me terminate with life itself. O best of sages, I shall, therefore, put an end to my life this very day.'

10-11. Saying so to his great sire, that foremost of all persons conversant with Brahma, Dhritarashtra, laden with grief, became stupefied. The king, O monarch, thinking of his miseries, became silent.

12. Hearing these words of his the powerful Vyasa thus spoke to his son stricken with grief on account of the death of his children.

Vyasa said

13. O mighty-armed Dhritarashtra, hear what I say. You are learned, intelligent, and you O powerful, one, are skilled in understanding duties.

14. Everything is known to you. O scorcher of foes. Forsooth you know the instability of all things doomed to death.

15. When this life is fickle, when this word itself is not eternal, when life is sure to end in death, why then, O Bharata, do you grieve?

16. Before your very eyes, O king, Time, making your son the cause, created this enmity.

17. This destruction of the Kurus, O king, was inevitable. Why then do you grieve for those heroes that have achieved the highest end?

18. The high-souled Vidura knew every thing. He had tried his best, O king, to bring about peace.

19. I Think the course marked by destiny cannot be controlled by any one, even if one struggles for ever.

20. The course that was settled by the celestial was known to me direct. I will recite it to you, so that you may enjoy peace of mind.

21. Once before, I went very quickly to the court of Indra. There I saw all the inhabitation's of heaven assembled together.

22. There were, O sinless one, all the celestial Rishis also, headed by Narada. There, O king, I saw also the Earth in her embodied form.

23-24. The latter had gone to the gods for the accomplishment of a particular mission.

Approaching the gods, she said,—While you were in Brahman's abode you promised to do all for me. Let that be accomplished soon.

25-26. Hearing these words of hers, Vishnu, adored of all the worlds, smilingly addressed her in the midst of the celestials, saying,—The eldest of the hundred sons of Dhritarashtra, viz., Duryodhana, will accomplish your work. Through that king you object will be achieved.

27. For his sake, many kings assemble together on the field of Kuru, They will cause one another to be killed through hard weapons.

28. It is evident, O goddess, that your bruden will then he lightened in battle. Go quickly to your won station and continue to bear the the weight of creatures, O beautiful damsel.

29. From this you should know, O king that your son Duryodhana, born in Gandhari's womb, was a portion of Kali, born for bringing about a universal slaughter.

30. He was vindictive, restless, wrathful and difficult of being pleased. Through the influence of Destiny his brothers also took after him.

31. Shakuni became his maternal uncle and Karna his great friend. Many other kings were born on Earth for helping him in the work of destruction.

32. As the king is, so are his subjects. If the king becomes pious, even unrighteousness becomes incarnate in his kingdom.

33. Servants, forsooth, are affected by the merits and demerits of their masters. O king, having obtained a bad king, your other sons have all been destroyed.

34-35. Conversant with truth, Narada knew all this. Through their own faults, your sons have been destroyed, O king! Do not grieve for them, O king. There in no cause for grief.

36. The Pandavas are not to be blamed, O Bharata, in the least, for what has taken place. Your sons were all wicked. It is they that caused this destruction on Earth.

37-38. Narada had truly spoken out to Yudhishtira, all this in his court at the time of the Rajasuya sacrifice, saying,— 'The Pandavas and the Kauravas, meeting which each other, will be destroyed. Do that, O son of Kunti, which you should.

39. Hearing these words of Narada, the Pandavas were filled with grief. I have thus communicated to you, an eternal secret of the celestials.

40. This will dispell your sorrow and restore to you a love of life, and make you love the Pandavas, for all that had taken place has been due to what had been preordained by the gods.

41. O you, of mighty-arms, I had learnt all this sometime before. I also spoke of it to king Yudhishtira the just at the time of the Rajasuya sacrifice.

42. When I secretly informed him of all this, Dharma's son, tried his best for preserving peace with the Kauravas. That, however, which is ordained by the gods proved too strong for him his to defeat.

43. The determination, O king, of the Destroyer, cannot be baffled any how by mobile and immobile creatures.

44. You are virtuous and highly intelligent, O Bharata! You know also that which all creatures should do and that which they should not do.

45. If king Yudhishtira leans that you are overwhelmed with grief and losing your senses frequently, he will put an end to his life.

46. He is always compassionate and wise. His kindness is displayed even towards all the inferior creatures. How is it possible, O king, that he will not show compassion to you, O king.

47. At my behest, and knowing that which is ordained is inevitable, as also out of love for the Pandavas, live, O Bharata!

48. If you live thus, you fame will travel all over the world. You will then acquire a knowledge of all duties and find many years for acquiring ascetic merit.

49. Thus grief consequent on the death of your sons that has arisen in your heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom.

Vaishampayana said

50-51. "Hearing these words of the energetic Vyasa and reflecting upon them for a little while, Dhritarashtra said,—'O best of Rishis, I am greatly stricken with grief. I am repeatedly losing

consciousness and I am unable to bear up my own self.

52. Hearing, however, these your words about what had been ordained by the gods, I shall not think of putting an end to my life and shall live and act without indulging in grief."

53. Hearing these words of Dhritarashtra, O king, Satyavati's son Vyasa, disappeared then and there."

CHAPTER 9

**(Jalapradanika Parva) — Continued
Sanjalya's return and consolation to the blind king**

Janamejaya said

1. After the holy Vyasa had gone away, what, O Rishi, did king Dhritarashtra do? You should tell me this.

2. What also did the Kuru king, the great son of Dharma, do? And what did those three, viz., Kripa and others do?

3. I have heard of the wonderful deeds of Ashvatthaman and the exchange of curses. Tell me what took place next, and what Sanjaya next said to the old king."

Vaishampayana said

4. "After Duryodhana and all his soldiers had been killed, Sanjaya, deprived of spiritual sight, returned to Dhritarashtra.

Sanjaya said

5. "The kings of various races, that came from various kingdoms, have all, O king, gone to the abode of Death along with your sons.

6. Your son, O king, who had constantly been requested (for peace) but who always desired to terminate his hostility after killing the Pandavas has caused the Earth to be exterminated.

7. Do you, O king, cause the obsequia rites of your sons and grandsons and fathers to be duly performed."

Vaishampayana said

8. Hearing these dreadful words of Sanjaya, the king dropped down on the Earth and lay unconscious like one deprived of life.

9-10. Approaching the king, who was lying prostrate on the Earth, Vidura, conversant with

all forms of duty, said: — 'Rise, O king, why do you lie down thus? Do not grieve, O foremost of Bharata's! This O king, is the final end of all creatures.

11. In the beginning creatures are non-existent. In the middle, O Bharata, they become existent. At the end, they once more become non-existent. What is there to be sorry for in all this.

12. By grieving one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why do you grieve?

13. One may die without fighting in battle. One also escapes alive after having engaged in battle. When one's appointed Time comes, O king, he cannot escape.

14. Time drags all creatures. There is none dear or loathsome to Time, O Kuru's chief.

15. As the wind tears off the ends of all blades of grass, so all creatures, O Bharata chief, are subjected by Time under its influence.

16. All creatures are like members of the same caravan bound for one destination. What is there to be sorry for if Time meets with one a little earlier than with another.

17. Those again, O king, that have fallen in battle and for whom you bewail, are not really objects of your grief, since all those illustrious persons have gone to heaven.

18. By celebrating sacrifices with enough presents, by practising ascetic austerities, and by knowledge, people cannot so easily go to heaven as heroes by displaying courage in battle.

19. All those heroes were conversant with the Vedas; all of them were observant of vows: all of them have died, fighting the foe in battle. What is there to be sorry for then.

20 They poured their libations of arrows upon the bodies of their brave enemies as upon a fire. Great as they were, they bore in return the libations of arrows poured upon themselves.

21. I tell you, O king, that there is no superior way to heaven for a Kshatriya to one through battle.

22. All of them were great Kshatriya, all of them were heroes and ornaments of assemblies.

They have attained to a highly blessed state. One should not grieve for them.

23. Do you comfort your oneself. Do not grieve, O foremost of men. You should not allow yourself to be overwhelmed with sorrow and give up all work.

CHAPTER 10

(Jalapradanika Parva) — Continued The lamentation of Kuru ladies and of the inhabitants of Hastinapura

Vaishampayana said

1-2. "Hearing these words of Vidura, that foremost of Bharata's race, viz., Dhritarashtra, ordered for his car. The king once more said,—'Bring Gandhari here forthwith, and all the Bharata ladies. Bring here Kunti also, as well as all the other ladies with her.

3. Having said these words to Vidura conversant with every duty, the pious Dhritarashtra, deprived of his senses by sorrow got on his car.

4. Then Gandhari, stricken with grief consequent on the death of his sons, accompanied by Kunti and the other ladies of the royal household, came, as ordered by her lord, where the latter was waiting for her.

5. Stricken with great grief, they came together to the king. As they met, they addressed each other and cried aloud.

6. Then Vidura, who had become more afflicted than those ladies, began to solace them. Placing those weeping ladies on the cars that stood ready for them, he left the city.

7. At that time a loud cry of sorrow arose from every Kuru house. The whole city, including the very children, were stricken with grief.

8. Those ladies who had not before this been seen by the very celestials were now helpless as they were in the absence of their lords, seen by the common people.

9. With their beautiful dishevelled hairs, and their ornaments thrown off, those ladies, each clad in a single piece of cloth, proceeded most sorrowfully.

10. Indeed, they came out of their houses looking like white mountains, like a herd of deer from their mountain caves after the fall of their leader.

11. Those bevies of fair damsels, O king, came out filled with sorrow, and ran here and there like a herd of fillies on a circus yard.

12. Seizing each other's hands, they began to bewail aloud after their sons, brothers, and fathers. The presented a spectacle that takes place on the occasion of the universal destruction at the end of a cycle.

13. Weeping and crying and running here and there, deprived of their senses by sorrow, they knew not what to do.

14. Those ladies who formerly felt abashed even in the presence of companions of their own sex, now felt no shame, though scantily clad, in coming out before their mothers-in-law.

15. Formerly they used to console each other while stricken with even slightest grief, Stupefied by grief, they, O king, could not look upon each other.

16. Surrounded by those thousands of wailing ladies, the king issued out of the city in great depression and proceeded quickly towards the battle-field.

17. Issuing out of the city, artisans and traders and Vaishyas and all kinds of mechanics, followed the king.

18. As those ladies, afflicted by the entire destruction of Kurus, cried in sorrow, a loud wail arose from among them that pierced all the worlds.

19. All creatures that heard that cry thought that the hour of universal destruction was near at hand when all things would be devoured by the fire that arises at the end of the cycle.

20. The citizens also of Hastinapura devoted to the Kurus, whit hearts filled with anxiety at the destruction of their rulers, O king, cried aloud like those ladies.

CHAPTER 11

(Jalapradanika Parva) — Continued
Meeting between Dhritarashtra and Kripa,
Ashvatthama and Kritavarma. How the
latter have killed the Pandava army

Vaishampayana said

1. "Within two miles after his departure Dhritarashtra, met with those three great car-warriors, viz., Sharadvat's son Kripa, Drona's son (Ashvatthaman), and Kritavarman.

2-3. As soon as the latter saw the blind king, possessed of great power, the three heroes sighed in grief and with voices choked in tears weepingly said,— 'Your royal son, O king, having performed the most difficult feats, has, with all his followers, gone to the region of Indra.

4. We are the only three car-warriors of Duryodhana's army that are yet alive. All the others, O foremost of Bharata's race, have died.'

5-6. Having said these words to the king, Sharadvat's son Kripa, addressing the grief-stricken Gandhari, said to her,— 'Your sons have fallen, performing heroic and wonderful deeds, in the battle-field.

7. Forsooth having, obtained those bright worlds that are attainable only by the use of weapons, they are playing there like celestials, having assumed shining forms.

8. Amongst those heroes there was no one that fled from battle-field. Every one of them has fallen at the end of weapons. None of them joined his hands, and prayed for mercy.

9. Death in battle by weapons has been described by the ancients as the best that a Kshatriya can obtain. You should not, therefore, grieve for any of them.

10. Their enemies, O queen viz., the Pandavas, too, have not been more fortunate. Hear, what we, headed by Ashvatthaman, have done to them.

11. Learning that your son had been killed unrighteously by Bhima, we massacred the Pandavas when asleep after entering these camp.

12. All the Panchalas have been killed. Indeed, all the sons of Drupada, as also all the son of Draupadi, have been massacred.

13. Having caused this massacre of the sons of our foes, we are flying away because we three cannot fight with them.

14. Our enemies, the Pandavas, are all heroes and great bowmen. They will soon attack us, filled with rage, for taking vengeance on us.

15. Informed of the massacre of their sons, those foremost of men, infuriate with rage,—those heroes,—O illustrious lady, will soon pursue us.

16. Having caused this massacre we dare not stay. Grant us permission, O queen. You should not grieve.

17. Grant us your permission also, O king! Summon fortitude, and observe the duties of a Kshatriya in their highest form.'

18-19. Having said so to the king, and going round him, Kripa and Kritavarman and Drona's son, O Bharata, without being able to take away their eyes from the wise king Dhritarashtra, urged their horses towards the banks of the Ganges.

20 Leaving that place, O king those great car-warriors, with hearts stricken with anxiety, took one another's leave and separated from one another.

21. Sharadvat's son Kripa went to Hastinapura; Hridika's son went to his own kingdom; while the son of Drona started for the hermitage of Vyasa.

22. Thus those heroes, who had offended the great sons of Pandu, respectively proceeded to the places they selected, on one another.

23. Having met the king thus, those heroes, went away before the sunrise, O king, to the places they selected.

24. It was after this, O king, that the sons of Pandu, those great car-warriors, met the son of Drona, and displaying their prowess, defeated him, O king."

CHAPTER 12

(Jalapradanika Parva) Continued.

The Pandavas appear before Dhritarashtra who embraces an iron image of Bhima for killing him

Vaishampayana said

1. "After all the warriors had been massacred, king Yudhishtira heard that his uncle Dhritarashtra had left the city of Hastinapura.

2. Afflicted with grief consequent on the death of his sons, Yudhishtira, O king, accompanied by his brothers, set out for meeting his uncle who was filled with sorrow for the death of his (hundred) sons.

3. The son of Kunti was followed by the great and heroic Krishna of Dasharha's race, by Yuyudhana, as also by Yuyutsu.

4. The princess Draupadi also, laden with grief, and accompanied by those Panchala ladies that were with her, sorrowfully followed her husband.

5. Yudhishtira saw near the banks of the Ganges, O king, the crowd of Bharata ladies afflicted with sorrow and crying like a flight of she-ospreys.

6. The king was soon surrounded by those thousands of ladies who with arms raised up in grief, were bewailing aloud and uttering all sorts of words, agreeable and disagreeable.

7. Where, indeed, in that righteousness of the king, where his truth and pity, since he has killed sires and brothers and preceptors and sons and friends.

8. How, O mighty-armed one, had your heart become tranquil after killing Drona, and your grandsire Bhishma, and Jayadratha.

9. What is the use of sovereignty to you, after having seen your sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus killed.

10. Leaving those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishtira the just bowed to the feet of his eldest uncle.

11. Having saluted their sire duly, those slayer of foes, viz., the Pandavas, announced themselves to him, each uttering his own name.

12. Greatly stricken with grief for the slaughter of his sons, Dhritarashtra unwillingly embraced the eldest son of Pandu, who was the cause of that slaughter.

13. Having embraced Yudhishtira and spoken a few solacing words to him, O Bharata, the wicked Dhritarashtra sought for Bhima, like a burning fire ready to burn everything that would approach it.

14. Indeed, the fire of his anger, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest.

15. Understanding the wicked intentions towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king.

16. The highly intelligent, Krishna had, in the very beginning understood the object of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them.

17. Holding with his two arms that iron Bhima, the powerful king Dhritarashtra, endued with great strength, broke it into pieces, taking it for the real Bhima.

18. Possessed of the strength of ten thousand elephants, the king broke that statue into pieces. His own breast, however, was considerably bruised and he began to vomit blood.

19. Covered with blood the king dropped down on the ground like a blossoming Parijata tree.

20 His learned charioteer, Sanjaya the son of Gavalgana raised the king and soothing and comforting him, said 'Do not act so.'

21. Having cast off his wrath and regained his true nature the king then became filled with grief and began to weep aloud, saying,— 'Alas, Oh Bhima, Alas, Oh Bhima!'

22-23. Knowing that he was no longer under the influence of anger, and that he was truly sorry for having (as he believed) slain Bhima, Vasudeva, that foremost of men, said,— 'Do not grieve, O Dhritarashtra, for you have not killed Bhimasena. That is an iron statue, O king, which has been broken by you.'

24. Knowing that you were filled with anger, O foremost of Bharata's race, I dragged Bhima away from within the jaws of Death.

25. O best of kings, there is none equal to you in physical strength. Who is there, O mighty-armed one, that would bear pressure of your arms.

26. As no one can escape alive from a struggle with Death himself, so no body can come out safe from within your embrace.

27. Therefore that iron statue of Bhima, which had been made by your son, had been kept ready for you.

28. On account of the sorrow for the death of your sons, your mind has been filled with spite. Therefore, O great king, you to seek kill Bhimasena.

29. The destruction of Bhima, however, O king, would do you no good. Your sons, O king, would not be revived by it.

30. Therefore, approve of what we have done to secure peace, and do not grieve any longer."

CHAPTER 13

(Jalapradanika Parva) — Continued

Krishna's consolation to Dhritarashtra

Vaishampayana said

1-2. "Thereupon a few maid-servants came to the king for washing him. After he had been properly washed, Krishna again addressed him, saying. You are, O king, well read in the Vedas and various scriptures. You have heard all old histories, and everything relating to the duties of kings.

3. You are learned wise and can understand strength and weakness. Why are you then angry when all that has befallen you is the outcome of your own folly.

4. I spoke this to you before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. You did not, however, then care to follow our advice.

5. Although requested by us, you did not act according to the advice we offered, knowing that the Pandavas were superior to you and yours, O Kuru chief in strength and bravery!"

6. The king who sees his own shortcomings and knows the distinctions of place and time, enjoys great prosperity.

7. That man, however, who, though advised by his well-wishers, does not follow their words, suffers miseries and is obliged to grieve for his evil policy.

8. Follow a different course of life now, O Bharata! You did not control yourself but suffered yourself to be ruled by Duryodhana.

9. That which has befallen you is due to your own fault. Why then do you seek to kill Bhima? Remembering your own folly govern your anger now.

10. That mean wretch who had, from haughtiness caused the princess of Panchala to be brought into the court, has been justly killed by Bhimasena.

11. Look at your own evil deeds as also at those of your wicked-souled son. The sons of Pandu are perfectly innocent. Yet they have been treated most ruthlessly by you and him."

Vaishampayana continued—

12-13. After he had thus been told the truth by Krishna, O king, Dhritarashtra replied to Devaki's son, saying. 'It is just so, O you of mighty arms! What you say, O Madhava, is perfectly truth! It is father's affection that made me deviate from the path of righteousness.'

14. By good luck, that foremost of men, the mighty Bhima of true prowess, protected by you, came not within my embrace.

15. Now, I am free from wrath and fever. I wish eagerly, O Madhava to embrace that hero.

16. When all the kings have been killed when by children are no more, my well-being and happiness depend upon the sons of Pandu.

17. Having said so, the old king then embraced those beautiful princes, viz., Bhima and Dhananjaya and those two foremost of men, viz., the two sons of Madri and wept, and comforted and blessed them."

CHAPTER 14

(Jalapradanika Parva) — Continued Krishna with the Pandavas approaches Gandhari and consoles her

Vaishampayana said

1. "Ordered by Dhritarashtra, those foremost of Kuru's race, viz., the Pandava brothers, accompanied by Keshava, then went to see Gandhari.

2. The innocent Gandhari, stricken with grief on account of the death of her hundred sons, thought that king Yudhishtira the just had killed all his enemies, and wished to curse him.

3. Knowing her evil intentions towards the Pandavas, the Vyasa made himself ready for counteracting them at the very beginning.

4. Having cleansed himself by the sacred and fresh water of the Ganges, the Great Rishi, capable going everywhere at will as quickly as the mind, came there.

5. Capable of seeing the heart of everyone with his spiritual vision and desirous of doing the same, the sage came there.

6. Endued with great ascetic merit and ever intent on saying what was for the good of creatures, the Rishi said to his daughter-in-law at the proper moment. Do not at this time imprecate a curse! Rather make a good use of this hour for showing your forgiveness.

7. Thou should not be angry with the Pandavas, O Gandhari! Set your heart on peace! Restraine the words that are about to drop from your lips! Listen to my advice.

8-10. Your son, seeking victory had requested you every day for the eighteen days of the battle, saying,— 'O mother bless me who am fighting with my foes!' Solicited thus every day by your son desirous of victory, you always answered him saying,— 'victory' is there where righteousness is.' I do not, O Gandhari, remember that your words, have ever been falsified! Those words, therefore, which you, requested by Duryodhana, said to him could not be false. You are always engaged in the well being of all creatures.

11. Having undoubtedly reached the other shore in that dreadful battle of Kshatriyas, the

sons of Pandu have certainly gained the victory and greater a righteousness.

12. You formerly observed the virtue of forgiveness. Why would you not observe it now? Restrain unrighteousness, O you who are ever righteous. There is victory where righteousness is.

13-14. Remembering your own righteousness and the words spoken by your self, check your wrath, O Gandhari! Do not act otherwise, O beautiful speeches lady! hearing these words, Gandhari said,— 'O holy one, I don not entertain any ill feelings towards the Pandavas, nor do I wish that they should die. Out of grief for the death of my sons, my heart is greatly shaken.

15. I know that I should protect the Pandavas with as much care as Kunti does, and that Dhritarashtra also should protect them as I should.

16. For the holly of Duryodhana and of Shakuni the son of Subala, and through the action of Karna and Dushasana, this extinction of the Kurus has taken place.

17. In this matter Vibhatsu of Pritha's son Vrikodara, or Nakula or Sahadeva, or Yudhishtira himself is not to blame in the least.

18. While engaged in battle, the Kauravas, puffed up with arrogance and pride have perished with many others who helped them. I am not grieved at this.

19-20. But there has been one act done by Bhima in the very presence of Vasudeva that excites my anger. Having challenged Duryodhana to a dreadful mace encounter, and having come to know that my son, while making diverse kinds of motion in the battle, was superior to him in skill, the great Vrikodara struck the latter below the navel.

21. It is this that excites my anger. Why should heroes, for the sake of their lives, forget their duties that have been determined by great persons conversant with every duty?

CHAPTER 15

(Jalapradanika Parva)—Continued
Bhima admits that he killed Duryodhana unfairly. Yudhishtira's lamentation.

Gandhari comforts the Pandavas

Vaishampayana said

1-2. "Hearing these words of Gandhari, Bhimasena, in fear said these words for solacing her. 'The deed may be fair or unfair, I did it through fear and for the object of protecting my own self! you should, therefore, forgive me now!

3. Your powerful son was incapable of being killed by anybody in a fair and righteous battle. And therefore I did what was unfair.

4. Duryodhana himself had formerly defeated Yudhishtira unfairly. He always acted treacherously towards us. It was therefore that I had recourse to an unfair act.

5. Your son was then the only unslain warrior of his party. In order that brave prince might not kill me in the mace-encounter and once more deprive us of our kingdom, I acted in that way.

6. You know what your son had said to the princes of Panchala while the latter, in her seasons, was clad in a single piece of cloth.

7. Without having killed Suyodhana it was impossible for us to rule peacefully whole Earth with seas. And therefore I acted in that way.

8. Your son wronged us in many ways. In the court he had shown his left thigh to Draupadi.

9. For that wicked conduct of his your son deserved to be killed by us even then. However, commanded by king Yudhishtira the just, we allowed ourselves to be restrained by the agreement that had been made.

10. By this means, O queen, your son excited deadly hostilities with us. We suffered great miseries in the forest. Remembering all this, I acted in that way!

11. Having killed Duryodhana in battle, we have terminated our hostilities. Yudhishtira has regained his kingdom, and we also have been freed from anger!"

12. Hearing these words of Bhima, Gandhari said,— 'As you praise my son thus he did not deserve such a death! He, however, did all that you describe!

13. When Vrishasena, however, had deprived Nakula of his horses, O Bharata, you drank in battle the blood from Dusshasana's body.

14. Such an act is cruel and is spoken ill of by the good. It becomes a most disrespectful person. It was a wicked act, O Vrikodara, which you then perpetrated. You should not have done it.

15. Bhima replied,— 'It is improper to drink the blood of even a stranger, what then need be said about quaffing the blood of one's own self. One's brother, again, is like his own self. There is no difference between them.

16. The blood, however, did not, O mother, pass down my lips and teeth. Karna knew this well. My hands only were covered with Dusshasana's blood.

17. Seeing Nakula deprived of his horses by Vrishasena in battle, I caused the rejoicing Kaurava brothers to be filled with fear.

18. When after the gambling match the hairs of Draupadi were seized, I gave vent to certain words in anger. I do still remember those words.

19. I would for all years to come, have been regarded to have neglected the duties of a Kshatriya if I had left that promise unfulfilled. It was for this, O Queen, that I did that act.

20. You should not, O Gandhari, attribute any fault to me. Without having checked your sons formerly, should you attribute any fault to our innocent selves.

Gandhari said

21. "Unvanquished by any one, you have killed a hundred sons of this old man! Oh, why did you not spare, O child, even one son of this old couple deprived of kingdom. Who had not committed a greater offense?

22. Why did you not leave even one crutch for this blind couple?

23. O child, although you live unscathed, having killed all my sons, yet I would not have been sorry, if you had followed the path of righteousness in killing them.

Vaishampayana continued—

24. Having said so, Gandhari, filled with anger at the slaughter of all her sons and grandsons enquired after Yudhishtira, saying,—'Where is the king?'

25-26. After she had said these words, king Yudhishtira, trembling and with joined hands, approached her and said, 'Here is Yudhishtira, O goddess, that cruel destroyer of your sons! I deserve your curses, for I am the root of this universal destruction! Oh curse me!

27. I do not care for life, for kingdom, for wealth! Having brought about the destruction of such friends, I have proved myself to be a great fool and a hater of friend.

28. Gandhari, sighing heavily, said nothing to Yudhishtira—who spoke such words, who was overcome with fear, and who stood in her presence.

29-30. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, turned her eyes from within the folds of the cloth that covered them, to the tip of Yudhishtira's toe, as the prince with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, got a sore nail on his toe.

31. Seeing this, Arjuna went behind Vasudeva, and the other sons of Pandu became restless and moved about from one place to another.

32. Gandhari then, having shaken off her anger, comforted the Pandavas as a mother should. With her permission those broad-chested heroes then proceeded together to present themselves to their mother.

33. Having seen her sons after a long time, Kunti who had been filled with anxiety for them covered her face with her cloth and began to weep.

34. Having wept for sometime with her children, Pritha saw the wounds and scars of many weapons on their bodies.

35-36. She then repeatedly embraced and patted each of her sons, and stricken with grief wept with Draupadi who had lost all her children and whom she saw lying on the naked Earth, pitifully bewailing.

Draupadi said

37. "O Venerable lady, were have all your grandsons, with Abhimanyu among them, gone? Seeing you in such distress why are they delaying in coming before you. Deprived as I am of my children, what need have I of kingdom."

38. Raising the grief-stricken princess of Panchala who was weeping thus, Pritha began to solace that lady having of large eyes.

39. Then Kunti, accompanied by the princess of Panchala, and followed by her sons proceeded towards the grief-afflicted Gandhari, though she herself was also in great sorrow.

40. Seeing that illustrious lady with her daughter-in-law, Gandhari said,— 'Do not, O daughter, grieve so. See, I too am much afflicted with sorrow as you.'

41. I think, this universal destruction has been caused by the irresistible course of Time. This dreadful slaughter was inevitable, since it has not been brought about by human agency!

42. What Vidura of great wisdom foretold, after Krishna's sueing in vain for peace, has now come to pass!

43. Do not, therefore, grieve in a matter that was inevitable, especially when it has taken place! Having been dead in battle they should not be grieved for!

44. I am in the same situation as you are! (If you act thus) who then will comfort us? Through my fault, this foremost of races has been ruined.'

CHAPTER 16**(Jalapradanika Parva)—Continued**
Gandhari saw the battle field with her spiritual eye**Vaishampayana said**

1. Having said so, Gandhari, though standing on that spot which was distant from the field of battle, saw with her spiritual eye, the slaughter of the Kurus.

2. Devoted to her lord, that highly blessed lady always practised high vows. Practising the severest penances, she was always truthful in her speech.

3. By virtue of the gift of the boon by the great Rishi Vyasa of pure deeds, she came by spiritual knowledge and power. The lady then piteously bewailed.

4. The highly intelligent Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to look at and full of wonderful sights, of those foremost of warriors.

5. Strewn with bones and hair, and covered with streams of blood, that field was filled with thousands upon thousands of dead bodies on every side.

6. covered with the blood of elephants and horses and car-warriors and various warriors, it was filled with headless trunks and trunkless heads.

7. And it resounded with the cries of elephants and horses and men and women, and abounded with jackals and cranes and ravens and Kankas and crows.

8. And it was the sporting ground of Rakshasas living on human flesh. And it was filled with ospreys and vultures and resounded with the inauspicious yells of jackals.

9-10. Then at the command of Vyasa king Dhritarashtra and all the sons of Pandu led by Yudhishtira, with Vasudeva and all the Kuru ladies, went to the battle-field.

11-12. Having reached Kurukshetra, those widowed ladies beheld their killed brothers and sons and sires and husbands lying on earth, as their bodies were being devoured by beasts of prey and wolves and ravens and crows and ghosts and Pishachas and Rakshasas and various other night-rangers.

13. Seeing that onslaught which resembled the spectacles seen on the sporting ground of Rudra, the ladies cried and quickly got down from their costly cars.

14. Witnessing sights the like of which they had never before seen, the Bharata ladies felt their limbs to be deprived of strength and dropped down on the ground.

15. Others became so stupefied that they lost their consciousness. Indeed, the Panchala and the Kuru ladies were plunged into indescribable distress.

16-18. Seeing that dreadful field of battle filled on all sides with the cries of those grief-stricken ladies, the daughter of Subala, acquainted with all forms of duty, addressed the lotus-eyed, Keshava that foremost of all men. Beholding that universal destruction of the Kurus and filled with grief at the sight, she said,— 'Look, O lotus-eyed Mahadeva, at these daughters-in-law of mine! Deprived of their husbands they are with dishevelled hair, crying piteously like a flight of she-ospreys.

19. Seeing those dead bodies, they are remembering the great Bharata chiefs! They are running here and those in a body towards their sons and brothers and sires and husbands.

20. See, O mighty-armed one, the field is covered with mothers of heroes, all of whom, however, have been deprived of children! There, that part is covered with wives of heroes, who have however, been bereaved of their husbands.

21. See the field of battle is adorned with those foremost of men, viz., Bhishma and Karna and Abhimanyu and Drona and Drupada and Shalya.

22. See it is adorned also with the golden coasts of mail, and with the precious gems, of high-souled warriors, and with their Angadas and Keyuras and garlands.

23. Behold, it is covered with darts and spikes discharged by heroic hands, and swords and various kinds of keen arrows and bows.

24. Beasts of prey, in a body, are standing or sporting or lying down according to their pleasure.

25. Behold, O powerful hero, the field of battle in this state! At this sight, O Janardana, I am burning with grief.

26. With the destruction of the Panchalas and the Kurus, O slayer of Madhu, I think, the five elements have been destroyed.

27. Dreadful vultures and thousands of others birds, are dragging those bodies stained with blood and seizing them by their armour, are devouring them.

28. Who is there that could even imagine the death of such heroes as Jayadratha, Karna, Drona, Bhishma and Abhimanyu.

29. Alas, though incapable of being killed they have yet been killed, O slayer of Madhu! Behold, vultures, Kankas, ravens hawks, dogs and jackals are feasting upon them.

30. There, those foremost of men, who fought on Duryodhana's side, and went to the field in anger and now lying like extinguished fires.

31. All of them deserve sleeping on soft and clean beds, But alas, in a distressful condition they are sleeping to-day on the naked ground.

32. Recounting their praises poets used to please them before at proper times. They are now listening to the fierce and inauspicious yells of jackals.

33. Those great heroes who used formerly to sleep on rich beds with their limbs smeared with sandal-paste and powdered alone, are now sleeping on the dust.

34. These vultures, wolves and ravens are now their ornaments. Uttering again and again inauspicious and fierce cries, those creatures are now dragging their bodies.

35. Those heroes, look even cheerful, now, and have still beside them their keen arrows, well-tempered swords, and bright maces, as if life has not yet left them!

36. Many leading heroes, possessed of beauty and fair complexions and bedecked with garlands of gold, are sleeping on the ground! Look beasts of prey are dragging and tearing them.

37. Some with massive arms, are sleeping with maces under them as if those were beloved wives.

38. Others with armour on, are holding in their hands their effulgent weapons. Beasts of prey are not tearing him, O Janardana, thinking them to be still alive.

39. The beautiful golden garlands on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on all sides.

40. There, thousands of fierce wolves, are dragging the golden chains sound the necks of many illustrious but dead heroes.

41-42. Many, whom clever bards formerly used with their hymns and panegyris, to delight every morning, are now surrounded by fair ladies

stricken with grief and weeping and crying around them in distress, O foremost of Vrishni's race.

43. The faces of those beautiful ladies, O Keshava, though pale, still shine like red lotuses.

44. Those Kuru ladies have ceased weeping with their followers and companions. They are all filled with anxiety. Bewildered with sorrows, they are running here and there.

45. The faces of those fair ladies have, with weeping and ire, become effulgent as the morning sun, or gold, or burnished copper.

46. Hearing each other's unmeaning lamentations those ladies, on account of the loud cries of woe coming from every side, are unable to understand each other's meaning.

47. Some amongst them, heavily sighing and repeatedly bewailing, are stupefied by grief and are giving up their lives.

48. Many of them, seeing the bodies (of their sons, husbands, or sires,) are weeping and lamenting. Others are striking their heads with their own soft hands.

49. The Earth, filled with heaps of heads and hands and other limbs, the sights of destruction, looks resplendent.

50. Seeing many headless trunks of great beauty, and many heads without trunks, those fair ladies are lying unconscious on the ground for a long while.

51-52. Joining particular heads with particular trunks, those ladies, beside themselves with grief, are again discovering their mistakes, and saying,—This is not this one's—and are weeping more bitterly.

53. Others, uniting arms and thighs and feet, cut off with arrows, are grieving and losing their consciousness repeatedly.

54. Some amongst the Bharata ladies, beholding the bodies of their husbands, mangled by animals and birds and shorn of heads,—are not recognising them.

55. Others, seeing their brothers, sires, sons, and husbands killed by enemies, are, O slayer of Madhu, striking their heads with their own hands.

56. Covered with flesh and blood, the Earth has become impassable with arms still holding swords and with heads adorned with ear-rings.

57. Seeing the field covered with the dead bodies of their brothers and sires, and sons, those faultless ladies, who had never before experienced the least distress, are now plunged into indescribable misery.

58. Look, O Janardana, at those Dhritarashtra's daughters-in-law, resembling a number of beautiful fillies adorned with excellent manes.

59-61. O Keshava, is there a more sorrowful sight for me to see then that presented by those ladies of fair forms who are put into such a miserable plight? I must, forsooth, have perpetrated great sins in my previous existence, since I am beholding, O Keshava, my sons and grandsons and brothers all killed by foes.' While thus bewailing Gandhari saw the dead body of her son Duryodhana.

CHAPTER 17

(Jalapradanika Parva)—Continued

Gandhari bewails at seeing Duryodhana addressing Krishna

Vaishampayana said

1. "Seeing Duryodhana, Gandhari, deprived of her senses by grief, suddenly dropped down on the Earth like an uprooted plantain tree.

2. Having regained her consciousness soon, she began to weep and lament seeing her son lying on the bare ground, bathed in blood.

3. Embracing her son, Gandhari bewailed piteously. Stricken with grief, and growing unconscious, the Kuru queen exclaimed,— 'Alas, O son!' 'Alas, O son.'

4-7. Burning with grief, the queen wetted with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesh, who stood by her, she said,— 'On the eve on this battle, O powerful one, that had exterminated this race, this foremost of kings, O Vrishny hero, said to me,—In this civil battle, O mother, wish me success!—When he said these words, myself, knowing that a great calamity had befallen us, told him, O foremost of men, Victory is there where righteousness is.

8. And since, O son, you are bent upon fighting a battle, you will, forsooth, obtain those regions that can be gained by weapons and sport there like a celestial.

9. These were the words that I then said to him. I did not then grieve for my son. I am, however, sorry for the helpless Dhritarashtra deprived of friends and kinsmen.

10. Look, O Madhava, at my son, that best of warriors, wrathful, expert in weapons, and irresistible in battle, sleeping on the bed of heroes.

11. See the reverses brought about by Time. This subduer of enemies that used formerly to walk at the head of all kings now sleeps on the dust.

12. Forsooth, the heroic Duryodhana, when he sleeps on that bed of the heroes, has attain to the best end.

13. Inauspicious jackals are now pleasing that prince sleeping on the hero's bed, who was formerly counted by the fairest of ladies sitting round him.

14. He who was formerly encircled by kings who competed with one another to give him pleasure, alas, is now slain and lying on the ground, encircled by vultures.

15. He who was formerly fanned with beautiful fans by fair damsels, is now fanned by (carnivorous) birds with flaps of their wings.

16. Endued with great strength and true prowess, this mighty-armed prince, killed by Bhimasena in battle, sleeps like in elephant killed by a lion.

17. Look at Duryodhana, O Krishna, lying on the naked Earth, bathed in blood, killed by Bhimasena with his mace.

18. That mighty-armed one who had in battle collected together eleven Akshauhinis of soldiers, O Keshava, has on account of his own evil policy, been now killed.

19. Alas, there that great Bowman and powerful car-warrior sleeps, killed by Bhimasena, like a tiger killed by a lion.

20 Having disobeyed Vidura, and his own father, this reckless, foolish, and wicked prince has met with death, on account of his disregard of the old.

21. He who had unrivalled away over the Earth, for thirteen years, alas, that prince, that son of mine, sleeps to-day on the naked Earth, killed by his foes.

22. Not long before, O Krishna, I saw the Earth, full of elephants and kine and horses, ruled by Duryodhana.

23. To-day, O you of mighty-arms, I see her governed by another, and destitute of elephants and kine and horses. What need have I, O Madhava, of lie?

24. Again, look at this sight, of these fair ladies weeping by the side of the killed heroes, that is more painful than the death of my son.

25. Behold, O Krishna, the mother of Lakshmana, that lady having large hips, with her hairs dishevelled, that dear wife of Duryodhana, resembling a golden sacrificial altar.

26. While her mighty-armed husband was formerly alive, this highly intelligent damsel used to sport within the embrace of her lords' beautiful arms.

27. Why, indeed, does not my heart break into a hundred pieces seeing my son and grandson killed in battle.

28. Alas, that innocent lady now smells her son covered with blood. Again, that lady having beautiful thighs is gently rubbing Duryodhana's body with her fair hand.

29. At one time she is grieving for her husband, and again for her son. At one time she looks on her lord, and again on her son.

30. See, O Madhava, striking her head with her hands, she falls upon the breast of her heroic husband, the king of the Kurus.

31. Having a complexion like that of the filaments of the lotus, she looks beautiful like a lotus. The hapless princess, now rubs the face of her son, and again that of her husband.

32. If the scriptures and the Shrutis be true, forsooth, this king has obtained the blessed region that one may acquire by the use of weapons.'

CHAPTER 18

(Jalapradanika Parva)—Continued Gandhari's lamentation continued

Gandhari said

1. "See, O Madhava, my hundred sons, who never knew fatigue in battle, have all been killed by Bhimasena with his mace in battle.

2. That which pains me more to-day is that these my young daughters-in-law, deprived of sons and with dishevelled hairs, are wandering on the field today.

3. Alas, they who formerly walked only on the terraces of magnificent edifices with feet decorated with many ornaments, are now, in great misery, obliged to touch with those feet of theirs this hard Earth, covered with blood.

4. Reeling in sorrow, they are moving about like drunk persons, driving away with difficulty vulture and jackals and crows.

5. Behold, seeing this terrible destruction, that lady of beautiful limbs, and slender waist, falls down, laden with grief.

6. Beholding this princess, this mother of Lakshmana, O you of mighty-arms, my heart is torn with sorrow.

7. Some seeing their brothers, some their husbands, and some their sons, lying down dead on the naked earth, these beautiful ladies of fair arms, are themselves falling down, catching the arms of the killed.

8. Hear, O unvanquished one, the loud lamentations of those elderly ladies and those others of middle age on witnessing this terrible destruction.

9. See, O you of great might, those dames, exhausted with fatigue, are taking rest, supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds.

10. See, O Krishna, taking up some relative's severed head adorned with beautiful nose and ear-rings, some one amongst them, is standing sorrowfully.

11-12. I think, O sinless one, they and myself of little understanding must have perpetrated great iniquities in our previous lives, since, O Janardana, all our relatives and kinsmen have

thus been killed by king Yudhishtira. Our acts, fair or unfair, must bear fruits, O you of Vrishni's race.

13-14. See, O Madhava, those young ladies having beautiful breasts and abdomen, born in respectable families, of great modesty, having black eye-lashes and tresses of the same colour on their heads, having voice sweet and dear like that of swans, are falling down, unconscious from great grief and crying piteously like flights of cranes.

15. See, O lotus-eyed, hero, there beautiful faces resembling full-blown lotuses, are scorched by the sun.

16. Alas, O Vasudeva, the wives of my proud children who were powerful like infuriate elephants, are now being looked at by common people.

17-18. See, O Govinda, the shields decked with hundred moons, the sunny standards, the golden coats of mail, and the golden collars and cuirasses, and the head-gears, of my sons, scattered on the Earth, are shining like sacrificial fires over which have been poured libations of clarified butter.

19. There, Dusshasana sleeps, killed by Bhima, having the blood of all his limbs drunk by that heroic slayer of foes.

20. Look at that other son of mine, O Madhava, killed by Bhima with his mace, actuated by Draupadi and the memory of his woes at the time of the match at dice.

21-22. Addressing the princess of Panchala, in the midst of the assembly, who had been won by dice, this Dusshasana, desirous of pleasing his (elder) brother and Karna, O Janardana, had said,—You are now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now.

23. At that time, O Krishna, I sad to king Duryodhana,—O son, discard the wrathful Shakuni.

24. Know your maternal uncle to be very wicked and greatly fond of quarrel. Discard him forthwith and make peace with the Pandavas, O son.

25. O fool, do you not think of Bhimasena filled with anger. You are cutting him with your wordy arrows like a person striking an elephant with burning brands.

26. Alas, neglecting my wordy, he vomited his poison of words at them, who had already been cut with wordy arrows, like a snake vomiting his poison at a bull.

27. There that Dusshasana sleeps stretching his two massive arms, killed by Bhimasena like a powerful elephant by a lion.

28. The very angry Bhimasena perpetrated a most dreadful deed by drinking in battle the blood of his foes.

CHAPTER 19

(Jalapradanika Parva) — Continued

The same continued

Gandhari said

1. There, O Madhava, my son Vikarna, praised by the wise, lies on the naked earth, killed by Bhima and wounded horribly.

2. O destroyer of Madhu, Vikarna lies there dead in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds.

3. His broad palm, covered with leathern fence, and scarred by constant holding of the bow, is pierced with difficulty by vultures desirous of eating it up.

4. His helpless young wife, O Madhava, is continually but unsuccessfully trying to drive away those vultures desirous of feeding on carrion.

5. The youthful, brave and beautiful Vikarna, O foremost of men, reared in luxury and worthy of every kind of happiness, now sleeps on dust, O Madhava.

6. Though all his vital parts have been cut with cloth-yard and bearded arrows and Nalikas, yet the natural beauty of his body has not left this best of the Bharatas.

7. There, my son Durmuksha, that destroyer of a great number of enemies, sleeps facing the enemy, slain by the heroic Bhimasena in satisfaction of his promise.

8. His face, O Krishna, half eaten away by beasts of prey, looks more beautiful like the moon on the seventh day of the light fortnight.

9. Look, O Krishna at the face of that heroic son of mine. How could that son of mine be killed by enemies and thus made to eat the dust.

10. O amiable one, how could that Durmukha, before whom no enemy could stand be killed by foes.

11. Look, O slayer of Madhu, at that other son of Dhritarashtra, viz., Chitrasena, the best of all bowmen, slain and lying on the ground.

12. Those young ladies, stricken with grief and crying piteously and now sitting, with beasts of prey, around his beautiful body bedecked with wreaths and garlands.

13. The piteous lamentations of women, and these cries and roars of beasts of prey, appear highly wonderful to me, O Krishna.

14. Young and beautiful, and always waited upon and served by the most handsome ladies, my son Vivinshati, O Madhava, sleeps there, covered with dust.

15. His armour has been cut with arrows. Killed in the general destruction, the heroic Vivingshati is now encircled and waited upon by vultures.

16. Having in battle penetrated the ranks of the Pandavas army, that hero now sleeps on the bed of a most exalted and heroic Kshatriya.

17. Look, O Krishna, at his very beautiful and smiling face, having excellent nose and beautiful eyebrows, and resembling the shining Moon himself.

18. Formerly a body of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting Gandharva.

19. Who again could stand before my son Dussaha, that destroyer of heroic enemies, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes.

20 The body of Dussaha, covered with shafts, shines like a mountain overgrown with blossoming Karnikaras.

21. With his golden garland and his bright armour, Dussaha, though dead, shines yet, like a white mountain of fire.

CHAPTER 20

(Jalapradanika Parva)—Continued The same continued

Gandhari said

1-2. He whose power and bravery were regarded, O Keshava, as a one and half times superior to those of his father and you, he who took after a dreadful and proud, lion, he who alone pierced the impenetrable army of my son, he who killed many, alas, he now sleeps there, himself dead.

3. I see, O Krishna, the splendour of that son of Arjuna, of that great hero, viz., Abhimanyu, has not diminished even in death.

4. There, the daughter of Virata, the daughter-in-law of Arjuna, that girl of faultless beauty, stricken with grief on seeing her heroic husband, is bewailing.

5. Approaching her husband, that young wife, viz., the daughter of Virata, is gently rubbing him, O Krishna, with her hand.

6-7. Formerly, that highly intelligent and beautiful girl, inebriate with honied wines, used bashfully to embrace her lord, and kiss the face of Subhadra's son, resembling a full-blown lotus and supported on a neck bearing three lines like those of a conch-shell.

8. Taking of her husband's golden armour, O hero, that damsel is now looking on the body of her husband covered with blood.

9. Beholding her lord, O Krishna, that girl addresses you saying:—'O lotus-eyed one, this hero whose eyes resembled yours, has been killed.'

10. In power, energy, and prowess, he was your equal, O sinless one! He resembled you very much in beauty. Yet he sleeps on the ground, killed by the enemy.

11. Addressing her own husband, she says again,—'You were reared up in every luxury. You used to sleep on soft skins of the Ranku deer. Alas, does not your body feel pain to-day by lying thus on this naked Earth.'

12-13. Stretching your massive arms decorated with golden Angadas, resembling a couple of elephants trunks, and coated with skin

hardened by constant use of the bow, sleep, you, O lord, peacefully as if worn out with the fatigue of too much exercise. Alas, why do you not speak to me that am weeping so?

14. I do not remember to have ever offended you. Why do you not speak to me then? Formerly, you used to addressed me even when you would see me at a distance.

15. Where will you go, leaving behind you the much-respected Subhadra, these your sires who take after the very celestials, and my own wretched self distracted with grief.

16-17. See, O Krishna, collecting with her hands the blood-dyed hairs of her husband and placing his head on her lap, beautiful lady is addressing him as if he were alive,—How could those great car-warriors kill you in the midst of battle,—you who are the sister's son of Vasudeva and the son of the holder of Gandiva?

18. Alas, fie on those wicked warriors, Kripa, Karna, Jayadratha, Drona and Drona's son, by whom you were killed!

19. What did those great car-warriors think at that time when they surrounded you, a warrior of tender years, and killed you to my grief?

20 How could you, O hero, who had so many protectors, be killed so helplessly before the very eyes of the Pandavas and the Panchalas?

21. Seeing you, O hero, killed in battle by many warriors in a body, how is that foremost of men, that son of Pandu, viz., your father, able to bear the burden of life?

22. Neither the acquisition of a vast territory, nor the discomfitures of their foes, gives joy to the Parthas bereft of you, O lotus-eyed one.

23. By the practice of virtue and self-restraint, I shall very soon go to those blissful regions which you have acquired by the use of weapons. Protect me, O hero, when I go there.

24. Until the appointed time comes, one cannot die, since, wretched that I am, I am still alive after seeing you killed in battle.

25. Having gone to the region of the departed manes, whom else, like me, do you address now, O foremost of men, in sweet and smiling words.

26. Forsooth, you will agitated the hearts of the Apsaras in heaven, with your great beauty and soft and smiling words.

27. Having attained the regions reserved for pious persons, you are now united, O son of Subhadra, with the Apsaras. While playing with them, recollect now and then my good acts towards you.

28. Your union with me in this world had, it seems, been ordained for only six months, for on the seventh, O hero, you lost your life.

29. O Krishna, the ladies of the royal house of Matsya are dragging away the sorrowful Uttara, disappointed, and even lamenting in this way.

30. Dragging away the sorrow-stricken Uttara, those ladies, themselves still more aggrieved than that girl, are weeping and bewailing aloud at sight of the slain Virata.

31. Wounded with the weapons and arrows of Drona, lying down on earth, and bathed in blood, Virata is encompassed by the screaming vultures and yelling jackals and crowing ravens.

32. Those black-eyed ladies, approaching the dead body of Matsya king over which carnivorous birds are uttering cries of joy, are trying to turn the body. Weakened by grief, they are unable to do what they wish.

33. Scorched by the Sun, and exhausted with fatigue and toil, their faces have become colourless and pale.

34-35. See also, O Madhava, those other children besides Abhimanyu, viz., Uttara, Sudakshina the prince of the Kamvojas, and the beautiful Lakshmana, all lying on the field of battle.'

CHAPTER 21

(Jalapradanika Parva) — Continued Gandhari laments for the death of Karna Gandhari said

1. "There the powerful Karna, that great Bowman, lies prostrate on the earth. In battle he was like a burning fire. That fire, however, has now been put out by the power of Partha."

2. See, Vikartana's son Karna, after having killed many Atirathas, has been prostrated on the naked Earth and is covered with blood.

3. Wrathful and energetic, he was a great Bowman and a powerful car-warrior. Killed in battle by holder of Gandiva, that hero now sleeps on the ground.

4. My sons, those powerful car-warriors, from fear of the Pandavas, fought, led by Karna, like a heart of elephants with its leader standing first.

5. Alas, like a tiger killed by a lion, or an elephant by an infuriate elephant, that warrior has been killed in battle by Savyasachin.

6. Collected together, O foremost of men, the wives of that warrior, with dishevelled hairs and loud cried of grief, and sitting around that fallen hero.

7. Anxious about that warrior, king Yudhishtira the just could not sleep for thirteen years.

8. Incapable of being restrained by foes in battle like Indra himself who is invincible by enemies, Karna was like the all-destroying fire of dreadful flames at the end of a cycle, and immovable like Himavat himself.

9. That hero became the protector of Dhritarashtra's son, O Madhava! Alas killed, he now lies on the bare ground, like a tree struck down by the wind.

10. Behold, the wife of Karna and mother of Vrishasena, is bewailing piteously and crying and weeping and falling upon the ground.

11. Even now she exclaims,—Forsooth your preceptors' curse has followed you. When the wheel of your car was sunk in the Earth, the cruel Dhananjaya cut off your head with a shaft.

12. That lady, the mother of Sushena, greatly stricken with woe and uttering cries of woe, is falling down, unconscious at the sight of the mighty-armed and brave Karna prostrated on the Earth, with his waist still encircled with a golden belt.

13. Feasting on the body of that illustrious hero, carnivorous animals, have reduced it greatly. This spectacle is indeed pitiable, like that of the moon on the fourteenth night of the dark fortnight.

14. Falling down on the ground the cheerless lady is rising up again. Filled with grief for the death of her son also, she comes and smelleth the face of her husband."

CHAPTER 22

(Jalapradanika Parva) — Continued Gandhari laments for the death of the king of Avanti

Gandhari said

1. "See, killed by Bhimasena, the king of Avanti lies there. Vultures and jackals and crows are feasting upon that hero. Through possessed of many friends, he lies now perfectly helpless.

2. See, O slayer of Madhu, having made a great onslaught of enemies, that warrior is now lying on the bed of a hero, bathed in blood.

3. Jackals, and Kankas, and other carnivorous animals of various kinds, are dragging him now. Mark the reverses caused by Time.

4. His wives, all are crying in grief, and sitting around that hero who while alive was a terrible slayer of enemies but who now lies on the bed of a hero.

5. See, Pratipa's son Valhika, that powerful and highly energetic bowman, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger.

6. Though dead, the colour of his face is still highly bright, like that of the full moon, risen on the fifteenth day of the light fortnight.

7. Burning with grief on account of the death of his son, and desirous of fulfilling his vow, Indra's son Arjuna has killed there that son of Vriddhakshatra.

8. Behold that Jayadratha, who was protected by the illustrious Drona, killed by Partha bent on making good his promise, after penetrating through eleven Akshauhinis of soldiers.

9. Inauspicious vultures, O Janardana, are feasting upon Jayadratha, the proud and energetic lord of the Sindhu-Sauviras.

10. See, O Achyuta, carnivorous creatures are dragging his body away to a neighbouring jungle, though his devoted wives are trying to protect it.

11. The Kamvoja and Yavana wives of that powerful king of the Sindhus and the Sauviras are waiting upon him for protecting his body.

12. At that time, O Janardana, when Jayadratha, assisted by the Kekayas, tried to

ravish Draupadi, he should have been killed by the Pandavas.

13. Out of respect, for Dusshala, they liberated him on that occasion. Why, O Krishna, did they not show some respect for that Dusshala once more.

14. That young daughter of mine, is now crying sorrowfully. She is striking her body with her own hands and blaming the Pandavas.

15. What, O Krishna, can be a greater grief to me than that my young daughter should be a widow and all my daughters-in-law should equally be so.

16. Alas, alas, see, my daughter Dusshala having cast off her grief and fears, is running about in search of the head of her husband.

17. After killing a vast army, he who had restrained all the Pandavas desirous of rescuing their son, at last himself yielded to death.

18. Alas, those wives of his, with faces as beautiful as the moon, are crying, sitting-around that irresistible hero who took after an infuriate elephant."

CHAPTER 23

(Jalapradanika Parva) — Continued Gandhari laments the death of Shalya

Gandhari said

1. "There lies Shalya, the maternal uncle himself of Nakula, killed in battle, by the pious and virtuous Yudhishthira.

2. He used everywhere, O foremost of men, to boast of his equality with you. That powerful car-warrior, viz., the king of the Madras, now lies dead.

3. When he accepted the drivership of Karna's car in battle, he tried to depress Karna for securing victory for the sons of Pandu.

4. Alas, alas, look at the smooth face of Shalya, beautiful as the moon, and having eyes resembling lotus petals, eaten away by crows.

5. There, the tongue of that king, beautiful like molten gold, lolling out of his mouth, is, O Krishna, being devoured by carnivorous birds.

6. The ladies of the royal house of Madra, crying aloud, are sitting around the body of that

king, that ornament of assemblies, killed by Yudhishtira.

7-8. Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in mud.

9. Look at the brave Shalya, the great protector and the foremost of car-warriors, stretched on the bed of heroes, his body wounded with arrows.

10. There the highly powerful king Bhagadatta, the king of a mountainous kingdom, the foremost of all holders of good, lies dead on the Earth.

11. Look at the golden and shining garland that he still wears on his head. Though the body is being devoured by beasts of prey, that garland still adorns the beautiful hairs on his head.

12. Dreadful was the battle that took place between this king and Partha, making the hairs stand erect, like that between Shakra and the Asura Vritra.

13. Having fought Dhananjaya the son of Pritha, and brought him to a perilous condition, this mighty-armed one, was at last killed by his antagonist.

14. He who had no equal on Earth in heroism and energy, that achiever of dreadful feasts in battle, viz., Bhishma, lies there dead.

15. Behold the son of Shantanu, O Krishna, that hero effulgent like the sun, stretched on the Earth, like the Sun himself dropped off the sky at the end of the Yuga.

16. Having scorched his enemies with the fire of his weapons in battle, that brave warrior, that Sun among men, O Keshava, has set like the real Sun at evening.

17. Look at that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, worthy of heroes.

18. Having spread his bed of barbed and unbarbed arrows, that hero lieth on it like Skanda on a clump of reeds.

19. Indeed, the son of Ganga lies there, resting his head on that excellent pillow, consisting of three arrows,—given him by Arjuna.

20 For obeying the mandate of his father, this illustrious one drew up his vital seed. Peerless in battle, that son of Shantanu lies there, O Madhava.

21. Pious and acquainted with all forms of duty, by the help of his knowledge of both the worlds, that hero, though mortal, is still alive like an immortal.

22. When Shantanu's son lies to-day, struck down with arrows, it seems that no other person alive on Earth who is learned and powerful and who is competent to perform great feats in battle.

23. Solicited by the Pandavas, this truthful, righteous, and virtuous hero, communicate to them the means of his own death.

24. Alas, he who had revived the extinct line of Kuru, that illustrious and highly intelligent person, has left the world with all the Kurus in his company.

25. From whom, O Madhava, will the Kurus, receive instructions of religion and duty after that foremost of men, viz., Devavrata, who resembles a god, shall have gone to heaven?

26. See Drona, that best of Brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, is lying on the ground.

27. The highly energetic Drona, O Madhava, was as a master of the four kinds of arms like Shukra of Vrigu's race.

28. Through his favour, Vibhatsu the son of Pandu has achieved the most of difficult feats. He now lies dead on the ground. Weapons refused to come at last at his command.

29. Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all warriors was in the end wounded with weapons.

30. As he moved about in battle, scorching his enemies in every direction, his movement resembled that of a blazing fire. Alas, he now lies dead on the ground, like an extinguished fire.

31. The handle of the bow is yet in his grasp, The leathern fences, O Madhava, are still on his fingers. Though killed, he still looks as if alive.

32. The four Vedas, and all kinds, of weapons, O Keshava, did not leave that hero even as they do not the Lord Prajapati.

33. His auspicious feet, worthy of adoration and adored before by bards and eulogists, and worshipped by disciples, are now being dragged by jackals.

34. Senseless with sorrow, Kripa sorrowfully attends, O destroyer of Madhu, on that Drona who has been killed by Drupada's son.

35. Look at that sorrow-stricken lady, fallen upon the Earth, with dishevelled hair and face hanging down. Alas, she serves sorrowfully her lifeless husband, that best of all holders of weapons, lying on the ground.

36. Many Brahmana saints, with matted locks on their head, are serving the body of Drona that is cased in armour cut asunder, O Keshava, with the arrows of Dhrishtadyumna.

37. The illustrious and delicate Kripa, depressed and sorrow-stricken, is trying to perform the last rites on the body of her husband killed in battle.

38. There, having placed the body of Drona on the funeral pyre and having put fire with due rites, those reciters of Samans are singing the three verses.

39. Those Brahmana saints, with matted locks on their head, have made the funeral pyre of that Brahmana with bows and arrows and car-boxes, O Madhava.

40. Having collected various other sorts of arrows, that highly energetic hero is being consumed by them. Having placed his body on the pyre, they are singing and weeping.

41-42. Others are reciting the three well-known Saman verses that are used on such occasions. Burning the dead body of Drona on that fire, like fire in fire, those saintly disciples of his, are proceeding towards the banks of Ganga, along the left side of the pyre and having placed Kripa at their head."

CHAPTER 24

(Jalapradanika Parva)—Contd

Gandhari's lamentation

Gandhari said

1. See the son of Somadatta, who was killed by Yuyudhana, is being cut by a large number of birds.

2. Burning with sorrow at the death of his son, Somadatta, O Janardana, seems to blame the great bowman Yuyudhana.

3-4. There the mother of Bhurishravas that faultless lady, beside herself with grief, is addressing her lord Somadatta, saying,—By good luck, O king, you do not witness this terrible destruction of the Bharatas, this extermination of the Kurus, this sight resembling the spectacles occurring at the end of a cycle.

5. By good luck, you do not see your heroic, son, who bore the device of the sacrificial stake on his banner and who celebrated numberless sacrifices with profuse presents to all, killed on the field of battle.

6. By good luck, you do not hear those dreadful wails of woe uttered amidst this destruction by your daughter-in-law like the screams of a flight of cranes of the sea.

7. Your daughters-in-law, deprived of both husbands and sons, are running about, each clad in a single piece of cloth and each with her black hairs all dishevelled.

8. By good luck, you do not see to-day your son, that foremost of men, deprived of one of his arms, killed by Arjuna, and now being devoured by beasts of prey.

9. By good luck, you do not see to-day your son Shala killed in battle, and Bhurishravas deprived of life, and your widowed daughters-in-law plunged into grief.

10. By good luck, you do not see the golden umbrella of that illustrious hero who had the sacrificial stake as his emblem on his banner, torn and broken on the terrace of his car.

11. There the black-eyed wives of Bhurishravas are bewailing piteously surrounding their lord killed by Satyaki.

12. Stricken with sorrow on account of the slaughter of their husband, those ladies bewailing piteously, are falling down on the Earth with their faces toward the ground, and slowly approaching you, O Keshava!

13. Alas, why did Arjuna of pure deeds commit such a heinous crime, since he cut off the arm of a heedless warrior who was brave and used to perform sacrifices.

14. Alas, Satyaki perpetrated a still more sinful act, for he killed a person of restrained soul while sitting in the observance of the praya vow.

15. Alas, O righteous one, you are lying on the ground, killed unfairly by two foes.—Thus, O Madhava, those wives of Bhurishravas are crying aloud in sorrow.

16-17. There, those wives of that warrior, all having slender waists, are placing upon their laps the cut off arm of their husband and weeping bitterly.—Here is that arm which used to attack the girdles, grind the deep bosoms and touch the navel, the thighs, and the hips, of fair ladies, and loosen the ties of the drawers worn by them.

18. Here is that arm which killed enemies and dispelled the fears of friends, which gave thousands of kine and rooted out the Kshatriyas in battle.

19. In the presence of Vasudeva himself, Arjuna of pure deeds cut it off while you were heedless and engaged with another in battle.

20-21. How wilt you, O Janardana, describe this great fear of Arjuna while speaking of it in the midst of assemblies. What also will the diadem-decked Arjuna himself say of it?—Censuring you in this way, that best of ladies has stopped at last. The co-wives of that lady are lamenting piteously with her as if she were their daughter-in-law.

22. There the powerful Shakuni, the king of the Gandharas, having irresistible prowess, has been killed by Sahadeva, the maternal uncle by the sister's son.

23. Formerly, he used to be fanned with a two gold-handed fans. Alas, now, his boy lunging on the ground is being fanned by birds with their wings.

24. He used to assume hundreds and thousands of forms. All the illusions, however, of that man possessed of great illusory powers, have been burnt by the energy of the son of Pandu.

25. Highly wily, he had defeated Yudhishthira in the assembly by his power of deception and won from him his vast kingdom. The son of Pandu, however, has now conquered Shakuni's life-breaths.

26. Look, O Krishna, a number of birds is now sitting around Shakuni. An expert in dice, alas, he had also mastered the means for the destruction of my sons.

27. This fire of hostility with the Pandavas had been lighted by Shakuni, for the destruction of my children as also of himself and his followers and relatives.

28. Like those gained by my sons, O powerful one, by the use of arms, this man too, however wicked-souled, has obtained many blissful regions by the use of weapons.

29. My fear, O destroyer of Madhu, is that wily man may not create dissensions even there between my children all of whom are simple and confiding."

CHAPTER 25

(Jalapradanika Parva) — Cont
The same subject continued

Gandhari said

1. Behold that irresistible king of Kambojas, that bull-necked hero lying in the dust, O Madhava, though worthy of sleeping comfortable on Kamboja blankets.

2. Stricken with great sorrow, his wife is weeping bitterly at sight of his arms covered with blood, which, however, formerly used to be smeared with sandal-paste.

3. Indeed, the beautiful lady exclaims,—Even now adorned with beautiful palms and fingers, these two arms of yours resemble a couple of spiked maces, entering into whose clasp joy never felt me for a moment.

4. How shall I fare, O king, when I am deprived of you.—Possessing a sweet voice, the Kamvoja queen is weeping helplessly and trembling with emotion.

5. Look at that bevy of fair ladies there. Although tired with toil and worn out with heat, yet beauty does not leave them like the beauty of the garlands worn by the celestials although exposed to the Sun.

6. Behold, O destroyer of Madhu, the heroic king of the Kalingas lying there on the ground, with his mighty arms bedecked with a couple of Angadas.

7. Behold, O Janardana, those Magadha ladies crying and standing around Jayastseña the king of the Magadhas.

8. The charming and sweet cries of those large-eyed and sweet-voiced damsels, O Krishna, are stupefying my heart greatly.

9. Having all their ornaments displaced, crying, and stricken with sorrow, alas, those ladies of Magadha, worthy of sleeping on costly beds, are now lying down on the naked earth.

10. Surrounding their lord, the king of the Kosalas, viz., prince Vrihadvala, those other ladies are crying aloud.

11. Engaged in taking out from his person the arrows with which it was pierced by Abhimanyu with the full force of his arms, those ladies are again and again losing their consciousness.

12. The faces of those beautiful damsels, O Madhava, exhausted with toil and scorched by the rays of the Sun, are appearing like faded lotuses.

13. There, the brave sons of Dhrishtadyumna, young in age, and bedecked with garlands of gold and beautiful Angadas, are lying, killed by Drona.

14. Like insects on a burning fire, they have all been consumed by falling upon Drona whose car was the chamber of fire, having the bow for its flames and arrows and darts and maces for its fuel.

15. Likewise, the five brave Kekaya brothers, adorned with beautiful Angadas, are lying on earth killed by Drona and with their faces turned towards that hero.

16. Their coats of mail, shining like molten gold, and their tall standards and cars and garlands all made of gold, are shedding a bright lustre on the Earth like so many burning fires.

17. Look, O Madhava, at king Drupada overthrown in battle by Drona, like mighty elephant in the forest killed by a huge lion.

18. The bright and white umbrella, of the king of the Panchalas, shines, O lotus-eyed one, like the moon in the autumnal sky.

19. Having burnt his body on the funeral pyre, the daughter-in-law and the wives of the old

king, stricken with sorrow, are proceeding, keeping the pyre to their right.

20 There, those ladies, beside themselves with sorrow, are removing the brave and great Bowman, viz., Dhrishtaketu, that foremost of the Chedis, killed by Drona.

21. Having counteracted many weapons of Drona, this destroyer of foes, O slayer of Madhu, this great Bowman lies there, dead, like a tree uprooted by the wind.

22. After having slain thousands of enemies, that brave king of the Chedis, that mighty car-warrior, viz., Dhrishtaketu lies, himself deprived of life.

23. There, O Hrishikesha, the wives of the king of the Chedis are sitting around his body still decked with beautiful hairs and ear-rings, though torn by carnivorous birds.

24. Placing upon their laps and prostrate form of the heroic Dhrishtaketu of Dasharha race, those foremost of ladies, are crying in sorrow.

25. Behold, O Hrishikesha, the son of that Dhrishtaketu, having fair locks and excellent ear-rings, cut in battle by Drona with his arrows.

26. He never deserted his father while the latter fought with his enemies. Mark, O destroyer of Madhu, he does not, even in death, leave the side of that heroic father.

27. Thus also, my grandson, that slayer of hostile heroes, viz., the mighty-armed Lakshmana, has followed his father Duryodhana.

28. Look, O Keshava, at the two brothers of Avanti, viz., Vinda and Anuvinda, lying their on the fled, like two blossoming Shala trees in the spring uprooted by the wind.

29. Clad in golden armour and bedecked with golden Angadas, they are still armed with swords and bows. Having eyes like those of a bull, and decked with shining garlands, both of them are lying on the field.

30-31. The Pandavas, O Krishna; as well as yourself, are surely unslayable, since they and you have escaped from Drona, Bhishma, Karna the son of Vikartana, Kripa, Duryodhana, the son of Drona, the mighty car-warrior Jayadratha, Somadatta, Vikarna, and from the brave Kritavarman.

32. Mark the reverses created by Time. Those leading warriors who could slay the very celestials by force of their arms have themselves been killed.

33. forsooth, O Madhava, there is nothing difficult for destiny to bring about, since these leading men, these heroes, have been killed by Kshatriya warriors!

34. I considered by energetic sons as slain even then, O Krishna, when you came back unsuccessful to Upalavaya!

35. Shantanu's son and wise Vidura told me then,— withdraw your love for your children.

36. The interviews of those persons could never be useless. Soon, O Janardana, have my sons been reduced to ashes!"

Vaishampayana said

37. "Having said so, Gandhari, beside herself with grief, dropped down on the Earth. Losing her fortitude, she became overwhelmed with grief.

38. Filled with anger and sorrow at the death of her sons, Gandhari, with agitated heart, attributed every fault to Keshava."

Gandhari said

39. "The Pandavas and the Dhartarashtra, O Krishna, have both been consumed. Whilst they were thus being rooted out, O Janardana, why were you indifferent to them.

40. You could prevent the slaughter, for you have a large following and a vast army. You had eloquence, and you had the power of making peace.

41. Since deliberately, O slayer of Madhu, you were indifferent to this universal destruction therefore, O mighty-armed one, you should feel the consequences of this act.

42. By the little merit I have acquired by serving dutifully my husband, by that merit so, difficult to attain, I shall curse you, O holder of the discus and the race.

43. Since you were indifferent to the Kurus and the Pandavas whilst they killed each other, therefore, O Govinda, you will be the destroyer of your own kinsmen.

44-45. On the thirty-sixth year from this, O destroyer of Madhu, you will, after bringing

about the death of your kinsmen and friends and sons, perish by disgusting means within the forest.

46. The ladies of your family, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata family.

Vaishampayana continued

47-48. "Hearing these words, the great Krishna, addressing the worshipful Gandhari, said to her these words, smilingly,—'There is none in the world, save myself, who can exterminate the Vrishnis. I know this well. I am trying to bring it about. In imprecating this curse, O you of excellent vows, you have helped me in the accomplishment of that work.

49. The Vrishnis and incapable of being killed by others, whether human beings or gods or Danavas. The Yadavas, therefore, shall be killed by one another.

50. After the Dasharha hero had said so, the Pandavas became stupefied. Stricken, with anxiety, all of them became hopeless of life."

CHAPTER 26

(Jalapradanika Parva)—Contd

Krishna consoles Gandhari. Dhritarastra asks Yudhishtira about the ends of the warriors killed and the latter's reply

Krishna said

1. "Arise, arise, O Gandhari, do not grieve. Through your fault, this huge destruction has taken place.

2. Your son Duryodhana, was wicked, envious, and exceedingly arrogant. Praising his wicked acts, you thought them to be good.

3. Highly ruthless, he was the embodiment of hostilities, and disobedient to the commands of the old. Why do you then attribute your own faults to me?

4. Dead or lost, the person who grieves for what has already taken place, and suffers great grief. By grieving one increases it twofold.

5. A saintly woman bears children for the practice of austerities; the cow brings forth offspring for bearing burden; the mare brings forth her young for acquiring speed of motion; the Shudra woman bears a child for increasing

the number of keepers of cattle. A princess, however, like you, brings forth sons for being killed.

Vaishampayana said

6. "Hearing these words of Vasudeva that were unpleasant to her, Gandhari, with heart stricken greatly with grief, remained silent.

7-8. Restraining the grief that originates from folly, the royal sage Dhritarashtra, enquired of Yudhishtira the just, saying,— 'If, O son of Pandu, you know it, tell me the number of those that have been killed in this battle, as also of those that have escaped alive.'

Yudhishtira answered—

9. "One billion six hundred and sixty millions and twenty thousand men have been killed in this battle.

10. The number is twenty-four thousand one hundred and sixty five heroes that have escaped."

Dhritarashtra said

11. Tell me, O mighty-armed one, for you know everything, what ends those foremost of men have attained to."

Yudhishtira said

12. Those truly powerful warriors that have cheerfully met with death in fierce battle, have all attained to regions like those of Indra.

13. Knowing death to be certain, they that have met it cheerlessly, have attained to the region of the Gandharvas.

14. Those warriors that have been killed by weapons, while turning away from the field of begging for quarter, have reached the region of the Guhyakas.

15-16. Those great warriors who, observing the duties of Kshatriyas and regarding flight from battle to be disgraceful, have fallen, wounded with keen weapons, while advancing unarmed against fighting foes, have all assumed bring forms and reached the regions of Brahman!

17. The remaining warriors, that have anyhow been killed on the field of battle, have attained to the region of the Uttara Kurus."

Dhritarashtra said

18. By what knowledge, O son, you see these things like one crowned with ascetic success?

Tell me this, O mighty-armed one, if you think that I can listen to it properly!"

Yudhishtira said

19. While at your behest I wandered in the foremost, I obtained this boon at the time of sojourning to the sacred places!

20 I met with the celestial Rishi Lomasha and acquired from him the boon of spiritual vision. Again on another occasion I obtained second sight through the power of knowledge!

Dhritarashtra said

21. Is it necessary that our people should burn duly the dead bodies of both who have friends and who have not?

22. What shall we do with those that have none to look after them and that have no sacred fires? We have many duties to perform. Who are those whose (funeral) rites we should perform?

23. O Yudhishtira, will they obtain blissful regions by the merit of their deeds, they whose bodies are now being torn and dragged by vultures and other birds?"

Vaishampayana said

24-26. "Thus addressed, Kunti's son the highly wise Yudhishtira commanded Sudharman (the priest of the Kauravas), Dhaumya, Sanjaya of the Suta order, Vidura of great wisdom, and Yuyutsu of Kuru's race, and all his servants headed by Indrasena, and all the other Sutas that were with him, saying,—'Cause the funeral rites of the killed, numbering by thousands, to be duly performed, so that no body may die for want of men to take care of them!'

27-30. Thus commanded by king Yudhishtira the just, Vidura, Sanjaya, Sudharman, Dhaumya and Indrasena and others, procuring sandal and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and rich silken robes and other kinds of cloth, and large heaps of dry wood, and broken car and various kinds of weapons, caused funeral pyres to be duly made and lighted and then without delay burnt duly, the dead bodies of the kings.

31-38. They properly burnt upon those fires burning with libations of clarified butter poured in torrents over them, the bodies of Duryodhana

and his hundred brothers, of Shalya, and Shala, and king Bhurishravas; of king Jayadratha and Abhimanyu, O Bharata; of Dusshasana's son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjayas; of king Khemadhanvan and Virata and Drupada; of Shikhandin the prince of Panchalas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhamanyu and Uttamaujas; of the ruler of the Kosalas, the sons of Draupadi, and Shakuni the son of Subala; of Achala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, viz., the Kekaya princes, and those mighty car-warriors, viz., the Trigartas; of Ghatotkacha the prince of Rakshasas, and the brother of Vaka; of Alamvusha, that best of Rakshasas, and king Jalasandha; and of hundreds and thousands of others kings.

39. The Pitri-medha rites in honour of some of the great persons who were dead were performed there, while some sang Samans, and some cried for the dead.

40. With the loud sound of Samans and Richs, and the cries of the women, all creatures became stupefied that night.

41. The funeral fires, smokeless and burning brightly looked like shining planets in the sky enveloped by clouds.

42-43. Those among the dead that had hailed from various kingdoms and had no friends, were collected together in thousands of heaps and, at the command of Yudhishtira, were caused to be burnt by Vidura with the help of a large number of persons acting coolly out of good-will and affection, on pyres made of dry wood.

44. Having performed their last rites, the Kuru king Yudhishtira, placing Dhritarashtra at his head, proceeded towards the river Ganga.

CHAPTER 27

(Jalapradanika Parva) — Contd
Karna's birth disclosed to the Pandavas.
The water-rite is performed

Vaishampayana said

1-3. Arrived at the holy Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed,

they threw off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and stricken with great sorrow offered oblations of water to their fathers and grandsons and brothers and kinsmen and sons and seniors and husbands. Conversant with duties, they also performed the water-rite for their friends.

4. While those wives of heroes were performing this rite in honour of their heroic husband, the access to the stream became easy, although the paths (carved out by feet) disappeared afterwards.

5. The shores of the river though crowded with those wives of heroes, looked as broad as the ocean and presented a sorrow of sorrow and cheerlessness.

6. The Kunti, O king, laden with grief, weeping addressed her sons in these soft words.

7-12. That hero and great Bowman, that chief of many car-divisions, that heroic warrior who has been killed by Arjuna in battle, that warrior whom, ye sons of Pandu, you knew as the son of the charioteer Radha, that hero who shone in the midst of his army like the Sun himself, who fought with all of you and your followers, who shone as he commanded the vast army of Duryodhana, who had no equal on Earth in energy, that hero who preferred glory to life, that brave warrior firm in truth and never fatigued with exertion, was your eldest brother! Offer oblations of water to that eldest brother of yours who was born of me by the Sun! That hero was born with a pair of earrings and clad in armour, and took after the Sun-God himself in effulgence.

13. Hearing these painful words of their mother, the Pandavas began to grieve for Karna. Indeed, they became more afflicted than ever.

14-16. Then that foremost of men, viz., the heroic Yudhishtira, sighing like a snake asked his mother,— 'Were you the mother of that Karna who was like a sea having arrows for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms or his tempestuous roar, and whose force none could withstand except Dhananjaya? How was that son resembling a very god born of you in former days?

17. The power of his arms scorched all of us! How, O mother, could you conceal him like a person concealing a fire within the folds of his cloth?

18. His might of arms was always adored by the Dhritarashtras even as we always worship the might of the wielder of Gandiva.

19. How was that foremost of powerful men, that first of car-warriors, who fought the united force of all the kings in battle, how was he a son of yours?

20. Was that foremost of all holders of weapons our eldest brother? How did you give birth to that child of wonderful prowess?

21. Alas, for your concealing this fact we have been undone! By the death of Karna, ourselves with all our friends have been greatly sorry.

22-23. The grief I fell at Karna's death is a hundred times great than that felt for the death of Abhimanyu and the sons of Draupadi, and the

destruction of the Panchalas and the Kurus! Thinking of Karna, I am burning with grief, like a person thrown into a burning fire.

24. Nothing could have been unattainable by us, not excepting things belonging to the celestial region. Alas, this terrible carnage, so destructive of the Kurus, would not have taken place.

25. Thus bewailing, king Yudhishtira the just uttered loud wails of woe. The powerful king then offered oblations of water to his deceased elder brother.

26. Then all the ladies that crowded the shores of the river suddenly cried aloud.

27. The intelligent king of the Kurus, viz., Yudhishtira, had the wives and members of Karna's family brought before him.

28-30. The righteous-souled king performed, with them the water-rite in honour of his eldest brother. Having finished the ceremony, the king, with his mind greatly agitated, rose from the waters of Ganga."

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